SUNAN IBN MAJAH

The sixth correct Tradition of the Prophetic Sunna

سنن ابن ماجة

Translated by
Mohammad Mahdi al-Sharif

English - Arabic Text

VOLUME I

DAR AL-KOTOB AL-ILMIYAH
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Beirut-Lebanon

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Muhammad ibn Yazid al-Qazwini
Abu Abdullah ibn Majah
(209 - 273H / 824 - 887JC)

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INTRODUCTION

This Sunan is one of the six famous compositions of the Prophetic tradition, the second source of legislation in Islam. Its composer is Abu Abdullah: Muhammad Ibn Yazid Al-Qazwini Ar-Rib'i, known as Ibn Majah (209-273H).

He learnt Hadith at the hands of many grand masters, and a mention may be made here of: Abu Bakr Ibn Shaibah; Yazid Ibn Abdullah Al-Yamani; Ali Ibn Muhammad At-Tanafisi; Mus'ab Ibn Abdullah Az-Zubairi; Suwaid Ibn Ma'bad; Abdullah Ibn Mu'awiyah Al-Jumahi; Muhammad Ibn Rumh; Ibrahim Ibn Al-Mundhir Al-Hizami; Muhammad Ibn Abdullah Ibn Numair; Hisham Ibn Ammar; Abu Mus'ab Az-Zuhri; Abu Bishr Ibn Mu'adh Al-Aqdi; Humaid Ibn Mas'adah; Abu Hudhafah As-Sahmi; Dawud Ibn Rashid; Abu Khaithamah; Abdullah Ibn Dhakwan; Abdullah Ibn Amir Ibn Barrad; Abu Sa'id Al-Ashajj; Abd Ar-Rahman Ibn Ibrahim Ibn Duhaim; and Uthman Ibn Shaibah.

From amongst his disciples who undertook the task of transmitting his knowledge all over the world, a mention may be made here of: Ali Ibn Sa'id Ibn Abdullah Al-Ghadani; Ibrahim Ibn Dinar Al-Jarshi Al-Hamadani; Ahmad Ibn Ibrahim Al-Qazwini; Ishaq Ibn Muhammad Al-Qazwini; Ja'far Ibn Idris; Sulaiman Ibn Yazid Al-Qazwini; Muhammad Ibn Isa As-Saffar; Abu Al-Hasan: Ali Ibn Ibrahim Ibn Salamah Al-Qattan Al-Qazwini; Abu Amr: Ahmad Ibn Muhammad Ibn Hakim Al-Madani Al-Asbahani; Ibn Sibawaih; and Muhammad Ibn Isa Al-Abhari.

Ibn Majah has a good position among the religious scholars and the transmitters of Hadith. It is unanimously agreed, according to the description of Al-Khalili, that he is reliable and trustworthy, and one of such as are well-acquainted with Hadith and its related disciplines. He is reported to have made many journeys to different regions such as Mecca, Kufah, Damascus, Hims and Egypt, in search for the narration of Hadith; and at that time, those regions acted as the metropolitans of religious knowledge and Islamic civilization. Those different journeys reflect the variety of his masters from whom he heard, learnt and transmitted as shown in the chains of transmitters of his Sunan.

Ibn Majah did not compose but a very few works, and his Sunan is the most important of them all. Although it contains a lot of Prophetic traditions, under so many categories and chapters, it has, at the same time, not only many strange traditions, but also a very weak narrations, which are not shared with the remaining five compositions of Hadith; and this is seemingly why it does not have the same celebrity the other compositions of Hadith have among the religious scholars and jurists. But, one of its important characteristics is almost its freedom of narration repetition; and this explains the large number of narrations (4341) it contains, and the variety of the categories and chapters (nearly 1500) it implies.

As to the constitution of Sunan Ibn Majah, it contains 4341 narrations, in 32 books, having nearly 1500 chapters: 3002 of them are shared with the other five compositions of Hadith, and the remaining 1339 are transmitted by it solely. From amongst those sole narrations, 428 are of reliable and authentic chains of transmission, 199 are good, 613 are weak, and 99 are rejected as far as chains of transmission is concerned.

Although there are nearly 13 commentaries on the narrations of Sunan Ibn Majah, only two of them are the most important: Misbah Az-Zujajah of As-Suyuti; and Kifayat Al-Hajah of As-Sindi; and it is upon both, Allah Willing, that we are going to rely in our translation of the text.

TRANSLATOR

CAIRO 2006

CONCERNING FAITH, COMPANIONS' MERITS AND KNOWLEDGE

[1] Following The Sunnah Of The Messenger Of Allah

1- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Stick to whatever I command you to do, and desist from whatever I forbid you to do!"

Comment: (It seems that this statement acts as explanatory to Allah's saying: "So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment." (Al-Hashr 7))

2- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave me (i.e. do not ask me about restrictions pertaining to what is not restricted) as long as I leave you (without enjoining anything upon you); for indeed, what destroyed the ancient generations before you was their asking their Prophets (so much pressingly with no necessity), with whom they disputed. For this reason, if I command you to do anything, stick to it as much as is within your capacity; and if I forbid you to do anything, desist from it."

3- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who obeys me (in whatever I've conveyed from Allah) has, indeed, obeyed Allah; and he who disobeys me (and refrains from what I have brought from Allah) has, indeed, disobeyed Allah."

4- It is narrated on the authority of Abu Ja'far: Whenever Ibn Umar "Allah be pleased with both" heard a Hadith from the Messenger of Allah "Allah's blessing and peace be upon him", he would act justly (upon its content with) neither addition (which leads to blameworthy rigidity) nor reduction (which leads to disapproved indulgence)."

5- It is narrated on the authority of Abu Ad-Darda': While we were engaged in discussing poverty, of which we seemed afraid (it might afflict us in the future), the Messenger of Allah "Allah's blessing and peace be upon him" came out to us and then said: "Do you fear poverty (to strike you)? By Him, in Whose Hand is my soul! The (luxuries and delights of this) world would be poured on you (in great abundance) so much that the heart of anyone of you would have no way to be misled (from the truth) but

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وصلى الله وسلم على سيدنا محمد وآله وصحبه ومحبيه

[المُقَدِّمَةُ]

1 ـ بابُ اتِّباعِ سُنَّةِ رَسُولِ الله ﷺ

1 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ؛ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا أَمَرْتُكُمْ بِهِ فَخُذُوهُ، وَمَا نَهَيْتُكُمْ عَنْهُ فَانْتَهُوا»**.

2 ـ **حدّثنا** أَبُو عَبْدِ اللَّهِ؛ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَ: أَنْبَأَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ. فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَخُذُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَانْتَهُوا»**.

3 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ»**.

4 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ أَبِي جَعْفَرٍ، قَالَ: كَانَ ابْنُ عُمَرَ إِذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً لَمْ يَعْدُهُ وَلَمْ يُقَصِّرْ دُونَهُ.

5 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ سُمَيْعٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُلَيْمَانَ الأَفْطَسُ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَذْكُرُ الْفَقْرَ

That (world with its pleasures and delights). By Allah! I am going to depart from you (and leave to you Allah's Book and my sunnah, with which your hearts are as pure, which nothing could make swerve from Allah to falsehood at the times of prosperity and adversity) as white (ground) whose night is (as bright and shining as) its day."

Abu Ad-Darda' commented: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" has told the truth: He left us (by death with our hearts as pure) as white (ground) whose night is (as bright and shining as) its day.

6- it is narrated on the authority of Mu'awiyah Ibn Qurrah from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A group of my (Muslim) nation would remain prevailing (over all the people by virtue of their true arguments and proofs); and whoever disappoints them would cause no harm to them, (and they would keep so) until the Hour (of Judgement) is established."

7- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A group of my (Muslim) nation would keep standing on the (right principles and judgements of) Allah's Order (of religion); and such as differs from them would cause no harm to them."

8- It is narrated on the authority of Abu Inabah Al-Khawlani, who attended the prayer with the Messenger of Allah "Allah's blessing and peace be upon him" to both Qiblahs (of Jerusalem and the Ka'bah of Mecca): I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Allah ever plants in this religion (of Islam) such (men) as He employs in His obedience (by following His Commands and Orders, and giving life to the sunnah of His Messenger)."

9- It is narrated on the authority of Amr Ibn Shu'aib from his father: Mu'awiyah (Ibn Abu Sufyan) stood and delivered a speech, in which he said: "Where are your religious scholars? Where are your religious scholars (to confirm what I'm going to tell you)? I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "The Hour (of Judgement) would not be established but there would be a group of my nation prevailing over (all the) people, (so much strong that) they would have no care for such as (try to) frustrate them, or for such as help them."

10- It is narrated on the authority of Thawban: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A group of my people

وَنَتَخَوَّفُهُ، فَقَالَ: «**آلْفَقْرَ تَخَافُونَ؟ وَالَّذِي نَفْسِي بِيَدِهِ لَتُصَبَّنَّ عَلَيْكُمُ الدُّنْيَا صَبًّا حَتَّى لاَ يُزِيغَ قَلْبَ أَحَدِكُمْ إِزَاغَةً إِلاَّ هِيَهْ. وَايْمُ اللَّهِ لَقَدْ تَرَكْتُكُمْ عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلُهَا وَنَهَارُهَا سَوَاءٌ**».

قَالَ أَبُو الدَّرْدَاءِ: صَدَقَ، وَاللَّهِ، رَسُولُ اللَّهِ ﷺ تَرَكَنَا، وَاللَّهِ، عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلُهَا وَنَهَارُهَا سَوَاءٌ.

6 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ**».

7 ـ **حدّثنا** أَبُو عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ نَصْرُ بْنُ عَلْقَمَةَ، عَنْ عُمَيْرِ بْنِ الأَسْوَدِ، وَكَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَوَّامَةً عَلَى أَمْرِ اللَّهِ لاَ يَضُرُّهَا مَنْ خَالَفَهَا**».

8 ـ **حدّثنا** أَبُو عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الْجَرَّاحُ بْنُ مَلِيحٍ، حَدَّثَنَا بَكْرُ بْنُ زُرْعَةَ قَالَ: سَمِعْتُ أَبَا عِنَبَةَ الْخَوْلاَنِيَّ، وَكَانَ قَدْ صَلَّى الْقِبْلَتَيْنِ مَعَ رَسُولِ اللَّهِ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يَزَالُ اللَّهُ يَغْرِسُ فِي هَذَا الدِّينِ غَرْساً يَسْتَعْمِلُهُمْ فِي طَاعَتِهِ**».

9 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، حَدَّثَنَا الْقَاسِمُ بْنُ نَافِعٍ، حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ؛ قَالَ: قَامَ مُعَاوِيَةُ خَطِيباً فَقَالَ: أَيْنَ عُلَمَاؤُكُمْ؟ أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ تَقُومُ السَّاعَةُ إِلاَّ وَطَائِفَةٌ مِنْ أُمَّتِي ظَاهِرُونَ عَلَى النَّاسِ، لاَ يُبَالُونَ مَنْ خَذَلَهُمْ وَلاَ مَنْ نَصَرَهُمْ**».

10 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ، عَنْ قَتَادَةَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ (الرَّحَبِيِّ)، عَنْ ثَوْبَانَ؛ أَنَّ رَسُولَ

Would keep sticking to the truth, with which they would prevail (over the people), with no harm they would receive from such as dispute with them until the coming of Allah's Command (of the day of Judgement to be established)."

11- It is narrated on the authority of Jabir Ibn Abdullah: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when he drew a line, two lines on its right, and two others on its left. Then, he placed his hand in the middle line and said: "This (line alone) is (representing) the path (which leads straight) to Allah Almighty. He recited the following Statement: "Verily, this is My Way leading straight: follow it; follow not (other) paths: they will scatter you about from His (great) Path; thus does He command you, that you may be righteous." (Al-An'am 153)

Comment: (This means that Allah's Way manifested in the middle line is only one, and anything else is falsehood)

[2] Showing Respect For The Traditions Of The Messenger Of Allah And The Severe Punishment Of Such As Objects To Them

12- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A time is about to come, that a man is told of a Hadith of mine, while reclining on his sofa (out of luxury in which he lives), thereupon he says (by way of rejecting it, out of foolishness and faithlessness): "There is only Allah's Book to stand (as judge) between you and us: we make lawful whatever we find lawful in it; and we forbid whatever we find unlawful in it." Behold! What the Messenger of Allah "Allah's blessing and peace be upon him" has forbidden is the same as is forbidden by Allah Almighty (in the Qur'an, by which we are required to abide)!"

13- It is narrated on the authority of Ubaidullah Ibn Abu Rafi' from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not (like to) see anyone of you sitting on his bed, while being informed of that which I've commanded (you to do) or that which I've forbidden (you to do), thereupon he would say (by way of denial): "I do not know! We only follow that which we find in Allah's Book.""

14- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever makes any change in this matter of ours (i.e. the religion) which is not in it (i.e. has no reference or cause in Allah's Book and the Sunnah of His Messenger), it should be abrogated."

اللَّهِ ﷺ قَالَ: «لاَ يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورِينَ، لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ عَزَّ وَجَلَّ».

11 ـ **حدّثنا** أَبُو سَعِيدٍ عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، قَالَ: سَمِعْتُ مُجَالِداً يَذْكُرُ عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَخَطَّ خَطًّا، وَخَطَّ خَطَّيْنِ عَنْ يَمِينِهِ، وَخَطَّ خَطَّيْنِ عَنْ يَسَارِهِ. ثُمَّ وَضَعَ يَدَهُ فِي الْخَطِّ الأَوْسَطِ فَقَالَ: «هٰذَا سَبِيلُ اللَّهِ». ثُمَّ تَلاَ هٰذِهِ الآيَةَ: ﴿وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ﴾ [الأنعام: 153].

2 ـ بابُ تَعْظِيمِ حَدِيثِ رَسُولِ اللهِ ﷺ والتَّغْلِيظِ على مَنْ عَارَضَهُ

12 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، حَدَّثَنِي الْحَسَنُ بْنُ جَابِرٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ الْكِنْدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُوشِكُ الرَّجُلُ مُتَّكِئاً عَلَى أَرِيكَتِهِ يُحَدَّثُ بِحَدِيثٍ مِنْ حَدِيثِي فَيَقُولُ: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ عَزَّ وَجَلَّ. فَمَا وَجَدْنَا فِيهِ مِنْ حَلاَلٍ اسْتَحْلَلْنَاهُ. وَمَا وَجَدْنَا فِيهِ مِنْ حَرَامٍ حَرَّمْنَاهُ. أَلاَ وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ ﷺ مِثْلُ مَا حَرَّمَ اللَّهُ».

13 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، فِي بَيْتِهِ، أَنْبَأَنَا سَأَلْتُهُ، عَنْ سَالِمٍ أَبِي النَّضْرِ. ثُمَّ مَرَّ فِي الْحَدِيثِ قَالَ: أَوْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئاً عَلَى أَرِيكَتِهِ، يَأْتِيهِ الأَمْرُ مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ، فَيَقُولُ: لاَ أَدْرِي، مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ».

14 ـ **حدّثنا** أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ، فَهُوَ رَدٌّ».

15- It is narrated on the authority of Urwah Ibn Az-Zubair: An Ansari man quarrelled with Az-Zubair in the presence of The Prophet "Allah's blessing and peace be upon him" about the Harrah Canals which were used for irrigating the date-palms. So, the case was brought before The Prophet "Allah's blessing and peace be upon him" who said to Az-Zubair: "O Zubair! Irrigate (your land) and then let the water pass to your neighbour. " On that the Ansari got angry and said to The Prophet "Allah's blessing and peace be upon him": "Is it for he (Zubair) is your aunt's son?" On that the colour of the face of the Messenger of Allah "Allah's blessing and peace be upon him" changed (because of anger) and he said: "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees, and then let the water pass to your neighbor." Az-Zubair said: By Allah, I think that the following verse was revealed on this occasion: "But no, by your Lord they can have No faith until they make you judge in all disputes between them." (An-Nisa 65)

16- It is narrated on the authority of Salim from Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not forbid Allah's servant-women to offer the (obligatory) prayers in the mosques." On that one of his (Ibn Umar's) sons (called Bilal) said: "No doubt, we prevent them (to go)." He (Salim) got angry and said: "Do I narrate to you a Hadith from the Messenger of Allah "Allah's blessing and peace be upon him" (in which he urges you to leave the women offer the prayers in the mosques), and you tell me that you forbid them (to go)?"

17- It is narrated on the authority of Sa'id Ibn Jubair that once, a nephew of Abdullah Ibn Mughaffal was sitting with him, when he threw a pebble, thereupon Abdullah forbade him to do so, on the basis that the Messenger of Allah "Allah's blessing and peace be upon him" had forbidden it saying: "No doubt, it neither (helps) catch a game, nor does it wound an enemy (severely so that it might be of significance): but it just breaks the tooth and gouges the eye." But he (Abdullah's nephew) did it once again, thereupon his uncle said to him: "Do I tell you that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that, and (in spite of that) you come to throw pebbles once again? Indeed! I would never talk to you!"

18- It is narrated on the authority of Ishaq Ibn Qabisah from his father that when Ubadah Ibn As-Samit, one of the twelve heads of the Ansar on the Day of Al-Aqabah, and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", took part with Mu'awiyah in the fight in the Roman territories, he saw that the people

15 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ، أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللَّهِ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ. فَقَالَ الأَنْصَارِيُّ: سَرِّحِ الْماءَ يَمُرُّ. فَأَبَى عَلَيْهِ. فَاخْتَصَمَا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اسْقِ يا زُبَيْرُ، ثُمَّ أَرْسِلِ الْماءَ إِلَى جارِكَ**» فَغَضِبَ الأَنْصَارِيُّ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَنْ كَانَ ابْنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «**يا زُبَيْرُ، اسْقِ ثُمَّ احْبِسِ الْماءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ**» قَالَ: فَقَالَ الزُّبَيْرُ: وَاللَّهِ، إِنِّي لأَحْسِبُ هٰذِهِ الآيَةَ نَزَلَتْ فِي ذٰلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾﴾ [النساء: 65].

16 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَنْبَأَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ تَمْنَعُوا إِمَاءَ اللَّهِ أَنْ يُصَلِّينَ فِي الْمَسْجِدِ**» فَقَالَ ابْنٌ لَهُ: إِنَّا لَنَمْنَعُهُنَّ. فَغَضِبَ غَضَباً شَدِيداً، وَقَالَ: أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتَقُولُ: إِنَّا لَنَمْنَعُهُنَّ؟.

17 ـ **حدّثنا** أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ وأَبُو عَمْرٍو حَفْصُ بْنُ عُمَرَ، قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ؛ أَنَّهُ كَانَ جَالِساً إِلَى جَنْبِهِ ابْنُ أَخٍ لَهُ، فَخَذَفَ فَنَهاهُ وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْها وَقَالَ: «**إِنَّهَا لاَ تَصِيدُ صَيْداً وَلاَ تَنْكِي عَدُوًّا، وإِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ**». قَالَ: فَعَادَ ابْنُ أَخِيهِ يَخْذِفُ. فَقَالَ: أُحَدِّثُكَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا، ثُمَّ عُدْتَ تَخْذِفُ؟ لاَ أُكَلِّمُكَ أَبَداً.

18 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، حَدَّثَنِي بُرْدُ بْنُ سِنَانٍ، عَنْ إِسْحَاقَ بْنِ قَبِيصَةَ، عَنْ أَبِيهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ الأَنْصَارِيَّ، النَّقِيبَ، صَاحِبَ رَسُولِ اللَّهِ ﷺ غَزَا، مَعَ مُعَاوِيَةَ، أَرْضَ الرُّومِ. فَنَظَرَ إِلَى

Exchanged fragments of gold for Dinars, and those of silver for Dirhams. He said: "O people! No doubt, you devour usury (by your doing so)! Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Do not sell gold by gold unless it is (on the spot), like by like, with no increase in any of them; nor should it be on credit." Mu'awiyah said to him: "O Abu Al-Walid! I do not think this (selling fragments of gold or silver by Dinars or Dirhams) is a kind of usury, unless it is done on credit." Ubadah said to him: "Do I relate to you from the Messenger of Allah "Allah's blessing and peace be upon him" (his command in this respect), and you tell me about your opinion? By Allah! If Allah Almighty enables me to get out (of this land), I would never live in a place, in which you are ruler over me."

When he departed (from the Roman territories), he went to Medina, where Umar Ibn Al-Khattab asked him: "What led you to come O Abu Al-Walid?" he told him the story, and how he swore not to live in a land (in which Mu'awiyah becomes ruler over him). Umar said to him: "Go back, O Abu Al-Walid, to your land (from where you've come)! Indeed, despised be a (piece of) land, in which you and your matches (endued with the religious knowledge and understanding) are not living! Then, he sent to Mu'awiyah that his ruling over him would be of no effect (particularly in the religious matters); and he ordered him to get the people comply with His (Ubadah's) saying, for this is the opinion (which should be adopted).

19- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: "If I relate you something from the Messenger of Allah "Allah's blessing and peace be upon him", you should think of the Messenger of Allah "Allah's blessing and peace be upon him" according to what is most fitting for him, most convenient to his perfect righteousness and most consonant with his complete piety." (I.e. you should think that he always tells the truth in what he says, which should be adopted, for it is brought from Allah.)

20- It is narrated on the authority of Ali Ibn Abu Talib that he said: "If I relate you something from the Messenger of Allah "Allah's blessing and peace be upon him", you should think of the Messenger of Allah "Allah's blessing and peace be upon him" according to what is most fitting for him, most convenient to his perfect righteousness and most consonant with his complete piety." (I.e. you should think that he always tells the truth in what he says, which should be adopted, for it is brought from Allah.)."

21- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not (like to)

النَّاسِ وَهُمْ يَتَبَايَعُونَ كِسَرَ الذَّهَبِ بِالدَّنَانِيرِ، وَكِسَرَ الْفِضَّةِ بِالدَّرَاهِمِ. فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَأْكُلُونَ الرِّبَا. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ تَبْتَاعُوا الذَّهَبَ بِالذَّهَبِ إِلاَّ مِثْلاً بِمِثْلٍ. لاَ زِيَادَةَ بَيْنَهُمَا وَلاَ نَظِرَةَ**» فَقَالَ لَهُ مُعَاوِيَةُ: يَا أَبَا الْوَلِيدِ، لاَ أَرَى الرِّبَا فِي هٰذَا إِلاَّ مَا كَانَ مِنْ نَظِرَةٍ. فَقَالَ عُبَادَةُ: أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتُحَدِّثُنِي عَنْ رَأْيِكَ! لَئِنْ أَخْرَجَنِي اللَّهُ لاَ أُسَاكِنُكَ بِأَرْضٍ لَكَ عَلَيَّ فِيهَا إِمْرَةٌ. فَلَمَّا قَفَلَ لَحِقَ بِالْمَدِينَةِ. فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ: مَا أَقْدَمَكَ يَا أَبَا الْوَلِيدِ؟ فَقَصَّ عَلَيْهِ الْقِصَّةَ، وَمَا قَالَ مِنْ مُسَاكَنَتِهِ. فَقَالَ: ارْجِعْ يَا أَبَا الْوَلِيدِ إِلَى أَرْضِكَ. فَقَبَّحَ اللَّهُ أَرْضاً لَسْتَ فِيهَا وَأَمْثَالُكَ. وَكَتَبَ إِلَى مُعَاوِيَةَ: لاَ إِمْرَةَ لَكَ عَلَيْهِ، وَاحْمِلِ النَّاسَ عَلَى مَا قَالَ، فَإِنَّهُ هُوَ الأَمْرُ.

19 ـ **حدّثنا** أَبُو بَكْرِ بْنُ الْخَلاَّدِ الْبَاهِلِيُّ، حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنِ ابْنِ عَجْلاَنَ أَنْبَأَنَا عَوْنُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ فَظُنُّوا بِرَسُولِ اللَّهِ ﷺ الَّذِي هُوَ أَهْنَاهُ وَأَهْدَاهُ وَأَتْقَاهُ.

20 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً فَظُنُّوا بِهِ الَّذِي هُوَ أَهْنَاهُ وأَهْدَاهُ وَأَتْقَاهُ.

21 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ، حَدَّثَنَا الْمَقْبُرِيُّ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «**لاَ أَعْرِفَنَّ مَا يُحَدِّثُ أَحَدُكُمْ عَنِّي**

know anyone of you sitting on his bed, while receiving a narration from me, thereupon he would say (out of his rejection of it): "Recite (what it confirms it from) the Qur'an!" no doubt, whatever good is said (it should be known that) I have said it."

22- It is narrated on the authority of Abu Hurairah that he said to a man (thought to be Ibn Abbas, when he heard from him the Hadith which makes it obligatory to perform ablution because of eating anything cooked by fire): "O son of my brother! If I relate to you a narration from the Messenger of Allah "Allah's blessing and peace be upon him", do not make comparisons for it (out of objection to it)!"

Comment: (This seems to be in reply to what Ibn Abbas said in comment on the narration of ablution when he said: "Should we then perform ablution (once again) because of (offering ablution with) the fetid water?" i.e. if one performs ablution with the hot water, should then it be obligatory for him to perform ablution once again with the cold water? Abu Hurairah meant by his statement that such narration as related from the Messenger of Allah "Allah's blessing and peace be upon him" should not be opposed by the like of these objections which might be refuted)

[3] One Should Be Careful Of What He Relates From The Prophet

23- It is narrated on the authority of Amr Ibn Maimun: I never missed (or Ibn Mas'ud never missed) a Thursday evening, but that I came to him (or he came to me) on it. I've never heard him saying about anything (about which he was talking) that the Messenger of Allah "Allah's blessing and peace be upon him" had said such and such. But one evening, he said (forgetfully) that the Messenger of Allah "Allah's blessing and peace be upon him" said such and such. Then, he lowered his head; and when I looked at him, behold! He was standing, with the buttons (of his shirt) unloosed, his eyes were overflowing with tears, and his cheeks got swollen. He said (immediately as if he felt he committed a mistake): "Or something lesser or more than that, or close or even similar to that."

24- It is narrated on the authority of Muhammad Ibn Sirin: Whenever Anas related a narration from the Messenger of Allah "Allah's blessing and peace be upon him", he would say (immediately): "Or something similar to what the Messenger of Allah "Allah's blessing and peace be upon him" had said."

Comment: (This is to confirm that it is the meaning of the narration that he relates from the Prophet; and as regards the wording, he might or might not succeed to transmit it just as it is.)

الْحَديثَ وَهُوَ مُتَّكِىءٌ عَلَى أَرِيكَتِهِ فَيَقُولُ: اقْرَأْ قُرْآناً. مَا قِيلَ مِنْ قَوْلٍ حَسَنٍ فَأَنَا قُلْتُهُ».

22 ـ **حدّثنا** مُحَمَّدُ بْنُ عبَّادِ بْنِ آدَمَ، حَدَّثَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ح وَحَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ لِرَجُلٍ: يَا ابْنَ أَخِي، إِذَا حَدَّثْتُكَ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً فَلا تَضْرِبْ لَهُ الأَمْثَالَ.

قَالَ أَبُو الْحَسَنِ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ الْكَرَابِيسِيُّ، حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، مِثْلَ حَدِيثِ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

3 ـ بابُ التَّوَقِّي في الحَدِيثِ عَنْ رَسُولِ الله ﷺ

23 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ، حَدَّثَنَا مُسْلِمٌ الْبَطِينُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: مَا أَخْطَأَنِي ابْنُ مَسْعُودٍ عَشِيَّةَ خَمِيسٍ إِلاَّ أَتَيْتُهُ فِيهِ. قَالَ: فَمَا سَمِعْتُهُ يَقُولُ بِشَيْءٍ قَطُّ قَالَ رَسُولُ اللَّهِ ﷺ. فَلَمَّا كَانَ ذَاتَ عَشِيَّةٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. قَالَ: فَنَكَسَ. قَالَ: فَنَظَرْتُ إِلَيْهِ فَهُوَ قَائِمٌ مُحَلَّلَةٌ أَزْرَارُ قَمِيصِهِ، قَدِ اغْرَوْرَقَتْ عَيْنَاهُ، وانْتَفَخَتْ أَوْدَاجُهُ. قَالَ: أَوْ دُونَ ذَلِكَ، أَوْ فَوْقَ ذَلِكَ، أَوْ قَرِيباً مِنْ ذَلِكَ، أَوْ شَبِيهاً بِذَلِكَ.

24 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ إِذَا حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً فَفَرَغَ مِنْهُ، قَالَ: أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ.

25- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila: We said to Zaid Ibn Arqam: "Relate to us something from the Messenger of Allah "Allah's blessing and peace be upon him"!" on that he said: "We have grown very old, and thus we have been given to forgetfulness; and (this is not fitting for relating anything from the Messenger of Allah "Allah's blessing and peace be upon him", for) the narration of the Messenger of Allah "Allah's blessing and peace be upon him" is a very serious (matter which requires one to be at full strength of memory)."

26- It is narrated on the authority of Abdullah Ibn Abu As-Safar: I heard Ash-Sha'bi saying: I kept sitting in the company of Ibn Umar for a whole year, during which I had not heard him relating anything (by wording) from the Messenger of Allah "Allah's blessing and peace be upon him".

27- It is narrated on the authority of Ibn Tawus from his father: I heard Ibn Abbas saying: "Verily, we used to (get and) keep by heart the Prophetic Traditions from (the companions who are worthy of all trust in their narration); and of a surety, the tradition of the Messenger of Allah "Allah's blessing and peace be upon him" is worthy of being kept by heart. But now if you do not put a distinction between what is difficult and what is easy (i.e. if you stick to indulgence and carelessness in accepting all the narrations from the transmitters, no matter true or false they might be), then how far it is (to trust them)!"

28- It is narrated on the authority of Qaradah Ibn Ka'b: Umar Ibn Al-Khattab sent us (in a delegate) to Kufah, and he walked with us until Sirar (a place near Medina), thereupon he said: "Do you know why I walked with you?" we said: "It may be because of the right of the companionship of the Messenger of Allah "Allah's blessing and peace be upon him", and the right of the Ansar (upon you)." He said: "But I walked with you for something I intended to tell you, and I would like you to learn it from me during my walk with you: You are going to come to a people, who (cherish) the Holy Qur'an (so much that its recitation) has in their breasts sounding like that of the boiling vessel (or like the sounding of bees). When they would see you (coming to them) they would stretch their necks towards you (out of respect and honour) saying: "Those are the companions of Muhammad (from whom we should learn, and to whom we should put our trust in all the religious matters)." So, do not (let their longing for the Prophetic narrations lead you to) relate much narrations from the Messenger of Allah "Allah's blessing and peace be upon him" (for it is very serious); and I'm your partner" (in the reward for he guided them to do good in this respect).

25 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ ح .وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ قَالَ، قُلْنَا لِزَيْدِ بْنِ أَرْقَمَ: حَدِّثْنَا عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: كَبِرْنَا وَنَسِينَا، وَالْحَدِيثُ عَنْ رَسُولِ اللَّهِ ﷺ شَدِيدٌ.

26 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو النَّضْرِ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: جَالَسْتُ ابْنَ عُمَرَ سَنَةً فَمَا سَمِعْتُهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ شَيْئاً.

27 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَنْبَأَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّا كُنَّا نَحْفَظُ الْحَدِيثَ، والْحَدِيثُ يُحْفَظُ عَنْ رَسُولِ اللَّهِ ﷺ. فأمَّا إِذَا رَكِبْتُمُ الصَّعْبَ وَالذَّلُولَ، فَهَيْهَات.

28 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ قَرَظَةَ بْنِ كَعْبٍ قَالَ: بَعَثَنَا عُمَرُ بْنُ الْخَطَّابِ إِلَى الْكُوفَةِ وَشَيَّعَنَا. فَمَشَى مَعَنَا إِلَى مَوْضِعٍ يُقَالُ لَهُ صِرَارٌ، فَقَالَ: أَتَدْرُونَ لِمَ مَشَيْتُ مَعَكُمْ؟ قَالَ: قُلْنَا: لِحَقِّ صُحْبَةِ رَسُولِ اللَّهِ ﷺ وَلِحَقِّ الأَنْصَارِ. قَالَ: لٰكِنِّي مَشَيْتُ مَعَكُمْ لِحَدِيثٍ أَرَدْتُ أَنْ أُحَدِّثَكُمْ بِهِ، فَأَرَدْتُ أَنْ تَحْفَظُوهُ لِمَمْشَايَ مَعَكُمْ. إِنَّكُمْ تَقْدَمُونَ عَلَى قَوْمٍ لِلْقُرْآنِ فِي صُدُورِهِمْ هَزِيزٌ كَهَزِيزِ الْمِرْجَلِ. فَإِذَا رَأَوْكُمْ مَدُّوا إِلَيْكُمْ أَعْنَاقَهُمْ وَقَالُوا: أَصْحَابُ مُحَمَّدٍ. فَأَقِلُّوا الرِّوَايَةَ عَنْ رَسُولِ اللَّهِ ﷺ، ثُمَّ أَنَا شَرِيكُكُمْ.

29- It is narrated on the authority of As-Sa'ib Ibn Yazid that he said: I was in the company of Sa'd Ibn Malik from Medina to Mecca and (during this time) I did not hear him relating even a single Hadith from the Messenger of Allah "Allah's blessing and peace be upon him".

Comment: (This might show how grave the companions of the Messenger of Allah "Allah's blessing and peace be upon him" felt it upon themselves to relate anything from him, for fear that they might fall into mistakes though unintentionally. But this does not mean they did not relate from him at all, otherwise, how have his narrations become in circulation among the people? It is just that the majority of the companions felt it difficult upon themselves to be engaged in this matter, unless it is necessary for them to do.)

[4] The Severe Punishment Of Such As Attributes Lies To Allah's Apostle Intentionally

30- It is narrated on the authority of Abd Ar-Rahman Ibn Abdullah Ibn Mas'ud from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attributes lies to me intentionally, let him then occupy his seat in the fire (of Hell)!"

31- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not tell lies about me, for indeed, telling lies about me admits such (as does it) to the Fire."

32- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attributes lies to me (I (the narrator) think that he (the Prophet) said: "intentionally"), let him then occupy his seat in the fire (of Hell)!"

33- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attributes lies to me intentionally, let him then occupy his seat in the fire (of Hell)!"

34- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who relates from me that which I did not say, let him then take his seat in the fire (of Hell)!"

35- It is narrated on the authority of Abu Qatadah: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said while being on this pulpit: "Beware of relating so much (narrations) from me; and whoever attributes anything to me, let him tell the truth; and such as tells lies against me, let him then occupy his seat in the fire (of Hell)!"

29 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ: صَحِبْتُ سَعْدَ بْنَ مَالِكٍ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ. فَمَا سَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ بِحَدِيثٍ وَاحِدٍ.

4 ـ بابُ التَّغْلِيظِ في تَعَمُّدِ الكَذِبِ على رَسُول الله ﷺ

30 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَسُوَيْدُ بْنُ سَعِيدٍ وَعَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ وإِسْمَاعِيلُ بْنُ مُوسَىٰ قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

31 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، وَإِسْمَاعِيلُ بْنُ مُوسَىٰ قَالاَ: حَدَّثَنَا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَكْذِبُوا عَلَيَّ، فَإِنَّ الْكَذِبَ عَلَيَّ يُولِجُ النَّارَ**».

32 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَذَبَ عَلَيَّ (حَسِبْتُهُ قَالَ مُتَعَمِّداً)، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

33 ـ **حدّثنا** أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُول اللَّهِ ﷺ: «**مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

34 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَقَوَّلَ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

35 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَىٰ بْنُ يَعْلَى التَّيْمِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَعْبَدِ بْنِ كَعْبٍ، عَنْ أَبِي قَتَادَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، عَلَى هٰذَا الْمِنْبَرِ: «**إِيَّاكُمْ وَكَثْرَةَ الْحَدِيثِ عَنِّي. فَمَنْ قَالَ عَلَيَّ فَلْيَقُلْ حَقًّا أَوْ صِدْقاً. وَمَنْ تَقَوَّلَ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

36- It is narrated on the authority of Amir Ibn Abdullah Ibn Az-Zubair from his father: I asked Az-Zubair Ibn Al-Awwam: "What is the reason for the fact that I do not hear you relating anything from the Messenger of Allah "Allah's blessing and peace be upon him" as I hear Abdullah Ibn Mas'ud, and so and so, and so and so?" on that he said: "No doubt, I did not leave his (company) from the very moment I've embraced Islam. But I heard a statement from him (which makes me abstain from relating anything from him) he said: "He, who intentionally tells lies against me, let him occupy his seat in the fire (of Hell)!""

37- It is narrated on the authority of Abu Sa'id: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who intentionally tells lies against me, let him occupy his seat in the fire (of Hell)!"

[5] What About The One Who Relates From The Messenger Of Allah Such As Thought To Be A Lie

38- It is narrated on the authority of Ali that the Prophet "Allah's blessing and peace be upon him" said: "He, who relates from me such as thought to be a lie: he is then one of the two liars" (i.e. the inventor and the transmitter of the false narration).

39- It is narrated on the authority of Samurah Ibn Jundub that the Prophet "Allah's blessing and peace be upon him" said: "He, who attributes to me a statement which is thought to be a lie, he is then one of the two liars" (i.e. the inventor and the transmitter of the false narration).

40- It is narrated on the authority of Ali that the Prophet "Allah's blessing and peace be upon him" said: "He, who relates from me such as believed to be a lie: he is then one of the two liars" (i.e. the inventor and the transmitter of the false narration).

41- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attributes to me a narration which is believed to be a lie, he is then one of the two liars" (i.e. the inventor and the transmitter of the false narration).

[6] Following The Tradition Of The Rightly-Guided Successors

42- It is narrated on the authority of Al-Irbad Ibn Sariyah that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" stood and addressed us (with a good sermon, in which he) gave us a perfect instruction because of which the hearts became in awe, and the eyes

36 - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا غُنْدَرٌ مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ أَبِي صَخْرَةَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِلزُّبَيْرِ بْنِ الْعَوَّامِ: مَا لِيَ لاَ أَسْمَعُكَ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ كَمَا أَسْمَعُ ابْنَ مَسْعُودٍ وَفُلاَنَاً وَفُلاَنَاً؟ قَالَ: أَمَا إِنِّي لَمْ أُفَارِقْهُ مُنْذُ أَسْلَمْتُ. وَلٰكِنِّي سَمِعْتُ مِنْهُ كَلِمَةً، يَقُولُ: «**مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

37 - **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُطَرِّفٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

5 - بابُ مَنْ حَدَّثَ عن رَسُولِ الله ﷺ حَدِيثاً وهُوَ يَرَى أَنَّه كَذِبٌ

38 - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ حَدَّثَ عَنِّي حَدِيثاً وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ**».

39 - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ حَدَّثَ عَنِّي حَدِيثاً وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ**».

40 - **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ رَوَى عَنِّي حَدِيثاً وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ**».

حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، أَنْبَأَنَا الْحَسَنُ بْنُ مُوسَى الأَشْيَبُ عَنْ شُعْبَةَ. مِثْلَ حَدِيثِ سَمُرَةَ بْنِ جُنْدَبٍ.

41 - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ**».

6 - بابُ اتِّباعِ سُنَّةِ الخُلَفَاءِ الرَّاشِدِينَ المُهْدِيِّينَ

42 - **حدّثنا** عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ الدِّمَشْقِيُّ، حَدَّثَنَا

shed tears. Then, it was said: "O Messenger of Allah! Verily, you've given us the instruction of such as is going to leave us. So, entrust us to a covenant (from you by which we would hold fast)!" on that he said: "I advise you to (ward off evil and) safeguard yourselves against (the punishment of) Allah; and to listen and obey (your ruler) even though he is an Abyssinian slave. No doubt, you will see after my (death) a great dispute (among the people which leads to their division and swerving from the right path): so, I advise you to follow my sunnah, and the tradition of the rightly-guided well-directed successors (of me), to which you should stick firmly (and on which you should show constant patience); and I further warn you of the innovations (of heresies pertaining to the religion, which have no reference in Allah's Book and the sunnah of His Messenger), for indeed, every innovation is an error."

43- It is narrated on the authority of Al-Irbad Ibn Sariyah: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us with a sermon, (so much impressive that) because of which the eyes shed tears, and the hearts became in awe. We said: "O Messenger of Allah! Verily, this sermon is of such as is going to leave (us): what do you command us to do?" on that he said: "No doubt, I've left you on (a state of faith that is as clear and pure as) the white (ground), whose night is (as shining) as day; and no one deviates from it after me but that he will be ruined. No doubt, you will see after my (death) a great dispute (among the people which leads to their division and swerving from the right path): so, I advise you to follow my Sunnah, and the tradition of the rightly-guided well-directed successors (of me), to which you should stick firmly (and on which you should show constant patience). I further advise you to obey (your ruler) even though he is an Abyssinian slave; for verily the faithful believer is (as submissive) as a camel having the string in its nose: wherever it is led, it would surrender.

44- It is narrated on the authority of Al-Irbad Ibn Sariyah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Morning Prayer, and then (after he had finished from the prayer), he turned towards us, and addressed us with a perfect sermon…and the rest is the same.

[7] Avoiding Innovations (Of Heresies) And (Useless) Arguments

45- It is narrated on the authority of Jabir Ibn Abdullah: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon, his eyes would become red, his voice would rise, and he would grow so much angry, really as if he were a warner of an enemy, saying:

الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلاَءِ (يَعْنِي ابْنَ زَبْرٍ)، حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي الْمُطَاعِ، قَالَ: سَمِعْتُ الْعِرْبَاضَ بْنَ سَارِيَةَ يَقُولُ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ، فَوَعَظَنَا مَوْعِظَةً بَلِيغَةً وَجِلَتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُونُ. فَقِيلَ: يَا رَسُولَ اللَّهِ، وَعَظْتَنَا مَوْعِظَةَ مُوَدِّعٍ. فَاعْهَدْ إِلَيْنَا بِعَهْدٍ. فَقَالَ: **«عَلَيْكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ، وإِنْ عَبْداً حَبَشِيًّا. وَسَتَرَوْنَ مِنْ بَعْدِي اخْتِلاَفاً شَدِيداً. فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ. عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ. وَإِيَّاكُمْ والأُمُورَ الْمُحْدَثَاتِ. فَإِنَّ كُلَّ بِدْعَةٍ ضَلاَلَةٌ»**.

43 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ بِشْرِ بْنِ مَنْصُورٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ السَّوَّاقُ قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو السُّلَمِيِّ؛ أَنَّهُ سَمِعَ الْعِرْبَاضَ بْنَ سَارِيَةَ يَقُولُ: وَعَظَنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ. فَقُلْنا: يَا رَسُولَ اللَّهِ، إِنَّ هٰذِهِ لَمَوْعِظَةُ مُوَدِّعٍ، فَمَاذَا تَعْهَدُ إِلَيْنَا؟ قَالَ: **«قَدْ تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ، لَيْلُهَا كَنَهَارِها، لاَ يَزِيغُ عَنْهَا بَعْدِي إِلاَّ هَالِكٌ. مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلاَفاً كَثِيراً. فَعَلَيْكُمْ بِمَا عَرَفْتُمْ مِنْ سُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ. عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ. وَعَلَيْكُمْ بِالطَّاعَةِ وإِنْ عَبْداً حَبَشِيًّا. فَإِنَّمَا الْمُؤْمِنُ كَالْجَمَلِ الأَنِفِ، حَيْثُمَا قِيدَ انْقَادَ»**.

44 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ الْمِسْمَعِيُّ، حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو، عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ، قَالَ: صَلَّى بِنا رَسُولُ اللَّهِ ﷺ صَلاَةَ الصُّبْحِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَوَعَظَنَا مَوْعِظَةً بَلِيغَةً. فَذَكَرَ نَحْوَهُ.

7 ـ بابُ اجتِنَابِ البِدَعِ والجَدَلِ

45 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ:

"The enemy is going to attack you in the morning and in the evening." He also would say: "(The time at which) I have been sent, and the Hour (of doom) are (as close to one another) as those two", joining his index finger and middle finger. He also would say: "Now and then: The best speech is The Book of Allah, and the best guidance is that of Muhammad; the worst of affairs is its innovations (of heresies), and every innovation (of heresy) is an error." He used to say: "Whoever left wealth (to be inherited) then it would go to his family, and whoever left debts (to be fulfilled) or (helpless) children, then, I'm responsible to fulfill (his debts) and take care (of his children)."

46- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "They (both Allah's Book and the Sunnah of His Prophet) consist of two (things, and no more): the Speech (of Allah taken from the Holy Qur'an), and the guidance (of His Messenger). The best speech is that of Allah, and the best guidance is that of Muhammad "Allah's blessing and peace be upon him". Behold! I warn you of the new changes pertaining to the matter (of religion, which has no reference in the Qur'an and Sunnah), for indeed, every new change as such is an innovation (of heresies), and every innovation (of heresies in the religion) is an error. Behold! Let not the long life (which you live) make your hearts harden! Behold! That (death which your longevity lets you think it is too far to come) is nigh to come; and what is really far is that which comes not. Behold! The wretched one (in the hereafter) is (him, who is doomed to be) so (as of the very moment he is created) in the womb of his mother; and the blessed one is him, who is helped to receive admonition from others!

Behold! Fighting a faithful believer is (a kind of) infidelity; and insulting him is wickedness; and it is unlawful for a Muslim to show desertion towards his (Muslim) brother for more than three (days)! Behold! I warn you of telling lies, for indeed, telling lies is not fitting whether seriously or even jokingly! Let not a man make a promise to his boy which he is going to break, for verily (it is a sort of telling a lie; and) telling a lie leads to impiety, and impiety, in turn, leads to the fire (of Hell). Therefore, telling the truth leads to piety, and piety, in turn, leads to the Garden; and such as tells the truth is described as a pious truthful; and such as tells a lie is described as a wicked liar; and verily, a servant (of Allah) might keep telling lies until he is enlisted as a liar in the Sight of Allah."

47- It is narrated on the authority of A'ishah: The Messenger of Allah "Allah's blessing and peace be upon him" recited the following Holy

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ وَعَلاَ صَوْتُهُ وَاشْتَدَّ غَضَبُهُ كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ: صَبَّحَكُمْ مَسَّاكُمْ.

وَيَقُولُ: «**بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ**». وَيَقْرِنُ بَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى. ثُمَّ يَقُولُ: «**أَمَّا بَعْدُ. فَإِنَّ خَيْرَ الأُمُورِ كِتَابُ اللَّهِ. وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ. وَشَرَّ الأُمُورِ مُحْدَثَاتُها. وكُلُّ بِدْعَةٍ ضَلاَلَةٌ**». وَكَانَ يَقُولُ: «**مَنْ تَرَكَ مَالاً فَلِأَهْلِهِ. وَمَنْ تَرَكَ دَيْناً أَوْ ضَيَاعاً فَعَلَيَّ وَإِلَيَّ**».

46 - **حدّثنا** مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ الْمَدَنِيُّ، أَبُو عُبَيْدٍ، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ أَبِي كَثِيرٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّمَا هُمَا اثْنَتَانِ. الْكَلاَمُ وَالْهَدْيُ. فَأَحْسَنُ الْكَلاَمِ كَلاَمُ اللَّهِ. وَأَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ. أَلاَ وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ. فَإِنَّ شَرَّ الأُمُورِ مُحْدَثَاتُها. وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ. وَكُلُّ بِدْعَةٍ ضَلاَلَةٌ. أَلاَ لاَ يَطُولَنَّ عَلَيْكُمُ الأَمَدُ فَتَقْسُوَ قُلُوبُكُمْ. أَلاَ إِنَّ مَا هُوَ آتٍ قَرِيبٌ. وَإِنَّمَا الْبَعِيدُ مَا لَيْسَ بِآتٍ. أَلاَ إِنَّمَا الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ. وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ. أَلاَ إِنْقِتَالُ الْمُؤْمِنِ كُفْرٌ وَسِبَابُهُ فُسُوقٌ. وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ. أَلاَ وَإِيَّاكُمْ وَالْكَذِبَ. فَإِنَّ الْكَذِبَ لاَ يَصْلُحُ بِالْجِدِّ وَلاَ بِالْهَزْلِ. وَلاَ يَعِدِ الرَّجُلُ صَبِيَّهُ ثُمَّ لاَ يَفِيَ لَهُ. فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ. وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ. وَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ. وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ. وَإِنَّهُ يُقَالُ لِلصَّادِقِ: صَدَقَ وَبَرَّ. وَيُقَالُ لِلْكَاذِبِ: كَذَبَ وَفَجَرَ. أَلاَ وَإِنَّ الْعَبْدَ يَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّاباً**».

47 - **حدّثنا** مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، حَدَّثَنَا أَيُّوبُ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ، وَيَحْيَى بْنُ حَكِيمٍ، قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: تَلاَ

Verse: "He it is Who has sent down to you the Book; in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are not of well-established meaning. But those in whose hearts is perversity follow the part thereof that is not of well-established meaning. Seeking discord and searching for its hidden meanings, but no one knows its true meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding." (Al Imran 7) Then, he said: "O A'ishah! If you (Muslims) see such as dispute over this (Qur'an in search for averting the fundamental Holy Statements of well-established meaning with those that are not fundamental), (you should know that) they are those whom Allah Almighty points out. So, you should take heed of them (i.e. you should not be in contact with them)."

48- It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No people had been led astray after the right guidance in which they were, but that they would be given to disputation (and pointless arguments)." Then, he "Allah's blessing and peace be upon him" recited the following Holy Statement: "And they say: "Are our gods best, or he?" This they set forth to you, only by way of disputation: yea, they are a contentious people." (Az-Zukhruf58)

49- It is narrated on the authority of Hudhaifah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah accepts from such as makes an innovation (which has no foundation in Allah's Book and the sunnah of His Prophet, no deed, i.e.) no fasting, nor prayer, nor charity, nor Hajj, nor Umrah, nor Jihad, nor repentance (from sins other than his innovation) nor ransom: he comes out of Islam just as a hair comes out of the dough."

50- It is narrated on the authority of Abdullah Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah would hardly accept the deed of such as makes an innovation (in Islam), until he leaves his innovation (no matter righteous his deed which he does before leaving it might be)."

51- It is narrated on the authority of Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves telling lies, seeing that he is on falsehood, a palace in one side of the Garden will be constructed for him; and he, who leaves argument (with others) even though he is on the right, the same will be built for him in the middle part of the Garden; and he who makes good his conduct, the same will be established for him in the highest portion of the Garden."

رَسُولُ اللَّهِ ﷺ هٰذِهِ الآيَةَ: ﴿هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ﴾ إِلَى قَوْلِهِ: ﴿وَمَا يَذَّكَّرُ إِلَّآ أُوْلُواْ ٱلْأَلْبَٰبِ﴾ [آل عمران: 7]، فَقَالَ: «**يَا عَائِشَةُ إِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ، فَهُمُ الَّذِينَ عَنَاهُمُ اللَّهُ. فَاحْذَرُوهُمْ**».

48 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. ح وَحَدَّثَنَا حَوْثَرَةُ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالاَ: حَدَّثَنَا حَجَّاجُ بْنُ دِينَارٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلاَّ أُوتُوا الْجَدَلَ**» ثُمَّ تَلاَ هٰذِهِ الآيَةَ: ﴿بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾ [الزخرف: 58].

49 ـ **حدّثنا** دَاوُدُ بْنُ سُلَيْمَانَ الْعَسْكَرِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ أَبُو هَاشِمِ بْنِ أَبِي خِدَاشٍ الْمَوْصِلِيُّ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مِحْصَنٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبْلَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ، عَنْ حُذَيْفَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَقْبَلُ اللَّهُ لِصَاحِبِ بِدْعَةٍ صَوْماً وَلاَ صَلاَةً، وَلاَ صَدَقَةً، وَلاَ حَجًّا، وَلاَ عُمْرَةً، وَلاَ جِهَاداً، وَلاَ صَرْفاً، وَلاَ عَدْلاً. يَخْرُجُ مِنَ الإِسْلاَمِ كَمَا تَخْرُجُ الشَّعْرَةُ مِنَ الْعَجِينِ**».

50 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ الْخَيَّاطُ، عَنْ أَبِي زَيْدٍ، عَنْ أَبِي الْمُغِيرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَبَى اللَّهُ أَنْ يَقْبَلَ عَمَلَ صَاحِبِ بِدْعَةٍ حَتَّى يَدَعَ بِدْعَتَهُ**».

51 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ وَهَارُونُ بْنُ إِسْحَاقَ، قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ سَلَمَةَ بْنِ وَرْدَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَرَكَ الْكَذِبَ وَهُوَ بَاطِلٌ بُنِيَ لَهُ قَصْرٌ فِي رَبَضِ الْجَنَّةِ، وَمَنْ تَرَكَ الْمِرَاءَ وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسَطِهَا، وَمَنْ حَسَّنَ خُلُقَهُ بُنِيَ لَهُ فِي أَعْلاَهَا**».

[8] One Should Keep Away From (Depending Upon Individual) Opinions, And Making Analogies

52- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah does not take away the knowledge, by taking it away from (the hearts of) the people. But he takes it away by causing the religious learned men to die. When none of them remains, people will take as their leaders ignorant persons who, when consulted, will give their verdict without knowledge. So they will go astray and will cause people to go astray."

53- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is given a religious verdict (from another without knowledge, because of which the former falls into error), the sin thereof is then laid upon the one who gives him such a verdict."

54- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The discipline (of religion) depends upon three (items), and what is beyond that is surplus (knowledge, of which it is not necessary for everyone to have full acquaintance): a Holy Fundamental Verse of well-established meaning; a standing tradition; and an obligation (taken from both) with which justice is established."

55- It is narrated on the authority of Mu'adh Ibn Jabal: When the Messenger of Allah "Allah's blessing and peace be upon him" sent me to Yemen (as governor in common with Abu Musa), he said to me: "Make no judgements nor decisions but in accordance with what you know (from Allah's Book and the sunnah of His Prophet); and if you fall into confusion about anything, take no action until you send to me a letter pertaining to it."

56- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The matter of the children of Israel (concerning the religion) remained straight until there appeared among them those born from the slave-girls (captured from the other nations which they invaded), who depended upon their opinions (in religious verdicts) thereupon they went astray, and further led others astray."

[9] Concerning Faith

57- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Faith consists of

8 ـ بابُ اجْتِنَابِ الرَّأْيِ والقِيَاسِ

52 ـ **حدّثنا** أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَعَبْدَةُ، وأَبُو مُعَاوِيَةَ، وعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَمُحَمَّدُ بْنُ بِشْرٍ. ح وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَمَالِكُ بْنُ أَنَسٍ، وَحَفْصُ بْنُ مَيْسَرَةَ، وَشُعَيْبُ بْنُ إِسْحَاقَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِنَّ اللَّهَ لا يَقْبِضُ الْعِلْمَ انْتِزَاعاً يَنْتَزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ. فَإِذَا لَمْ يُبْقِ عَالِماً اتَّخَذَ النَّاسُ رُؤُوساً جُهَّالاً. فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ. فَضَلُّوا وَأَضَلُّوا»**.

53 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ. حَدَّثَنِي أَبُو هَانِىءٍ، حُمَيْدُ بْنُ هَانِىءٍ الْخَوْلاَنِيُّ، عَنْ أَبِي عُثْمَانَ مُسْلِمِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أُفْتِيَ بِفُتْيَا غَيْرِ ثَبَتٍ فَإِنَّمَا إِثْمُهُ عَلَى مَنْ أَفْتَاهُ»**.

54 ـ **حدّثنا** مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ، حَدَّثَنِي رِشْدِينُ بْنُ سَعْدٍ، وَجَعْفَرُ بْنُ عَوْنٍ، عَنِ ابْنِ أَنْعُمٍ، هُوَ الإِفْرِيقِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْعِلْمُ ثَلاَثَةٌ، فَمَا وَرَاءَ ذٰلِكَ فَهُوَ فَضْلٌ: آيَةٌ مُحْكَمَةٌ، أَوْ سُنَّةٌ قَائِمَةٌ، أَوْ فَرِيضَةٌ عَادِلَةٌ»**.

55 ـ **حدّثنا** الْحَسَنُ بْنُ حَمَّادٍ، سَجَّادَةُ، حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الأُمَوِيُّ، عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ حَسَّانَ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ، قَالَ: لَمَّا بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ قَالَ: **«لاَ تَقْضِيَنَّ وَلاَ تَفْصِلَنَّ إِلاَّ بِمَا تَعْلَمُ. وَإِنْ أَشْكَلَ عَلَيْكَ أَمْرٌ فَقِفْ حَتَّى تُبَيِّنَهُ أَوْ تَكْتُبَ إِلَيَّ فِيهِ»**.

56 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ أَبِي الرِّجَالِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو الأَوْزَاعِيِّ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لَمْ يَزَلْ أَمْرُ بَنِي إِسْرَائِيلَ مُعْتَدِلاً حَتَّى نَشَأَ فِيهِمُ الْمُوَلَّدُونَ، أَبْنَاءُ سَبَايَا الأُمَمِ. فَقَالُوا بِالرَّأْيِ. فَضَلُّوا وَأَضَلُّوا»**.

9 ـ بابٌ في الإيمَانِ

57 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ:

more than sixty or seventy branches, the slightest of which is to remove the harmful things from the main road, and the highest of them (and the most essential to faith) is to bear testimony that there is no god (to be worshipped) but Allah; and, pious shyness (from committing religious indiscretions) is a part of faith."

(...) The same is narrated on the authority of Abu Hurairah, through a different chain of transmission.

58- It is narrated on the authority of Salim from his father (Ibn Umar) that once, the Messenger of Allah "Allah's blessing and peace be upon him" heard somebody having blamed his brother for (his sticking to) pious shyness (and urged him to abandon it), thereupon he said: "NO doubt, pious shyness is a part of faith (so do not ask him to leave it)."

59- It is narrated on the authority of Abdullah (Ibn Mas'ud): The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one in whose heart there is (as little as) a mustard atom's weight of arrogance will be admitted to the Garden; and no one, in whose heart there is (as little as) a mustard atom's weight of pious shyness will be admitted to the fire (of Hell)."

60- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah Almighty will have delivered the faithful believers from the fire (of Hell), from which they will have become secure, anyone of you has no stronger argument while he is on the right in this world with his companion than they will have by then with their Lord, concerning their (disobedient) brothers, who will still be in the fire. They will say: "O Lord! Those are our brothers, who used to offer prayers with us, observe fasts with us, and perform Hajj with us, and (in spite of that) You have admitted them to the fire (of Hell)." Allah will say: "Go and take out (of Hell) whomever you recognize of them." They will come and recognize them by their faces, since the fire will never eat up faces.

From amongst those (in the fire), there will be such as burnt by the fire to the half of his legs, and such as burnt to his heels. They will then bring them out (of the fire). They will say: "O Lord! We brought out (of the fire) such as you commanded us to take out." He will say: "(Go and) take out (of the fire) such as has faith in his heart equal in weight to a Dinar, then to half a Dinar, then to a mustard seed." Abu Sa'id said: If you do not believe me

قَالَ رَسُولُ اللَّهِ ﷺ: «الإِيمَانُ بِضْعٌ وَسِتُّونَ أَوْ سَبْعُونَ بَاباً أَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، وَأَرْفَعُهَا قَوْلُ (لاَ إِلَهَ إِلاَّ اللَّهُ). وَالْحَياءُ شُعْبَةٌ مِنَ الإِيمَانِ».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ. ح وَحَدَّثَنَا عَمْرو بْنُ رَافِعٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

58 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَعِظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ: «إِنَّ الْحَيَاءَ شُعْبَةٌ مِنَ الإِيمَانِ».

59 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ. ح وَحَدَّثَنَا عَلِيُّ بْنِ مَيْمُونٍ الرَّقِّيُّ، حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ. وَلاَ يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ».

60 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَنْبَأَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا خَلَصَ اللَّهُ الْمُؤْمِنِينَ مِنَ النَّارِ وَأَمِنُوا. فَمَا مُجَادَلَةُ أَحَدِكُمْ لِصَاحِبِهِ فِي الْحَقِّ يَكُونُ لَهُ فِي الدُّنْيَا، أَشَدَّ مُجَادَلَةً مِنَ الْمُؤْمِنِينَ لِرَبِّهِمْ فِي إِخْوَانِهِمُ الَّذِينَ أُدْخِلُوا النَّارَ. قَالَ، يَقُولُونَ: رَبَّنَا إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَحُجُّونَ مَعَنَا فَأَدْخَلْتَهُمُ النَّارَ. فَيَقُولُ: اذْهَبُوا فَأَخْرِجُوا مَنْ عَرَفْتُمْ مِنْهُمْ. فَيَأْتُونَهُمْ فَيَعْرِفُونَهُمْ بِصُوَرِهِمْ. لاَ تَأْكُلُ النَّارُ صُوَرَهُمْ. فَمِنْهُمْ مَنْ أَخَذَتْهُ النَّارُ إِلَى أَنْصَافِ سَاقَيْهِ. وَمِنْهُمْ مَنْ أَخَذَتْهُ إِلَى كَعْبَيْهِ. فَيُخْرِجُونَهُمْ، فَيَقُولُونَ: رَبَّنَا أَخْرَجْنَا مَنْ قَدْ أَمَرْتَنَا. ثُمَّ يَقُولُ: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ وَزْنُ دِينَارٍ مِنَ الإِيمَانِ. ثُمَّ مَنْ كَانَ فِي قَلْبِهِ وَزْنُ نِصْفِ دِينَارٍ. ثُمَّ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ». قَالَ أَبُو سَعِيدٍ: فَمَنْ لَمْ يُصَدِّقْ هٰذَا فَلْيَقْرَأْ: ﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾ [النساء: 40].

then you can recite: "Allah is never unjust in the least degree: if there is any good (done), He doubleth it, and giveth from His Own Presence a great reward." (An-Nisa 40)

61- It is narrated on the authority of Jundub Ibn Abdullah that he said: We were in the company of the Messenger of Allah "Allah's blessing and peace be upon him", since we grew youths (approaching the age of puberty); and we (absorbed and) comprehended faith (from him) before we learnt the Qur'an; and when we learnt the Qur'an, we came to increase in faith with the help of it.

62- It is narrated on the authority of Abdullah Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two groups (of men) in this (Muslim) nation, who will have no (good) portion in (the faith, i.e. in) Islam: those who are of the opinion that the punishment for disobedience is deferred (by Allah); and those who reject the (essential role and effect of the) Fate."

63- It is narrated on the authority of Ibn Umar who transmitted from Umar Ibn Al-Khattab: One day we were with the Messenger of Allah "Allah's blessing and peace be upon him" when there appeared before us a man, wearing very white clothes, having very deep black hair, on whom, there were no traces of travel. Furthermore, none amongst us recognized him. He sat with The Prophet "Allah's blessing and peace be upon him". He (sat in front of him and) placed his knees on his and his palms on his thighs and said: "O Muhammad, tell me what is Islam." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam is to testify that there is no god but Allah and that I'm the Messenger of Allah, to establish the (obligatory) prayer, pay the regular charity, observe the fasts of (the month of) Ramadan, and perform pilgrimage to the House (i.e. Ka'bah) in case you are able to do." He said: "You have told the truth." However, we were astonished that he raised the question and, at the same time, confirmed that it (the answer) was true. He said: "Tell me what faith is." He (The Prophet) answered: "It is to believe in Allah, His angels, His Books, His Messengers, The Day of Judgment, and the Fate (resulting from the Divine Decree) no matter good or evil it might be." He said: "You are true." Then, He said: "Tell me what faithfulness is." He (The Prophet) replied: "It is to worship Allah as if you see Him. However, though you don't really see Him, (you should put in mind that) He sees you."

61 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا حَمَّادُ بْنُ نَجِيحٍ، وَكَانَ ثِقَةً، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وَنَحْنُ فِتْيَانٌ حَزَاوِرَةٌ. فَتَعَلَّمْنَا الإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ. ثُمَّ تَعَلَّمْنَا الْقُرْآنَ. فَازْدَدْنَا بِهِ إِيمَاناً.

62 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا عَلِيُّ بْنُ نِزَارٍ، عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صِنْفَانِ مِنْ هٰذِهِ الأُمَّةِ لَيْسَ لَهُمَا فِي الإِسْلاَمِ نَصِيبٌ: الْمُرْجِئَةُ وَالْقَدَرِيَّةُ**».

63 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، قَالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ. فَجَاءَ رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ شَعْرِ الرَّأْسِ، لاَ يُرَى عَلَيْهِ أَثَرُ سَفَرٍ، وَلاَ يَعْرِفُهُ مِنَّا أَحَدٌ. قَالَ فَجَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَهُ إِلَى رُكْبَتِهِ، وَوَضَعَ يَدَيْهِ عَلَى فَخِذَيْهِ. ثُمَّ قَالَ: يَا مُحَمَّدُ مَا الإِسْلاَمُ؟ قَالَ: «**شَهَادَةُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَإِقَامُ الصَّلاَةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ الْبَيْتِ**». قَالَ: صَدَقْتَ. فَعَجِبْنَا مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ. ثُمَّ قَالَ: يَا مُحَمَّدُ مَا الإِيمَانُ؟ قَالَ: «**أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَرُسُلِهِ وَكُتُبِهِ وَالْيَوْمِ الآخِرِ وَالْقَدَرِ، خَيْرِهِ وَشَرِّهِ**». قَالَ: صَدَقْتَ. فَعَجِبْنَا مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ. ثُمَّ قَالَ: يَا مُحَمَّدُ مَا الإِحْسَانُ؟ قَالَ: «**أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ. فَإِنَّكَ إِنْ لاَ تَرَاهُ فَإِنَّهُ يَرَاكَ**» قَالَ: فَمَتَى السَّاعَةُ؟ قَالَ: «**مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ**» قَالَ: فَمَا أَمَارَتُهَا؟ قَالَ: «**أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا** (قَالَ وَكِيعٌ: يَعْنِي تَلِدُ الْعَجَمُ الْعَرَبَ) **وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ**

He said: "Tell me about The Doomed hour." He (The Prophet) commented: "The one who was asked has no better knowledge than the one who asked." He said: "Tell me some of its portents." He (The Prophet) answered: "(Some of its portents are): That the slave-girl will give birth to her mistress (i.e., according to the interpretation of Waki, that the non-Arab (female captive) would give birth to Arab children (from her master, who would be free like their father)), that you will find barefooted, destitute goat herds (so much wealthy that they will be) competing one another in constructing the great high buildings." Then he (the stranger) went on his way. Three (days) later, the Prophet "Allah's blessing and peace be upon him" met me and said to me: "O Umar, do you know who this asker was?" I replied: "Allah and His Messenger know best." He commented: "He was Gabriel, who came in order to teach you the matters of your religion."

64- It is narrated on the authority of Abu Hurairah: One day the Messenger of Allah "Allah's blessing and peace be upon him" appeared before the people, when a man came and asked him: "O Prophet of Allah! What is faith?" He (The Prophet) replied: "It is to believe in Allah, His angels, His Books, His meeting, His Messengers, and in the Resurrection of the hereafter." He asked (once again): "O Messenger of Allah! What is Islam?" He (The Prophet) answered: "Islam is to worship Allah and not associate anything with Him, to establish the obligatory prayers, to pay the obligatory charity, and to observe the fasts of (the month of) Ramadan." He asked: "O Messenger of Allah! What is faithfulness?" He (The Prophet) answered: "It is to worship Allah as if you see Him. Indeed, if you are unable to (feel that you) see Him, you should put in mind that He sees you." He asked: "O Messenger of Allah! When would the doomed hour be?" He (The Prophet) replied: "The one who was asked has no better knowledge of it than the inquirer. But, I'm going to tell you some of its portents: When the slave-girl would give birth to her mistress, this is one of its portents. When the shepherds of the sheep would compete in (constructing the huge) high buildings, this is one of its portents. (The Hour) is one of the five (unseen events) which no one knows but Allah." Then he (The Messenger of Allah "Allah's blessing and peace be upon him") recited (Allah's saying): "Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)." (Luqman 34)

الْعَالَةَ رِعَاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبِنَاءِ». قَالَ ثُمَّ قَالَ: فَلَقِيَنِي النَّبِيُّ ﷺ بَعْدَ ثَلاَثٍ، فَقَالَ: «**أَتَدْرِي مَنِ الرَّجُلُ؟**» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «**ذَاكَ جِبْرِيلُ. أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ**».

64 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَوْماً بَارِزاً لِلنَّاسِ. فَأَتَاهُ رَجُلٌ. فَقَالَ: يَا رَسُولَ اللَّهِ مَا الإِيمَانُ؟ قَالَ: «**أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَلِقَائِهِ، وَتُؤْمِنَ بِالْبَعْثِ الآخِرِ**». قَالَ: يَا رَسُولَ اللَّهِ مَا الإِسْلاَمُ؟ قَالَ: «**أَنْ تَعْبُدَ اللَّهَ وَلاَ تُشْرِكَ بِهِ شَيْئاً، وَتُقِيمَ الصَّلاَةَ الْمَكْتُوبَةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ**». قَالَ: يَا رَسُولَ اللَّهِ مَا الإِحْسَانُ؟ قَالَ: «**أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لاَ تَرَاهُ فَإِنَّهُ يَرَاكَ**». قَالَ: يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ؟ قَالَ: «**مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا. إِذَا وَلَدَتِ الأَمَةُ رَبَّتَهَا فَذَلِكَ مِنْ أَشْرَاطِهَا وَإِذَا تَطَاوَلَ رِعَاءُ الْغَنَمِ فِي الْبُنْيَانِ فَذَلِكَ مِنْ أَشْرَاطِهَا. فِي خَمْسٍ لاَ يَعْلَمُهُنَّ إِلاَّ اللَّهُ**». فَتَلا رَسُولُ اللَّهِ ﷺ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلۡغَيۡثَ وَيَعۡلَمُ مَا فِي ٱلۡأَرۡحَامِۖ وَمَا تَدۡرِي نَفۡسٞ مَّاذَا تَكۡسِبُ غَدٗاۖ وَمَا تَدۡرِي نَفۡسُۢ بِأَيِّ أَرۡضٖ تَمُوتُۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرُۢ﴾ [لقمان: 34].

65- It is narrated on the authority of Ali Ibn Al-Husain from his father from Ali Ibn Abu Talib: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The belief is to affirm faith by the heart; to say by the tongue (that there is no god to be worshipped by Allah, and that Muhammad is the Messenger of Allah); and to do deeds by the organs (such as to offer the prayer, observe the fasts (of Ramadan), fulfill the Zakat, perform Hajj if it is possible)."

66- It is narrated on the authority of Anas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you have his faith (complete) until he loves for his brother (or he said for his neighbour) whatever (good) he loves for his own self."

67- It is narrated on the authority of Anas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you have his faith (complete) unless I become much dearer to him than his son, father, and all of the people."

68- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand is my soul! You have no claim to be admitted to the Garden until you have your faith (complete); and you will have no (complete) faith until you love one another. Should I not guide you to a thing, which if you do, you will love one another? Make peace widespread among you." (This means to greet one another with peace.)

69- It is narrated on the authority of Abdullah (Ibn Mas'ud): The Messenger of Allah "Allah's blessing and peace be upon him" said: "Insulting a Muslim is (a kind of) wickedness; and fighting him is (a part of) infidelity."

70- It is narrated on the authority of Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, Who leaves this world, while being in the state of sincerity (in service) to Allah Alone, worshipping Him, ascribing nothing to Him (in service), establishing the (obligatory) prayer, fulfilling the obligatory charity (Zakat): he will have died, while Allah Almighty is well-pleased with him."

Anas commented: This is the (true) religion of Allah (i.e. Islam, other than which He never accepts), which was brought and conveyed by all the Messengers from their Lord, before the arguments grew larger (and the people fell into disputation and confusion over the religion) resulting from the various lusts (and tendencies of the different peoples). The confirmation of that in Allah's Book is shown in the latest to be revealed: "but if they

65 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالاَ: حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ صَالِحٍ أَبُو الصَّلْتِ الْهَرَوِيُّ، حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرِّضَا، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الإِيمَانُ مَعْرِفَةٌ بِالْقَلْبِ وَقَوْلٌ بِاللِّسَانِ وَعَمَلٌ بِالأَرْكَانِ**». قَالَ أَبُو الصَّلْتِ: لَوْ قُرِئَ هٰذَا الإِسْنَادُ عَلَى مَجْنُونٍ لَبَرَأَ.

66 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ (أَوْ قَالَ لِجَارِهِ) مَا يُحِبُّ لِنَفْسِهِ**».

67 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ**».

68 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**وَالَّذِي نَفْسِي بِيَدِهِ. لاَ تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلاَ تُؤْمِنُوا حَتَّى تَحَابُّوا. أَوَ لاَ أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلاَمَ بَيْنَكُمْ**».

69 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ. ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ**».

70 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ فَارَقَ الدُّنْيَا عَلَى الإِخْلاَصِ لِلَّهِ وَحْدَهُ، وَعِبَادَتِهِ لاَ شَرِيكَ لَهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، مَاتَ وَاللَّهُ عَنْهُ رَاضٍ**».

repent, (i.e. set themselves free from the worship of idols) and establish regular prayers and practice regular charity, then open the way for them: for Allah is Oft-Forgiving, Most Merciful." (At-Tawbah 5) He further said (in the same Surah): "But (even so), if they repent, establish regular prayers, and practice regular charity, they are your brethren in Faith." (10)

(...) The same is narrated on the authority of Anas Ibn Malik, but through different chain of transmitters.

71- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah) to fight the people until they bear testimony to the fact that there is no god (to be worshipped) but Allah, and that I'm the Messenger of Allah; to establish the (obligatory) prayer; and to practice regular charity."

72- It is narrated on the authority of Mu'adh Ibn Jabal: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah) to fight the people until they bear testimony to the fact that there is no god (to be worshipped) but Allah, and that I'm the Messenger of Allah; to establish the (obligatory) prayer; and to practice regular charity."

73- It is narrated on the authority of both Abdullah Ibn Abbas and Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two groups (of men) in my (Muslim) nation, who will have no (good) portion in Islam: those who are of the opinion that the punishment for disobedience is deferred (by Allah); and those who reject the (essential role and effect of the) Fate."

74- It is narrated on the authority of Ibn Abbas and Abu Hurairah that they said: "The faith (of anyone of you) might increase, as well as it might decrease (in the strength of certainty)."

75- It is narrated on the authority of Abu Ad-Darda' that he said: "The faith (of anyone of you) might increase, as well as it might decrease (in the strength of certainty)."

[10] Concerning The Fate (Resulting From The Divine Decree)

76- It is narrated on the authority of Abdullah Ibn Mas'ud: Allah's Apostle, the true and truly inspired "Allah's blessing and peace be upon him" said: "(The matter of the Creation of) a human being is put together in the womb of the mother for forty days, and then he becomes a leech-like clot for a similar period, and then a piece of flesh for a similar period. Then

قَالَ أَنَسٌ: وَهُوَ دِينُ اللَّهِ الَّذِي جَاءَتْ بِهِ الرُّسُلُ وَبَلَّغُوهُ عَنْ رَبِّهِمْ قَبْلَ هَرْجِ الأَحَادِيثِ وَاخْتِلاَفِ الأَهْوَاءِ. وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ، فِي آخِرِ مَا نَزَلَ. يَقُولُ اللَّهُ: ﴿فَإِن تَابُوا﴾، قَالَ: خَلْعُ الأَوْثَانِ وَعِبَادَتِهَا: ﴿وَأَقَامُوا الصَّلَوٰةَ وَءَاتَوُا الزَّكَوٰةَ﴾ [التوبة: 5].

وَقَالَ فِي آيَةٍ أُخْرَى: ﴿فَإِن تَابُوا وَأَقَامُوا الصَّلَوٰةَ وَءَاتَوُا الزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِي الدِّينِ﴾ [التوبة: 11].

حدّثنا أَبُو حَاتِمٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى الْعَبْسِيُّ، حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ مِثْلَهُ.

71 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا أَبُو جَعْفَرٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ»**.

72 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ، حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ»**.

73 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ الرَّازِيُّ، أَنْبَأَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ اللَّيْثِيُّ، حَدَّثَنَا نِزَارُ بْنُ حَيَّانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«صِنْفَانِ مِنْ أُمَّتِي لَيْسَ لَهُمَا فِي الإِسْلاَمِ نَصِيبٌ: أَهْلُ الإِرْجَاءِ، وَأَهْلُ الْقَدَرِ»**.

74 ـ **حدّثنا** أَبُو عُثْمَانَ الْبُخَارِيُّ سَعِيدُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ، حَدَّثَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ عَيَّاشٍ، عَنْ عَبْدِ الْوَهَّابِ بْنِ مُجَاهِدٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ قَالاَ: الإِيمَانُ يَزِيدُ وَيَنْقُصُ.

75 ـ **حدّثنا** أَبُو عُثْمَانَ الْبُخَارِيُّ، حَدَّثَنَا الْهَيْثَمُ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ جَرِيرِ بْنِ عُثْمَانَ، عَنِ الْحَرِثِ، أَظُنُّهُ، عَنْ مُجَاهِدٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: الإِيمَانُ يَزْدَادُ وَيَنْقُصُ.

10 ـ بابٌ في القَدَرِ

76 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، وَمُحَمَّدُ بْنُ فُضَيْلٍ، وَأَبُو مُعَاوِيَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَمُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ

Allah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, his (time of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire, to which he will be admitted. Similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing (good) deeds characteristic of the people of Paradise, to which he will be admitted."

77- It is narrated on the authority of Ibn Ad-Dailami: I fell into confusion about what is (said) pertaining to this (rejection of) Fate, and I felt afraid this (suspicion) would spoil my faith. I went to Ubai Ibn Ka'b and said to him: "O Abu Al-Mundhir! I fell into confusion about what is (said) pertaining to this (rejection of) Fate; and I felt afraid this might have a negative effect on my faith. So, relate to me a narration in this respect, perchance Allah would make it a source of benefit to me." On that, he said: "If Allah Almighty punished all the inhabitants of both His heavens and earth, He, indeed, would (have claim to do so, which they deserve, and thus He would) not be unjust to them (even in the least); and if He bestowed His Mercy upon them, this would be much better for them than their deeds. Therefore, if you have as much gold as (is equal to the mountain of) Uhud, (or as much money as is equal to the mountain of Uhud) to spend in the Cause of Allah, it would not be accepted from you until you have faith in the Fate (resulting from the Divine Decree), and you become certainly sure of the fact that what befalls you is not to fail to befall you; and what fails to befall you is not to befall you; and that if you die while believing in something else, you would be admitted to the fire (of Hell). There is no blame on you if you go to my brother Abdullah Ibn Mas'ud in order to ask him about that." When I went to him (and asked him) he mentioned to me the same as Ubai had said, and added: "There is no harm on you to go to Hudhaifah." I went to Hudhaifah and asked him, and he said to me the same, adding: "Go to Zaid Ibn Thabit and ask him about that."

I went to Zaid Ibn Thabit and asked him, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If Allah Almighty punished all the inhabitants of both His heavens and the earth, He, indeed, would (have claim to do so, which they deserve, and thus He would) not be unjust to them (even in the least); and if He bestowed His

وَهُوَ الصَّادِقُ الْمَصْدُوقُ أَنَّهُ «يُجْمَعُ خَلْقُ أَحَدِكُمْ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْماً. ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذٰلِكَ. ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذٰلِكَ. ثُمَّ يَبْعَثُ اللّٰهُ إِلَيْهِ الْمَلَكَ. فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، فَيَقُولُ: اكْتُبْ عَمَلَهُ وأَجَلَهُ وَرِزْقَهُ وَشَقِيٌّ أَمْ سَعِيدٌ. فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا».

77 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبَا سِنَانٍ، عَنْ وَهْبِ بْنِ خَالِدٍ الْحِمْصِيِّ، عَنِ ابْنِ الدَّيْلَمِيِّ، قَالَ: وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ هٰذَا الْقَدَرِ، خَشِيتُ أَنْ يُفْسِدَ عَلَيَّ دِينِي وَأَمْرِي. فَأَتَيْتُ أُبَيَّ بْنَ كَعْبٍ، فَقُلْتُ: أَبَا الْمُنْذِرِ! إِنَّهُ قَدْ وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ هٰذَا الْقَدَرِ فَخَشِيتُ عَلَى دِينِي وَأَمْرِي. فَحَدِّثْنِي مِنْ ذٰلِكَ بِشَيْءٍ. لَعَلَّ اللّٰهَ أَنْ يَنْفَعَنِي بِهِ. فَقَالَ: لَوْ أَنَّ اللّٰهَ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ. وَلَوْ رَحِمَهُمْ لَكَانَتْ رَحْمَتُهُ خَيْراً لَهُمْ مِنْ أَعْمَالِهِمْ. وَلَوْ كَانَ لَكَ مِثْلُ جَبَلِ أُحُدٍ ذَهَباً، أَوْ مِثْلُ جَبَلِ أُحُدٍ تُنْفِقُهُ فِي سَبِيلِ اللّٰهِ مَا قُبِلَ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ. فَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ. وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ. وَأَنَّكَ إِنْ مُتَّ عَلَى غَيْرِ هٰذَا دَخَلْتَ النَّارَ. وَلاَ عَلَيْكَ أَنْ تَأْتِيَ أَخِي عَبْدَ اللّٰهِ بْنَ مَسْعُودٍ فَتَسْأَلَهُ. فَأَتَيْتُ عَبْدَ اللّٰهِ فَسَأَلْتُهُ فَذَكَرَ مِثْلَ مَا قَالَ أُبَيٌّ. وقَالَ لِي: وَلاَ عَلَيْكَ أَنْ تَأْتِيَ حُذَيْفَةَ. فَأَتَيْتُ حُذَيْفَةَ فَسَأَلْتُهُ. فَقَالَ مِثْلَ مَا قَالاَ. وَقَالَ: ائْتِ زَيْدَ بْنَ ثَابِتٍ فَاسْأَلْهُ. فَأَتَيْتُ زَيْدَ بْنَ ثَابِتٍ فَسَأَلْتُهُ.

Mercy upon them, this would be much better for them than their deeds. Therefore, if you have as much gold as (is equal to the mountain of) Uhud, (or as much money as is equal to the mountain of Uhud) to spend in the Cause of Allah, it would not be accepted from you until you have faith in all (things relating to) the Fate, and you become certainly sure of the fact that what befalls you is not to fail to befall you; and what fails to befall you is not to befall you; and that if you die while believing in something else, you would be admitted to the fire (of Hell)."

78- It is narrated on the authority of Ali Ibn Abu Talib: We were sitting with The Prophet "Allah's blessing and peace be upon him" who said: "There is none among you, but has a place either in Paradise or in Hell assigned to him." We said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Do (good deeds); for everyone is directed to find it easy (to do) what leads him to his destiny." Then he recited the Verses: "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery." (Al-Lail 5:10)

79- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A strong believer (who has power to do the deeds of goodness and patiently persevere on whatever trials and distresses to which he might be put) is better and much dearer to Allah than a weak believer, though there is goodness in everyone. Moreover, appreciate that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if any (trouble) comes to you, don't say: Had I not done that, it would not have been so and so, but say: Allah has done what He had ordained to do, for your (utterance of) "if" opens the (door) for Satan to do."

80- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was argument between Adam and Moses. Moses said to Adam: You are our father. You disappointed us, and caused us to get out of Paradise. Adam said to him: You are Moses. Allah selected you (to talk direct to you) and wrote with His own Hand the Book (of Torah) for you. but, in spite of this, you blame me for an act which Allah had ordained for me forty years before He created me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "In this way, Adam's argument was better than that of Moses;

فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْ أَنَّ اللَّهَ عَذَّبَ أَهْلَ سَمٰوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ. وَلَوْ رَحِمَهُمْ لَكَانَتْ رَحْمَتُهُ خَيْراً لَهُمْ مِنْ أَعْمَالِهِمْ. وَلَوْ كَانَ لَكَ مِثْلُ أُحُدٍ ذَهَباً أَوْ مِثْلُ جَبَلِ أُحُدٍ ذَهَباً تُنْفِقُهُ فِي سَبِيلِ اللَّهِ مَا قَبِلَهُ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ كُلِّهِ. فَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ. وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ. وَأَنَّكَ إِنْ مُتَّ عَلَى غَيْرِ هٰذَا دَخَلْتَ النَّارَ».

78 - **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ وَبِيَدِهِ عُودٌ. فَنَكَتَ فِي الأَرْضِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ» قِيلَ: يَا رَسُولَ اللَّهِ أَفَلاَ نَتَّكِلُ؟ قَالَ: «لا. اعْمَلُوا وَلاَ تَتَّكِلُوا. فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ» ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾﴾ [الليل: 5 - 10].

79 - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ. احْرِصْ عَلَى مَا يَنْفَعُكَ. وَاسْتَعِنْ بِاللَّهِ وَلاَ تَعْجَزْ. فَإِنْ أَصَابَكَ شَيْءٌ فَلاَ تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا. وَلٰكِنْ قُلْ: قَدَّرَ اللَّهُ، وَمَا شَاءَ فَعَلَ. فَإِنَّ «لَوْ» تَفْتَحُ عَمَلَ الشَّيْطَانِ».

80 - **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ طَاوساً يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يُخْبِرُ عَنِ النَّبِيِّ ﷺ قَالَ: «احْتَجَّ آدَمُ وَمُوسَىٰ. فَقَالَ لَهُ مُوسَىٰ: يَا آدَمُ أَنْتَ أَبُونَا خَيَّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ بِذَنْبِكَ. فَقَالَ لَهُ آدَمُ: يَا مُوسَىٰ اصْطَفَاكَ اللَّهُ بِكَلاَمِهِ وَخَطَّ لَكَ التَّوْرَاةَ بِيَدِهِ. أَتَلُومُنِي عَلَى أَمْرٍ قَدَّرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَىٰ. فَحَجَّ آدَمُ مُوسَىٰ. فَحَجَّ آدَمُ مُوسَىٰ» ثَلاَثاً.

Adam's argument was better than that of Moses; Adam's argument was better than that of Moses" (he said it) thrice.

81- It is narrated on the authority of Ali Ibn Abu Talib: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant (of Allah) will have no faith (at all) unless he believes in four (things altogether, and the indulgence in any of them abrogates his faith): to believe (that there is no god to be worshipped but) Allah Alone, with Whom there is no partner; that I'm the Messenger of Allah; (to believe) in the resurrection after death; and (to believe) in the Fate (be it good or evil)."

82- It is narrated on the authority of A'ishah "Allah be pleased with her", the mother of the believers, that the Messenger of Allah "Allah's blessing and peace be upon him" was called to lead the funeral prayer of a child of the Ansar. I said: "O Messenger of Allah, blessed be this (child) since he is one of the birds of Paradise for he neither has committed any sin, nor has he attained the age when one could be sinful." He said: "O A'ishah! It may be otherwise, because Allah has created for Paradise those who are fitting for it: He has created them for it since they were in their fathers' loins, and He created for Hell those who are fitting for it: He has created them for it since they were in their fathers' loins."

83- It is narrated on the authority of Abu Hurairah: Once, the pagans of the Quraish came to the Messenger of Allah "Allah's blessing and peace be upon him", in order to dispute with him over (the affirmation of) Fate, thereupon the following was revealed: "The Day they will be dragged through the Fire on their faces, (they will hear:) "Taste you the touch of Hell!" Verily, all things have We created in proportion and measure." (Al-Qamar 48:49)

84- It is narrated on the authority of Abdullah Ibn Abu Mulaikah that once he visited A'ishah and made a mention to her of something relating to the Fate, thereupon she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who speaks of something (whatsoever little) relating to the Fate, will be questioned about it on the Day of Judgement; and he, who never speaks of it, will not be questioned about it."

(...) The same is narrated on the authority of Yahya Ibn Uthman.

85- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to his companions, who were falling in disputation over the (matter of) Fate, thereupon his faced turned as red as

81 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، حَدَّثَنَا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ: بِاللَّهِ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنِّي رَسُولُ اللَّهِ، وَبِالْبَعْثِ بَعْدَ الْمَوْتِ، وَالْقَدَرِ»**.

82 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دُعِيَ رَسُولُ اللَّهِ ﷺ إِلَى جِنَازَةِ غُلاَمٍ مِنَ الأَنْصَارِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ طُوبَى لِهٰذَا. عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ لَمْ يَعْمَلِ السُّوءَ وَلَمْ يُدْرِكْهُ. قَالَ: **«أَوَ غَيْرُ ذٰلِكَ يَا عَائِشَةُ؟ إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلاً، خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ. وَخَلَقَ لِلنَّارِ أَهْلاً، خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ»**.

83 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ الْمَخْزُومِيِّ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ يُخَاصِمُونَ النَّبِيَّ ﷺ فِي الْقَدَرِ. فَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿يَوْمَ يُسْحَبُونَ فِي ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾﴾ [القمر: 48 ـ 49].

84 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ، مَوْلَى أَبِي بَكْرٍ. حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ أَبِيهِ أَنَّهُ دَخَلَ عَلَى عَائِشَةَ فَذَكَرَ لَهَا شَيْئاً مِنَ الْقَدَرِ. فَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ تَكَلَّمَ فِي شَيْءٍ مِنَ الْقَدَرِ سُئِلَ عَنْهُ يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يَتَكَلَّمْ فِيهِ لَمْ يُسْأَلْ عَنْهُ»**.

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَاهُ حَازِمُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ سِنَانٍ. حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ. فَذَكَرَ نَحْوَهُ.

85 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى أَصْحَابِهِ وَهُمْ يَخْتَصِمُونَ فِي الْقَدَرِ. فَكَأَنَّمَا يُفْقَأُ فِي وَجْهِهِ حَبُّ الرُّمَّانِ مِنَ الْغَضَبِ. فَقَالَ: **«بِهٰذَا أُمِرْتُمْ أَوْ لِهٰذَا خُلِقْتُمْ؟ تَضْرِبُونَ الْقُرْآنَ بَعْضَهُ بِبَعْضٍ. بِهٰذَا هَلَكَتِ الأُمَمُ قَبْلَكُمْ»**.

Gouged grains of pomegranates out of fury. Then, he said: "Have you been commanded (or have you been created) for that (kind of disputation and argumentation)? Do you contradict some portions of the Qur'an with others thereof? No doubt, with such (a conduct) the generations before you were given to destruction." Abdullah Ibn Amr said: Verily, I've never blamed myself for my failure to attend a gathering of the Messenger of Allah "Allah's blessing and peace be upon him" as I did concerning this gathering, which I failed to attend.

86- It is narrated on the authority of Ibn Umar: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no contagious disease (to convey others without Allah's permission); nor is there evil omen; nor is there Hamah (a kind of bird by which they used to have bad omen of one's death if it came on his house's roof)." A Bedouin stood up and said: "O Messenger of Allah! What do you think about a mangy camel which makes mangy all the camels (when it mixes with them)?" The Prophet "Allah's blessing and peace be upon him" said: "This is the Fate (i.e. it could hardly happen unless it is by Allah's Permission, otherwise, tell me): who conveyed mange to the first one?"

87- It is narrated on the authority of Ash-Sha'bi: When Adi Ibn Hatim came to Kufah, we went to him in the company of a group of its religious jurists, and asked him to relate to us (something from) what he had heard from the Messenger of Allah "Allah's blessing and peace be upon him". He said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and he said to me: "O Adi Ibn Hatim! Embrace Islam, so that you would become safe (and secure in the world and the hereafter)!" I asked him: "What is Islam?" he said: "It is to bear witness that there is no god (to be worshipped) but Allah, and that I'm the Messenger of Allah; and to have faith in all the Fates, (i.e. that all things have been preordained by Allah even before creating the whole creation): their good and evil, their pleasant or bitter."

88- It is narrated on the authority of Abu Musa Al-Ash'ari: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The similitude of the heart (of anyone of you in its quick turning from one state to another, from one desire to another) is like a (single) feather, which the (heavy stormy) wind moves in a (barren) desert."

89- It is narrated on the authority of Jabir: A man from the Ansar came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I have a slave-girl (with whom I have sexual relation): (Is it permissible for me that) I should practice interruptus coitus

قَالَ: فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: مَا غَبَطْتُ نَفْسِي بِمَجْلِسٍ تَخَلَّفْتُ فِيهِ عَنْ رَسُولِ اللَّهِ ﷺ مَا غَبَطْتُ نَفْسِي بِذٰلِكَ الْمَجْلِسِ وَتَخَلُّفِي عَنْهُ.

86 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي حَيَّةَ أَبُو جَنَابٍ الْكَلْبِيُّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ عَدْوَى وَلاَ طِيَرَةَ وَلاَ هَامَةَ»**. فَقَامَ إِلَيْهِ رَجُلٌ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ الْبَعِيرَ يَكُونُ بِهِ الْجَرَبُ فَيُجْرِبُ الإِبِلَ كُلَّهَا؟ قَالَ: **«ذٰلِكُمُ الْقَدَرُ. فَمَنْ أَجْرَبَ الأَوَّلَ؟»**.

87 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ عِيسَى الْخَزَّازُ، عَنْ عَبْدِ الأَعْلَى بْنِ أَبِي الْمُسَاوِرِ، عَنِ الشَّعْبِيِّ قَالَ: لَمَّا قَدِمَ عَدِيُّ بْنُ حَاتِمٍ الْكُوفَةَ، أَتَيْنَاهُ فِي نَفَرٍ مِنْ فُقَهَاءِ أَهْلِ الْكُوفَةِ، فَقُلْنَا لَهُ: حَدِّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ، فَقَالَ: أَتَيْتُ النَّبِيَّ ﷺ، فَقَالَ: **«يَا عَدِيَّ بْنَ حَاتِمٍ أَسْلِمْ تَسْلَمْ»** قُلْتُ: وَمَا الإِسْلاَمُ؟ فَقَالَ: **«تَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَتُؤْمِنُ بِالأَقْدَارِ كُلِّهَا، خَيْرِهَا وَشَرِّهَا، حُلْوِهَا وَمُرِّهَا»**.

88 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ. حَدَّثَنَا الأَعْمَشُ، عَنْ يَزِيدَ الرِّقَاشِيِّ، عَنْ غُنَيْمِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَثَلُ الْقَلْبِ مَثَلُ الرِّيشَةِ، تُقَلِّبُهَا الرِّيَاحُ بِفَلاَةٍ»**.

89 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا خَالِي يَعْلَى، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ، قَالَ: جَاءَ رَجُلٌ مِنَ الأَنْصَارِ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ لِي جَارِيَةً، أَعْزِلُ عَنْهَا؟ قَالَ: **«سَيَأْتِيهَا مَا قُدِّرَ لَهَا»** فَأَتَاهُ بَعْدَ ذٰلِكَ

with her?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is of no effect since) she will receive (no more than) what has been decreed for her." Later, he came to him and said: "The slave-girl has become pregnant." The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Nothing has been decreed for a soul but that it will receive it."

90- It is narrated on the authority of Thawban: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing other than dutifulness (and kindness) could make one's life longer; and nothing other than invocation could repel (the evil effect of) Fate; and it is not because of a certain sin a man commits that he is forbidden sustenance."

91- It is narrated on the authority of Suraqah Ibn Ju'shum: I said: "O Messenger of Allah! Is the deed (we do) related to that with which the pen became dry (after it had finished from writing it), and has been decreed, or it is related to what will happen (which has not yet been decided)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nay! It is related to that with which the pen became dry (after it had finished from writing it), and has been decreed; and everyone is made to find it easy to do that for which he has been created."

92- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, those (who are as evil as the) Magians from amongst this nation are such as belie Allah's Decrees: if anyone of them falls ill, do not visit him (to enquire about his health); if anyone of them dies, do not attend his funeral procession; and if you meet anyone of them, do not greet him with peace."

فَقَالَ: قَدْ حَمَلَتِ الْجَارِيَةُ! فَقَالَ النَّبِيُّ ﷺ: «**مَا قُدِّرَ لِنَفْسٍ شَيْءٌ إِلاَّ هِيَ كَائِنَةٌ**».

90 - **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَزِيدُ فِي الْعُمُرِ إِلاَّ الْبِرُّ. وَلاَ يَرُدُّ الْقَدَرَ إِلاَّ الدُّعَاءُ، وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِخَطِيئَةٍ يَعْمَلُهَا**».

91 - **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَطَاءُ بْنُ مُسْلِمٍ الْخُفَافُ. حَدَّثَنَا الأَعْمَشُ، عَنْ مُجَاهِدٍ، عَنْ سُرَاقَةَ بْنِ جُعْشُمٍ، قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ الْعَمَلُ فِيمَا جَفَّ بِهِ الْقَلَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ أَمْ فِي أَمْرٍ مُسْتَقْبَلٍ؟ قَالَ: «**بَلْ فِيمَا جَفَّ بِهِ الْقَلَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ، وَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ**».

92 - **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنِ الأَوْزَاعِيِّ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مَجُوسَ هٰذِهِ الأُمَّةِ الْمُكَذِّبُونَ بِأَقْدَارِ اللَّهِ. إِنْ مَرِضُوا فَلاَ تَعُودُوهُمْ. وَإِنْ مَاتُوا فَلاَ تَشْهَدُوهُمْ. وَإِنْ لَقِيتُمُوهُمْ فَلاَ تُسَلِّمُوا عَلَيْهِمْ**».

[11] The Merits Of The Companions Of The Messenger Of Allah

[*] The Superiority Of Abu Bakr As-Siddiq "Allah Be Pleased With Him"

93- It is narrated on the authority of Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! I declare myself free from the loving-friendship of (him who claims I've taken him as) a loving-friend; and had I been to take a loving-friend (from amongst the people), surely, I would have taken Abu Bakr as my loving-friend. Verily, your companion (the Prophet) is the Bosom Friend of Allah Almighty." (i.e. that Allah Almighty has taken him as His Loving-Friend, the same as Abraham.) Waki said: He meant himself.

94- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No property (of anyone of you) has been of better benefit to me than the property of Abu Bakr." On that Abu Bakr wept and said: "Are my own soul and my property but (to be sacrificed) for you, O Messenger of Allah?"

95- It is narrated on the authority of Ali (Ibn Abu Talib): The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Abu Bakr and Umar will be the chiefs of the men of the inhabitants of the Garden, including the first as well as the last generations, barring the Prophets and Messengers. Do not tell them, O Ali, as long as they are alive."

96- It is narrated on the authority of Abu Sa'id: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the men of the highest degrees (in the Garden) will be seen by such as below them in the same way as a shining star in one of the horizons of the sky is seen (by the inhabitants of the earth); and indeed, Abu Bakr and Umar belong to those (of the highest degrees); and they are more fitting for that!"

97- It is narrated on the authority of Hudhaifah Ibn Al-Yaman: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not know how long I will stay among you (before death overtakes me). So, you should follow the steps of those (who will be my successors) after me." He pointed to Abu Bakr and Umar.

11 ـ بابٌ في فَضَائِلِ أَصْحَابِ رَسُولِ اللهِ ﷺ
فَضْلُ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ

93 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَلاَ إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خِلَّتِهِ. وَلَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً. إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ»** قَالَ وَكِيعٌ: يَعْنِي نَفْسَهُ.

94 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا نَفَعَنِي مَالٌ قَطُّ، مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ»** قَالَ فَبَكَى أَبُو بَكْرٍ وَقَالَ: يَا رَسُولَ اللَّهِ هَلْ أَنَا وَمَالِي إِلاَّ لَكَ يَا رَسُولَ اللَّهِ؟

95 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ، عَنِ الْحَسَنِ بْنِ عُمَارَةَ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنِ الْحَرِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الأَوَّلِينَ وَالآخِرِينَ، إِلاَّ النَّبِيِّينَ وَالْمُرْسَلِينَ. لاَ تُخْبِرْهُمَا يَا عَلِيُّ مَا دَامَا حَيَّيْنِ»**.

96 ـ **حدّثنا** عَلِيّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ عَطِيَّةَ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى يَرَاهُمْ مَنْ أَسْفَلَ مِنْهُمْ كَمَا يُرَى الْكَوْكَبُ الطَّالِعُ فِي الأُفُقِ مِنْ آفَاقِ السَّمَاءِ. وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ مِنْهُمْ وَأَنْعَمَا»**.

97 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُؤَمَّلٌ، قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مَوْلًى لِرِبْعِيِّ بْنِ حِرَاشٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنِّي لاَ أَدْرِي مَا قَدْرُ بَقَائِي فِيكُمْ. فَاقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي»** وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ.

98- It is narrated on the authority of Ibn Abbas: When Umar (died and his body) was placed on the deathbed, surrounded by the people who were invoking and offering funeral prayer (or praising and offering prayer) for him, and I was among them, before he was carried (to be buried), I was surprised by a man pushing me, and he caught hold of my shoulder. I turned behind, and behold! It was Ali Ibn Abu Talib! He asked for Allah's Mercy on him, and then said: "You have not left behind you a person, the like of whose deeds I wish to meet Allah with more than yours. By Allah! I always hoped that Allah will keep you with your two companions, for I often heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "I, Abu Bakr and Umar were (somewhere). I, Abu Bakr and Umar did (something). I, Abu Bakr and Umar set out." So I hoped that Allah will keep you with both of them."

99- It is narrated on the authority of Ibn Umar: Once, the Prophet "Allah's blessing and peace be upon him" set out, (walking) between Abu Bakr and Umar. Then he said: "In such (a state of companionship) we will be raised (from dead on the Day of Judgement)."

100- It is narrated on the authority of Awn Ibn Abu Juhaifah from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Abu Bakr and Umar will be the chiefs of the inhabitants of the Garden, including the first as well as the last generations, except for the Prophets and Messengers."

101- It is narrated on the authority of Anas: It was said: "O Messenger of Allah! Which of the people is the dearest to you?" he said: "A'ishah." It was said: "From amongst the men?" he said: "Her father (Abu Bakr)."

[*] The Superiority Of Umar "Allah Be Pleased With Him"

102- It is narrated on the authority of Abdullah Ibn Shaqiq: I said to A'ishah: "Which of his (the Prophet's) companions was the dearest to him?" she said: "Abu Bakr." I said: "Who was next?" she said: "Umar." I asked: "Who was next?" she said: "Abu Ubaidah."

103- It is narrated on the authority of Ibn Abbas: When Umar embraced Islam, Gabriel descended (and came to the Messenger of Allah "Allah's blessing and peace be upon him") and said: "O Muhammad! No doubt, the inhabitants of the heaven rejoiced at Umar's conversion into Islam."

104- It is narrated on the authority of Ubai Ibn Ka'b: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Umar is the first with whom the truth shakes hand (i.e. he is the first of the companions, to whom the truth is inspired, and is manifest on his tongue); and he is the first

98 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: لَمَّا وُضِعَ عُمَرُ عَلَى سَرِيرِهِ، اكْتَنَفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ. أَوْ قَالَ يُثْنُونَ وَيُصَلُّونَ عَلَيْهِ قَبْلَ أَنْ يُرْفَعَ؛ وَأَنَا فِيهِمْ. فَلَمْ يَرُعْنِي إِلاَّ رَجُلٌ قَدْ زَحَمَنِي وَأَخَذَ بِمَنْكِبِي. فَالْتَفَتُّ، فَإِذَا عَلِيُّ بْنُ أَبِي طَالِبٍ. فَتَرَحَّمَ عَلَى عُمَرَ. ثُمَّ قَالَ: مَا خَلَّفْتُ أَحَداً أَحَبَّ إِلَيَّ أَنْ أَلْقَىٰ اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ. وَايْمُ اللَّهِ، إِنْ كُنْتُ لأَظُنُّ لَيَجْعَلَنَّكَ اللَّهُ عَزَّ وَجَلَّ مَعَ صَاحِبَيْكَ وَذٰلِكَ أَنِّي كُنْتُ أَكْثَرُ أَنْ أَسْمَعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**ذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وعُمَرُ، وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ**» فَكُنْتُ أَظُنُّ لَيَجْعَلَنَّكَ اللَّهُ مَعَ صَاحِبَيْكَ.

99 ـ **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ، فَقَالَ: «**هٰكَذَا نُبْعَثُ**».

100 ـ **حدّثنا** أَبُو شُعَيْبٍ، صَالِحُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ. حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ بَكْرِ بْنِ خُنَيْسٍ. حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الأَوَّلِينَ وَالآخِرِينَ. إِلاَّ النَّبِيِّينَ وَالْمُرْسَلِينَ**».

101 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ، وَالْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ. قَالاَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: «**عَائِشَةُ**» قِيلَ: مِنَ الرِّجَالِ؟ قَالَ: «**أَبُوهَا**».

فَضْلُ عُمَرَ رَضِيَ اللهُ عَنْهُ

102 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ. أَخْبَرَنِي الْجُرَيْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: قُلْتُ لِعَائِشَةَ: أَيُّ أَصْحَابِهِ كَانَ أَحَبَّ إِلَيْهِ؟ قَالَتْ: أَبُو بَكْرٍ. قُلْتُ: ثُمَّ أَيُّهُمْ؟ قَالَتْ: عُمَرُ. قُلْتُ: ثُمَّ أَيُّهُمْ؟ قَالَتْ: أَبُو عُبَيْدَةَ.

103 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ خِرَاشٍ الْحَوْشَبِيُّ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: لَمَّا أَسْلَمَ عُمَرُ نَزَلَ جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ لَقَدِ اسْتَبْشَرَ أَهْلُ السَّمَاءِ بِإِسْلاَمِ عُمَرَ.

104 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ. أَنْبَأَنَا دَاوُدُ بْنُ عَطَاءٍ الْمَدِينِيُّ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَوَّلُ مَنْ يُصَافِحُهُ الْحَقُّ عُمَرُ. وَأَوَّلُ مَنْ يُسَلِّمُ عَلَيْهِ. وَأَوَّلُ مَنْ يَأْخُذُ بِيَدِهِ فَيُدْخِلُهُ الْجَنَّةَ**».

whom it greets; and he is the first of whose hand it will take hold in order to admit to the Garden" (i.e. because of his being helped reach such a truth, he will be admitted to the Garden).

105- It is narrated on the authority of A'ishah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! make Islam stronger with (the help of) Umar Ibn Al-Khattab in particular!"

106- It is narrated on the authority of Abdullah Ibn Salamah: I heard Ali having said: "The best of people after the Messenger of Allah "Allah's blessing and peace be upon him" is Abu Bakr; and the best of people after Abu Bakr is Umar."

107- It is narrated on the authority of Abu Hurairah: While we were in the company of The Prophet "Allah's blessing and peace be upon him", he said: "While I was asleep, I saw myself in Paradise therein I beheld a woman performing ablution beside a palace. I asked: "To whom does this palace belong?" They said: "To Umar Ibn Al-Khattab." Then I remembered Umar's jealousy (concerning women), and so I quickly went away from that palace." (When Umar heard this from The Prophet), he wept and said: "Let my father be sacrificed for you (O Messenger of Allah)! Do you think it is likely that I feel jealous because of you, O Allah's Apostle?"

108- It is narrated on the authority of Abu Dharr: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Verily, Allah has made the truth manifest on the tongue of Umar, with which he speaks."

[*] The Superiority Of Uthman "Allah Be Pleased With Him"

109- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "For every Prophet there is a companion in the Garden; and my companion therein will be Uthman Ibn Affan."

Comment: (This does not stand against the fact that such companions as Abu Bakr and Umar will be his nearest companions in the Garden, as well as they were in the world. But it seems the Messenger of Allah "Allah's blessing and peace be upon him" made here a mention of Uthman in particular because he was his son-in-law. It is well-known that Uthman got married to Ruqayyah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him"; and when she died in the year of the holy battle of Badr, he got married to Umm Kulthum. For this reason, the following Statement applies to him: "Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring." (Ar-Ra'd 23)

105 ـ **حدّثنا** مُحَمَّدُ بْنُ عُبَيْدٍ أَبُو عُبَيْدٍ الْمَدِينِيُّ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الْمَاجَشُونِ. حَدَّثَنِي الزَّنْجِيُّ بْنُ خَالِدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«اللَّهُمَّ أَعِزَّ الإِسْلامَ بِعُمَرَ بْنِ الْخَطَّابِ خَاصَّةً»**.

106 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ، أَبُو بَكْرٍ. وَخَيْرُ النَّاسِ بَعْدَ أَبِي بَكْرٍ عُمَرُ.

107 ـ **حدّثنا** مُحَمَّدُ بْنُ الْحَرِثِ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ. حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ قَالَ: **«بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ. فَإِذَا أَنَا بِامْرَأَةٍ تَتَوَضَّأُ إِلَى جَنْبِ قَصْرٍ. فَقُلْتُ: لِمَنْ هٰذَا الْقَصْرُ؟ فَقَالَتْ: لِعُمَرَ. فَذَكَرْتُ غَيْرَتَهُ. فَوَلَّيْتُ مُدْبِراً»**. قَالَ أَبُو هُرَيْرَةَ: فَبَكَى عُمَرُ، فَقَالَ: أَعَلَيْكَ، بِأَبِي وَأُمِّي، يَا رَسُولَ اللَّهِ أَغَارُ؟

108 ـ **حدّثنا** أَبُو سَلَمَةَ، يَحْيَى بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ غُضَيْفِ بْنِ الْحَرِثِ، عَنْ أَبِي ذَرٍّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِنَّ اللَّهَ وَضَعَ الْحَقَّ عَلَى لِسَانِ عُمَرَ، يَقُولُ بِهِ»**.

فَضْلُ عُثْمَانَ رَضِيَ اللهُ عَنْهُ

109 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا أَبِي، عُثْمَانُ بْنُ خَالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لِكُلِّ نَبِيٍّ رَفِيقٌ فِي الْجَنَّةِ. وَرَفِيقِي فِيهَا عُثْمَانُ بْنُ عَفَّانَ»**.

110- It is narrated on the authority of Abu Hurairah that once, the Messenger of Allah "Allah's blessing and peace be upon him" met Uthman at the gate of the mosque, and said to him: "O Uthman! Allah Almighty has given you Umm Kulthum in marriage with a dower equal to that of Ruqayyah, and with the same (marital) companionship."

111- It is narrated on the authority of Ka'b Ibn Ujrah: (One Day) The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of a would-be affliction, (telling that its coming is) close in time. Then, a man whose head was covered (by his garment) passed by, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (passer-by) will be on the right guidance on that day (the affliction would happen)." I jumped up and caught hold of both arms of Uthman, and then I turned my face to the Messenger of Allah "Allah's blessing and peace be upon him" and asked: "Is it this (whom you mean)?" he answered in the affirmative.

112- It is narrated on the authority of An-Nu'man Ibn Bashir that A'ishah said: The Messenger of Allah "Allah's blessing and peace be upon him" said to Uthman: "O Uthman! If Allah Almighty makes you ruler one day (over the Muslims), and the hypocrites press upon you to take off the shirt (of ruling) which Allah would dress you, do not take it off." I asked her: "Then, what prevented you to mention that (at the time of the affliction which led to the killing of Uthman)?" she said: "I was made to forget it."

113- It is narrated on the authority of A'ishah: During his fatal illness, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Would that one of my companions is with me!" we said: "O Messenger of Allah! Would we invite Abu Bakr to you?" he kept silent. We said: "Would we invite Umar to you?" he kept silent. We said: "Would we invite Uthman to you?" he answered in the affirmative. When he (Uthman) came, he (The Messenger of Allah "Allah's blessing and peace be upon him") sat with him alone; and while the Messenger of Allah "Allah's blessing and peace be upon him" was talking to him, (the colour of) Uthman's face changed. Qais told that Abu Sahlah, the freed slave of Uthman related to him that Uthman said on the day (he was besieged in his) house: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" confided me to do a thing, (i.e. to keep patient, and not to fight such as fight me) on which I'm going to be" (or "against which I will patiently persevere" according to the narration of Ali.) Qais said: Those (endued with knowledge) think this (which he meant) referred to that day (on which he was murdered).

110 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا أَبِي، عُثْمَانُ بْنُ خَالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الزِّنَادِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ لَقِيَ عُثْمَانَ عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ: **«يَا عُثْمَانُ هٰذَا جِبْرِيلُ أَخْبَرَنِي أَنَّ اللَّهَ قَدْ زَوَّجَكَ أُمَّ كُلْثُومٍ، بِمِثْلِ صَدَاقِ رُقَيَّةَ، عَلَى مِثْلِ صُحْبَتِهَا»**.

111 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ فِتْنَةً فَقَرَّبَهَا. فَمَرَّ رَجُلٌ مُقَنَّعٌ رَأْسُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«هٰذَا، يَوْمَئِذٍ عَلَى الْهُدَى»**. فَوَثَبْتُ فَأَخَذْتُ بِضَبْعَيْ عُثْمَانَ، ثُمَّ اسْتَقْبَلْتُ رَسُولَ اللَّهِ ﷺ. فَقُلْتُ: هٰذَا؟ قَالَ: **«هٰذَا»**.

112 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ الدِّمَشْقِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَا عُثْمَانُ إِنْ وَلاَّكَ اللَّهُ هٰذَا الأَمْرَ يَوْماً، فَأَرَادَكَ الْمُنَافِقُونَ أَنْ تَخْلَعَ قَمِيصَكَ الَّذِي قَمَّصَكَ اللَّهُ، فَلاَ تَخْلَعْهُ»** يَقُولُ ذٰلِكَ ثَلاَثَ مَرَّاتٍ. قَالَ النُّعْمَانُ: فَقُلْتُ لِعَائِشَةَ: مَا مَنَعَكِ أَنْ تُعْلِمِي النَّاسَ بِهٰذَا؟ قَالَتْ: أُنْسِيتُهُ.

113 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ: **«وَدِدْتُ أَنَّ عِنْدِي بَعْضَ أَصْحَابِي»** قُلْنَا: يَا رَسُولَ اللَّهِ أَلاَ نَدْعُو لَكَ أَبَا بَكْرٍ؟ فَسَكَتَ. قُلْنَا: أَلاَ نَدْعُو لَكَ عُمَرَ؟ فَسَكَتَ. قُلْنَا: أَلاَ نَدْعُو لَكَ عُثْمَانَ؟ قَالَ: **«نَعَمْ»** فَجَاءَ، فَخَلاَ بِهِ، فَجَعَلَ النَّبِيُّ ﷺ يُكَلِّمُهُ. وَوَجْهُ عُثْمَانَ يَتَغَيَّرُ. قَالَ قَيْسٌ: فَحَدَّثَنِي أَبُو سَهْلَةَ، مَوْلَى عُثْمَانَ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ قَالَ، يَوْمَ الدَّارِ: إِنَّ رَسُولَ اللَّهِ ﷺ عَهِدَ إِلَيَّ عَهْداً. فَأَنَا صَائِرٌ إِلَيْهِ.

وَقَالَ عَلِيٌّ فِي حَدِيثِهِ: وَأَنَا صَابِرٌ عَلَيْهِ.

قَالَ قَيْسٌ: فَكَانُوا يَرَوْنَهُ ذٰلِكَ الْيَوْمَ.

[*] The Superiority Of Ali Ibn Abu Talib "Allah Be Pleased With Him"

114- It is narrated on the authority of Zirr Ibn Hubaish that Ali said: "The unlettered Prophet "Allah's blessing and peace be upon him" told me that none but a faithful believer loves me; and none but a hypocrite hates me."

115- It is narrated on the authority of Ibrahim Ibn Sa'd Ibn Abu Waqqas from his father that he heard the Messenger of Allah "Allah's blessing and peace be upon him" saying to Ali: "Are you not satisfied to be from me in the same position as Aaron was from Moses?"

Comment: (He "Peace be upon him" said that to Ali when he asked him to be his successor in Medina during the holy battle of Tabuk. According to Ibn Ishaq, the hypocrites alleged that the Messenger of Allah "Allah's blessing and peace be upon him" did not like to have Ali take part in the battle, thereupon Ali joined him and said: "O Messenger of Allah! Do you make me your successor just to guard women and offspring?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "Are you not satisfied to be from me in the same position as Aaron was from Moses, with the difference that there will be no Prophet after me?" the Prophet refers here to the time, when Moses made his brother Aaron his successor during the period of his journey to meet his Lord. But this does not mean that Ali should be the successor of the Prophet pertaining to ruling after his death, knowing that Aaron was not Moses's successor for he died during the lifetime of Moses.)

116- It is narrated on the authority of Al-Bara Ibn Azib: We came in the company of the Messenger of Allah "Allah's blessing and peace be upon him" in the (Farewell) Hajj, which he offered; and (during the journey), he encamped at a certain place on the way (to Mecca). Then, he ordered that the congregational prayer should be established. He caught hold of the hand of Ali and said: "Am I not much closer to the faithful believers than themselves?" they answered in the affirmative. He asked: "Am I not much closer to every faithful believer than his own self?" they answered in the affirmative. On that he said: "Then, this (Ali) is the friend of such as loves me! O Allah! Be a Friend to (and love) such as (loves and) takes him (Ali) for friend! O Allah! Be an Enemy to such as (hates and) takes him (Ali) for enemy!"

117- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila: Abu Laila used to have night talks with Ali (Ibn Abu Talib), who had the

فَضْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ

114 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، وأَبُو مُعَاوِيَةَ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيٍّ، قَالَ: عَهِدَ إِلَيَّ النَّبِيُّ الأُمِّيُّ ﷺ أَنَّهُ لاَ يُحِبُّنِي إِلاَّ مُؤْمِنٌ، وَلاَ يُبْغِضُنِي إِلاَّ مُنَافِقٌ.

115 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ، يُحَدِّثُ عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ لِعَلِيٍّ: «**أَلاَ تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟**».

116 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو الْحُسَيْنِ. أَخْبَرَنِي حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جَدْعَانَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّتِهِ الَّتِي حَجَّ. فَنَزَلَ فِي بَعْضِ الطَّرِيقِ. فَأَمَرَ الصَّلاَةَ جَامِعَةً. فَأَخَذَ بِيَدِ عَلِيٍّ، فَقَالَ: «**أَلَسْتُ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟**» قَالُوا: بَلَى. قَالَ: «**أَلَسْتُ أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ؟**» قَالُوا: بَلَى. قَالَ: «**فَهٰذَا وَلِيُّ مَنْ أَنَا مَوْلاَهُ. اللَّهُمَّ وَالِ مَنْ وَالاَهُ. اللَّهُمَّ عَادِ مَنْ عَادَاهُ**».

117 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا ابْنُ أَبِي لَيْلَىٰ.

habit of wearing the clothes fitting for the summer in the winter, and those fitting for the winter in the summer. We said to him (Ibn Abu Laila): "Would that you ask him (about the reason for that)!" (When he asked him) he said: "On the day of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" sent (somebody to invite) me; and I had eye trouble. (When I went to him) I said: "O Messenger of Allah! I have eye trouble!" thereupon, he spat in my eye, and then said: "O Allah! Remove from him (the evil effect of) both heat and cold!" indeed, since then, I've never suffered (the severity of) heat or cold." He (The Messenger of Allah) further said: "I'm going to send a man (and give him the flag to undertake the conquest), who loves Allah and His Messenger as well as Allah and His Messenger love him; who never flees away (from the battlefield)." So, the people looked forward to get that (honour); and the Messenger of Allah "Allah's blessing and peace be upon him" sent to Ali, and gave him the flag (as the leader of the battle).

118- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both Al-Hasan and Al-Husain will be the chiefs of the youths of the Garden; and their father (Ali) will be better than them."

119- It is narrated on the authority of Hubshi Ibn Jinadah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, Ali is from me, as well as I'm from him (concerning the blood relation between them); and none barring Ali (has the claim to) fulfill (my obligations towards others) on behalf of me."

120- It is narrated on the authority of Abbad Ibn Abdullah: Ali (Ibn Abu Talib) said: "I'm a (sincere) worshipper of Allah (Almighty); and I'm a brother (in the religion) to His Messenger "Allah's blessing and peace be upon him". I'm further the one who hastened to trust (the truth, whose embracing Islam was) older (than anyone of men); and none but a liar has the same claim after me: I offered the prayer (behind the Messenger of Allah) seven years earlier than the people."

Comment: (In addition to his being the first to embrace Islam, he was no more than seven years old when he was converted to Islam, and it was not before the age of puberty that his contemporaries from amongst the companions embraced Islam. In this way, Ali offered prayer for seven years more than them.)

121- It is narrated on the authority of Ibn Sabit: Abd Ar-Rahman from Sa'd Ibn Abu Waqqas: Mu'awiyah (Ibn Abu Sufyan) came (to Medina) in

حَدَّثَنَا الْحَكَمُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ أَبُو لَيْلَى يَسْمُرُ مَعَ عَلِيٍّ. فَكَانَ يَلْبَسُ ثِيَابَ الصَّيْفِ فِي الشِّتَاءِ، وَثِيَابَ الشِّتَاءِ فِي الصَّيْفِ. فَقُلْنَا: لَوْ سَأَلْتَهُ! فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَيَّ وَأَنَا أَرْمَدُ الْعَيْنِ، يَوْمَ خَيْبَرَ. قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَرْمَدُ الْعَيْنِ. فَتَفَلَ فِي عَيْنِي. ثُمَّ قَالَ: «**اللَّهُمَّ أَذْهِبْ عَنْهُ الْحَرَّ وَالْبَرْدَ**» قَالَ: فَمَا وَجَدْتُ حَرًّا وَلاَ بَرْداً بَعْدَ يَوْمَئِذٍ. وَقَالَ: «**لأَبْعَثَنَّ رَجُلاً يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ، لَيْسَ بِفَرَّارٍ**» فَتَشَرَّفَ لَهُ النَّاسُ. فَبَعَثَ إِلَى عَلِيٍّ، فَأَعْطَاهَا إِيَّاهُ.

118 ـ **حدّثنا** مُحَمَّدُ بْنُ مُوسَى الْوَاسِطِيُّ. حَدَّثَنَا الْمُعَلَّى بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ. وَأَبُوهُمَا خَيْرٌ مِنْهُمَا**».

119 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسُوَيْدُ بْنُ سَعِيدٍ، وَإِسْمَاعِيلُ بْنُ مُوسَى، قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ حُبْشِيِّ بْنِ جَنَادَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**عَلِيٌّ مِنِّي وَأَنَا مِنْهُ. وَلاَ يُؤَدِّي عَنِّي إِلاَّ عَلِيٌّ**».

120 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ الرَّازِيُّ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى. أَنْبَأَنَا الْعَلاَءُ بْنُ صَالِحٍ، عَنِ الْمِنْهَالِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ عَلِيٌّ: أَنَا عَبْدُ اللَّهِ، وَأَخُو رَسُولِهِ ﷺ. وَأَنَا الصِّدِّيقُ الأَكْبَرُ. لاَ يَقُولُهَا بَعْدِي إِلاَّ كَذَّابٌ. صَلَّيْتُ قَبْلَ النَّاسِ لِسَبْعِ سِنِينَ.

121 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا مُوسَى بْنُ مُسْلِمٍ،

one of his pilgrimages; and Sa'd went to visit him. They made a mention of Ali, thereupon he (Mu'awiyah) insulted him. On that Sa'd grew very angry and said: "How do you say that of a man, in connection with whom I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who (loves me , and) takes me for friend, should be sure to (love and) take Ali for friend"; I heard him also having said: "You are from me in the same position as Aaron was from Moses, except that there will be no Prophet after me"; and I further heard him having said: "I'm going to give the flag (of the battle of Khaibar) this day to a man who loves Allah and His Messenger.""

[*] The Superiority Of Az-Zubair "Allah Be Pleased With Him"

122- It is narrated on the authority of Jabir: The Prophet "Allah's blessing and peace be upon him" said, on the day of the battle of Quraizhah: "Who will bring me the information about the enemy?" Az-Zubair said: "I will do." The Prophet "Allah's blessing and peace be upon him" said again: "Who will bring me the information about the enemy?" Az-Zubair said again: "I will do." He said it thrice. The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet has a disciple; and my disciple is Az-Zubair. "

123- It is narrated on the authority of Abdullah Ibn Az-Zubair from Az-Zubair that he said: "On the day of (the holy battle of) Uhud, Allah's Apostle "Allah's blessing and peace be upon him" combined both his parents for me" (i.e. he invoked: "Let my parents be sacrificed for you!").

124- It is narrated on the authority of Hisham Ibn Urwah from his father: A'ishah said: "O Urwah! Your fathers: Az-Zubair and Abu Bakr (his father-in-law) were "Of those who answered the call of Allah and the Messenger, even after being wounded, (those who do right and refrain from wrong have a great reward)."

[*] The Merits Of Talhah Ibn Ubaidullah "Allah Be Pleased With Him"

125- It is narrated on the authority of Jabir: When Talhah came upon the Messenger of Allah "Allah's blessing and peace be upon him", he said (pointing to him): "(This is) a martyr, walking on the surface of the earth."

Comment: (It is said that this was an item of prediction made by the Messenger of Allah "Allah's blessing and peace be upon him" of the unseen; and of course, Talhah was martyred in the battle of Siffin. It is also said that the severe distresses to which he was put, and the grievous pains

عَنِ ابْنِ سَابِطٍ، وَهُوَ عَبْدُ الرَّحْمٰنِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ؛ قَالَ: قَدِمَ مُعَاوِيَةُ فِي بَعْضِ حَجَّاتِهِ، فَدَخَلَ عَلَيْهِ سَعْدٌ، فَذَكَرُوا عَلِيًّا. فَنَالَ مِنْهُ. فَغَضِبَ سَعْدٌ، وَقَالَ: تَقُولُ هٰذَا لِرَجُلٍ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ**» وَسَمِعْتُهُ يَقُولُ: «**أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي**» وَسَمِعْتُهُ يَقُولُ: «**لأُعْطِيَنَّ الرَّايَةَ الْيَوْمَ رَجُلاً يُحِبُّ اللَّهَ وَرَسُولَهُ**»؟.

فَضْلُ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُ

122 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ قُرَيْظَةَ: «**مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟**» فَقَالَ الزُّبَيْرُ: أَنَا. فَقَالَ: «**مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟**» قَالَ الزُّبَيْرُ: أَنَا. ثَلاَثاً. فَقَالَ: النَّبِيُّ ﷺ: «**لِكُلِّ نَبِيٍّ حَوَارِيٌّ، وَإِنَّ حَوَارِيَّ الزُّبَيْرُ**».

123 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ قَالَ: لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ.

124 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَهَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَتْ لِي عَائِشَةُ: يَا عُرْوَةُ كَانَ أَبَوَاكَ مِنَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ: أَبُو بَكْرٍ وَالزُّبَيْرُ.

فَضْلُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللهُ عَنْهُ

125 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَعَمْرُو بْنُ عَبْدِ اللَّهِ الأَوْدِيُّ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الصَّلْتُ الأَزْدِيُّ. حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ جَابِرٍ أَنَّ طَلْحَةَ مَرَّ عَلَى النَّبِيِّ ﷺ. فَقَالَ: «**شَهِيدٌ يَمْشِي عَلَى وَجْهِ الأَرْضِ**».

which he suffered during his lifetime were equal to those of death; and thus he seemed as if he tasted the pains of death itself.)

126- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan: The Prophet "Allah's blessing and peace be upon him" caught a glimpse of Talhah Ibn Ubaidullah and then said: "This (man) is of such as fulfilled their vows (and decided to sacrifice their lives in the Cause of Allah)."

127- It is narrated on the authority of Musa Ibn Talhah: We were sitting with Mu'awiyah when he said: I bear witness that I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Talhah is of such as fulfilled their vows (and decided to sacrifice their lives in the Cause of Allah)."

128- It is narrated on the authority of Qais: I saw the hand of Talhah paralyzed (because of the severe injuries it received, since he used it as a shield) with which he protected the Messenger of Allah "Allah's blessing and peace be upon him" on the day of (the holy battle of) Uhud."

Comment: (It is said that he made of his whole body a shield, to defend the Messenger of Allah "Allah's blessing and peace be upon him" on that day, and he himself said about that: "On that day, I received injuries in all parts of my body, and even in my penis.")

[*] The Merits Of Sa'd Ibn Abu Waqqas "Allah Be Pleased With Him"

129- It is narrated on the authority of Ali that he said: I've never seen Allah's Apostle "Allah's blessing and peace be upon him" having sacrificed (in invocation) his parents for anyone other than Sa'd Ibn Malik: on the day of (the holy battle of) Uhud, he said to him: "Shoot (the infidels with arrows) O Sa'd, let my father and mother be sacrificed for you!"

Comment: (This does not mean that the Messenger of Allah "Allah's blessing and peace be upon him" did not do the same for anyone else, since we saw that he did the same for Az-Zubair; but Ali seemed to have attended only the occasion on which he had done that for Sa'd.)

130- It is narrated on the authority of Sa'id Ibn Al-Musayyab: I heard Sa'd Ibn Abu Waqqas having said: "On the day of (the holy battle of) Uhud, the Messenger of Allah "Allah's blessing and peace be upon him" sacrificed (in invocation) both his parents for me: he said: "Shoot (the infidels) O Sa'd, let my father and mother be sacrificed for you!"

126 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ. حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ. حَدَّثَنِي إِسْحَاقُ بْنُ يَحْيَىٰ بْنِ طَلْحَةَ، عَنْ مُوسَىٰ بْنِ طَلْحَةَ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ؛ قَالَ: نَظَرَ النَّبِيُّ ﷺ إِلَى طَلْحَةَ، فَقَالَ: «**هٰذَا مِمَّنْ قَضَى نَحْبَهُ**».

127 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا إِسْحَاقُ، عَنْ مُوسَىٰ بْنِ طَلْحَةَ؛ قَالَ: كُنَّا عِنْدَ مُعَاوِيَةَ، فَقَالَ: أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**طَلْحَةُ مِمَّنْ قَضَى نَحْبَهُ**».

128 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: رَأَيْتُ يَدَ طَلْحَةَ شَلاَّءَ. وَقَى بِهَا رَسُولَ اللَّهِ ﷺ، يَوْمَ أُحُدٍ.

فَضْلُ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ

129 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ، قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ جَمَعَ أَبَوَيْهِ لِأَحَدٍ غَيْرِ سَعْدِ بْنِ مَالِكٍ. فَإِنَّهُ قَالَ لَهُ، يَوْمَ أُحُدٍ: «**ارْمِ سَعْدُ فِدَاكَ أَبِي وَأُمِّي**».

130 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ. ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، وَإِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ

131- It is narrated on the authority of Qais: I heard Sa'd Ibn Abu Waqqas having said: "I was the first from amongst the (Muslim) Arabs to shoot an arrow in the Cause of Allah."

Comment: (It is well-known that Sa'd was included in the first detachment consisting of sixty Emigrants, under the leadership of Ubaidah Ibn Al-Harith, to be sent to fight the pagans led by Abu Sufyan in the first year of Hegira; and although there was no fight between both parties, Sa'd shot an arrow towards them; and thus it was the first arrow to be shot in Islam.)

132- It is narrated on the authority of Sa'id Ibn Al-Musayyab: Sa'd Ibn Abu Waqqas said: "Nobody embraced Islam on the very day I embraced Islam; and I spent seven days, during which I constituted one-third the Muslims" (from amongst the free men, who did not hide their faith, i.e. the Prophet and Abu Bakr. It is well-established that he was the seventh of seven Muslims including men and women.)

[*] The Merits Of The Ten (Who Were Given The Glad Tidings Of Being Admitted To The Garden) "Allah Be Pleased With Them"

133- It is narrated on the authority of Sa'id Ibn Zaid Ibn Amr Ibn Nufail: The Messenger of Allah "Allah's blessing and peace be upon him" was the tenth of ten people (who received the happy news of being admitted to the Garden). He said: "Abu Bakr will be in the Garden; Umar will be in the Garden; Uthman will be in the Garden; Ali will be in the Garden; Talhah will be in the Garden; Az-Zubair will be in the Garden; Sa'd will be in the Garden; Abd Ar-Rahman (Ibn Awf) will be in the Garden." He was asked: "Who is the ninth?" he said: "It is I."

134- It is narrated on the authority of Sa'id Ibn Zaid: I bear witness that I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Keep firm O (mountain of) Hira', for there is none on you but a Prophet, a truly believer (who hastens to trust the truth sent by the Messenger), and a martyr!" The Messenger of Allah "Allah's blessing and peace be upon him" counted them as follows: Abu Bakr, Umar, Uthman, Ali, Talhah, Az-Zubair, Sa'd, Ibn Awf, and Zaid Ibn Sa'id.

[*] The Merits Of Abu Ubaidah Ibn Al-Jarrah "Allah Be Pleased With Him"

135- It is narrated on the authority of Hudhaifah: The Messenger of Allah "Allah's blessing and peace be upon him" said to the people of Najran: "I'm going to send with you a man, who is trustworthy, perfectly trustworthy." All the people looked forward to have that (honour); and The

يَقُولُ: لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ، يَوْمَ أُحُدٍ، أَبَوَيْهِ، فَقَالَ: «**ارْمِ سَعْدُ فِدَاكَ أَبِي وَأُمِّي**».

131 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَخَالِي يَعْلَى، وَوَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: إِنِّي لأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ.

132 ـ **حدّثنا** مَسْرُوقُ بْنُ الْمَرْزُبَانِ. حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ، عَنْ هَاشِمِ بْنِ هَاشِمٍ؛ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: مَا أَسْلَمَ أَحَدٌ فِي الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ. وَلَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ، وَإِنِّي لَثُلُثُ الإِسْلاَمِ.

فَضَائِلُ الْعَشَرَةِ رَضِيَ اللهُ عَنْهُمْ

133 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ. حَدَّثَنَا صَدَقَةُ بْنُ الْمُثَنَّى، أَبُو الْمُثَنَّى النَّخَعِيُّ، عَنْ جَدِّهِ رِيَاحِ بْنِ الْحَارِثِ، سَمِعَ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ عَاشِرَ عَشَرَةٍ فَقَالَ: «**أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَسَعْدٌ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمٰنِ فِي الْجَنَّةِ**» فَقِيلَ لَهُ: مَنِ التَّاسِعُ؟ قَالَ: «**أَنَا**».

134 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ؛ قَالَ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ أَنِّي سَمِعْتُهُ يَقُولُ: «**اثْبُتْ حِرَاءُ فَمَا عَلَيْكَ إِلاَّ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ**». وَعَدَّهُمْ: رَسُولُ اللَّهِ ﷺ، وأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَسَعْدٌ، وابْنُ عَوْفٍ، وَسَعِيدُ بْنُ زَيْدٍ.

فَضْلُ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ رَضِيَ اللهُ عَنْهُ

135 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. جَمِيعاً عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، لأَهْلِ نَجْرَانَ: «**سَأَبْعَثُ مَعَكُمْ رَجُلاً أَمِيناً، حَقَّ أَمِينٍ**». قَالَ: فَتَشَرَّفَ لَهُ النَّاسُ. فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ.

Messenger of Allah "Allah's blessing and peace be upon him" sent (with them) Abu Ubaidah Ibn Al-Jarrah.

136- It is narrated on the authority of Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said (pointing) to Abu Ubaidah: "This (Abu Ubaidah) is the trustworthy of this (Muslim) nation."

[*] The Merits Of Abdullah Ibn Mas'ud "Allah Be Pleased With Him"

137- It is narrated on the authority of Ali: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I to appoint somebody as my successor (to lead an army or to take care of the affairs of the Muslims) without consulting (anyone pertaining to the appointment), surely, I would have appointed Ibn Umm Abd (the nickname of Abdullah Ibn Mas'ud)."

138- It is narrated on the authority of Abdullah that both Abu Bakr and Umar gave him the glad tidings of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Whoever likes to recite the Qur'an as if it has just now been revealed (with no change in recitation), let him recite it in the same way of Ibn Umm Abd" (which complied with the way of Allah's Apostle "Allah's blessing and peace be upon him").

139- It is narrated on the authority of Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "The permission for you to be admitted to my house is just to lift the curtains and hear my private speech (to my Lord, which affirms my presence in the house) unless I forbid you."

Comment: (This means he needed no permission to be admitted to the Prophet, provided there was nothing in the house unlawful for him to see, such as the Prophet's women)

[*] The Merits Of Al-Abbas Ibn Abd Al-Muttalib "Allah Be Pleased With Him"

140- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib: It was the habit that whenever we (the family of the Messenger of Allah) came upon a group of the Quraish, engaged in talks, they would stop talking (out of showing desertion to us). We made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", who said: "What is the matter with such people as whenever they saw one of my family, and they were engaged in talks, they would stop from talking (out of showing enmity to him)? By Allah! The faith would not enter into the

136 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ: **«هٰذَا أَمِينُ هٰذِهِ الأُمَّةِ»**.

فَضْلُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ

137 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحٰرِثِ، عَنْ عَلِيٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَوْ كُنْتُ مُسْتَخْلِفاً أَحَداً عَنْ غَيْرِ مَشُورَةٍ، لاسْتَخْلَفْتُ ابْنَ أُمِّ عَبْدٍ»**.

138 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ أَبَا بَكْرٍ وَعُمَرَ بَشَّرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ أَحَبَّ أَنْ يَقْرَأَ الْقُرْآنَ غَضّاً كَمَا أُنْزِلَ، فَلْيَقْرَأْهُ عَلَى قِرَاءَةِ ابْنِ أُمِّ عَبْدٍ»**.

139 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: **«إِذْنُكَ عَلَيَّ أَنْ تَرْفَعَ الْحِجَابَ وَأَنْ تَسْمَعَ سِوَادِي حَتَّى أَنْهَاكَ»**.

فَضْلُ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ الله عَنْهُ

140 ـ **حدّثنا** مُحَمَّدُ بْنُ طَرِيفٍ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سَبْرَةَ النَّخَعِيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: كُنَّا نَلْقَى النَّفَرَ مِنْ قُرَيْشٍ، وَهُمْ يَتَحَدَّثُونَ. فَيَقْطَعُونَ حَدِيثَهُمْ. فَذَكَرْنَا ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: **«مَا بَالُ أَقْوَامٍ يَتَحَدَّثُونَ فَإِذَا رَأَوُا الرَّجُلَ مِنْ أَهْلِ بَيْتِي قَطَعُوا حَدِيثَهُمْ؟! وَاللَّهِ، لاَ يَدْخُلُ قَلْبَ رَجُلٍ الإِيمَانُ حَتَّى يُحِبَّهُمْ لِلَّهِ وَلِقَرَابَتِهِمْ مِنِّي»**.

heart of any man until he loves them for the sake of Allah, and because of the blood relation they have with me."

Comment: (The Prophet seems to refer to Allah's saying: "Say: "No reward do I ask of you for this except the love of those near of kin." And if anyone earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service)." (Ash-Shura 23))

141- It is narrated on the authority of Abdullah Ibn Amr: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has taken me for Bosom Friend, in the same way as He had taken Abraham for Bosom Friend. On the Day of Judgement, my house and the house of Abraham in the Garden will be facing one another; and Al-Abbas will be (standing) between us, as a faithful believer between two Bosom Friends."

[*] The Superiority Of Al-Hasan And Al-Husain, Sons Of Ali Ibn Abu Talib "Allah Be Pleased With Them"

142- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said concerning Al-Hasan: "O Allah! I love him, so (please) love him, and love such as loves him." Then, he embraced him to his breast."

143- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever loves both Al-Hasan and Al-Husain indeed loves me; and whoever hates them indeed hates me."

Comment: (This affirms the fact that it is incumbent upon every Muslim to love them, in view of the blood relation they had with the Messenger of Allah "Allah's blessing and peace be upon him", otherwise one's faith will be incomplete. But: does that apply also to their offspring? There is no unanimous and decisive answer)

144- It is narrated on the authority of Ya'li Ibn Murrah: Once, we set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" in response to an invitation to a banquet and behold! Al-Husain was playing on the way! the Messenger of Allah "Allah's blessing and peace be upon him" came ahead of the people and started stretching his hand (towards him to embrace him), and the boy started fleeing there and here and the Messenger of Allah "Allah's blessing and peace be upon him" was laughing with him, until he succeeded to embrace him: he made one of his hands beneath his chin, and the other in the back of his head. He kissed him and then said: "No doubt, Husain is from me as well as I'm from

141 ـ **حدّثنا** عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ كَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ اللَّهَ اتَّخَذَنِي خَلِيلاً كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلاً. فَمَنْزِلِي وَمَنْزِلُ إِبْرَاهِيمَ فِي الْجَنَّةِ يَوْمَ الْقِيَامَةِ تُجَاهَيْنِ. وَالْعَبَّاسُ بَيْنَنَا مُؤْمِنٌ بَيْنَ خَلِيلَيْنِ»**.

فَضْلُ الْحَسَنِ وَالْحُسَيْنِ ابْنَيْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُمْ

142 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِلْحَسَنِ: **«اللَّهُمَّ إِنِّي أُحِبُّهُ. فَأَحِبَّهُ وَأَحِبَّ مَنْ يُحِبُّهُ»** قَالَ: وَضَمَّهُ إِلَى صَدْرِهِ.

143 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ دَاوُدَ بْنِ أَبِي عَوْفٍ أَبِي الْجَحَّافِ، وَكَانَ مَرْضِيًّا، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَحَبَّ الْحَسَنَ وَالْحُسَيْنَ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي»**.

144 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا يَحْيَى بْنُ سَلِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ أَبِي رَاشِدٍ أَنَّ يَعْلَى بْنَ مُرَّةَ حَدَّثَهُمْ أَنَّهُمْ خَرَجُوا مَعَ النَّبِيِّ ﷺ إِلَى طَعَامٍ دُعُوا لَهُ. فَإِذَا حُسَيْنٌ يَلْعَبُ فِي السِّكَّةِ. قَالَ: فَتَقَدَّمَ النَّبِيُّ ﷺ أَمَامَ الْقَوْمِ، وَبَسَطَ يَدَيْهِ. فَجَعَلَ الْغُلاَمُ يَفِرُّ هٰهُنَا وَهٰهُنَا. وَيُضَاحِكُهُ النَّبِيُّ ﷺ حَتَّى أَخَذَهُ. فَجَعَلَ إِحْدَى يَدَيْهِ تَحْتَ ذَقْنِهِ، والأُخْرَى فِي فَأْسِ رَأْسِهِ فَقَبَّلَهُ. وَقَالَ: **«حُسَيْنٌ مِنِّي، وَأَنَا مِنْ حُسَيْنٍ. أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْناً. حُسَيْنٌ سِبْطٌ مِنَ الأَسْبَاطِ»**.

Husain (in view of the blood relation between them): O Allah! Love such as loves him! Husain is one of (my grandsons, and, at the same time, a father of) one of the sects (among the Muslims)."

(...) A Hadith like this is narrated on the authority of Sufyan, through a different chain of transmitters.

145- It is narrated on the authority of Zaid Ibn Arqam: The Messenger of Allah "Allah's blessing and peace be upon him" said to Ali, Fatimah, Al-Hasan and Al-Husain: "I make peace with whomever you make peace with, and I wage war against whomever you wage war against."

[*] The Merits Of Ammar Ibn Yasir "Allah Be Pleased With Him"

146- It is narrated on the authority of Ali: Once, I was sitting in the house of the Messenger of Allah "Allah's blessing and peace be upon him" when Ammar Ibn Yasir asked permission to be admitted; and the Messenger of Allah "Allah's blessing and peace be upon him" gave him permission and said (concerning him): "Welcome to the good (righteous one) who is made to be advanced in goodness (and righteousness by his knowledge of Allah's Book and the sunnah of His Prophet)!"

147- It is narrated on the authority of Hani' Ibn Hani': Once, Ammar entered into Ali, who said to him: "Welcome to the good (righteous one) who is made to be advanced in goodness (and righteousness by his knowledge of Allah's Book and the sunnah of His Prophet)! No doubt, Ammar has been filled with faith (so much that it has reached) his joints." (I.e. the effects of faith were visible on both his nature and stature.)

148- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Never two things have been offered to Ammar (to choose one of them) but that he would choose the one which is better in guidance."

[*] The Merits Of Salman, Abu Dharr And Al-Miqdad "Allah Be Pleased With Them"

149- It is narrated on the authority of Ibn Buraidah from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah has exhorted me (and consequently all the faithful believers) to love four men; and told me that He loves them." It was said: "Who are they O Messenger of Allah?" he said: "Ali is one of them!" he said it thrice and then resumed: "and further Abu Dharr, Salman and Al-Miqdad!"

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ مِثْلَهُ.

145 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ، وَعَلِيُّ بْنُ الْمُنْذِرِ، قَالاَ: حَدَّثَنَا أَبُو غَسَّانَ. حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ، عَنِ السُّدِّيِّ، عَنْ صُبَيْحٍ، مَوْلَى أُمِّ سَلَمَةَ، عَنْ زَيْدِ بْنِ أَرْقَمَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ: **«أَنَا سِلْمٌ لِمَنْ سَالَمْتُمْ، وَحَرْبٌ لِمَنْ حَارَبْتُمْ»**.

فَضْلُ عَمَّارِ بْنِ يَاسِرٍ

146 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِىءِ بْنِ هَانِىءٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ جَالِساً عِنْدَ النَّبِيِّ ﷺ. فَاسْتَأْذَنَ عَمَّارُ بْنُ يَاسِرٍ. فَقَالَ النَّبِيُّ ﷺ: **«ائْذَنُوا لَهُ. مَرْحَباً بِالطَّيِّبِ الْمُطَيَّبِ»**.

147 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَثَّامُ بْنُ عَلِيٍّ، عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِىءِ بْنِ هَانِىءٍ قَالَ: دَخَلَ عَمَّارٌ عَلَى عَلِيٍّ، فَقَالَ: مَرْحَباً بِالطَّيِّبِ الْمُطَيَّبِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مُلِىءَ عَمَّارٌ إِيمَاناً إِلَى مُشَاشِهِ»**.

148 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ؛ قَالاَ جَمِيعاً: حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ سِيَاهٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«عَمَّارٌ، مَا عُرِضَ عَلَيْهِ أَمْرَانِ إِلاَّ اخْتَارَ الأَرْشَدَ مِنْهُمَا»**.

فَضْلُ سَلْمَانَ وَأَبِي ذَرٍّ وَالْمِقْدَادِ

149 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَى، وَسُوَيْدُ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي رَبِيعَةَ الإِيَادِيِّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ، وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ»** قِيلَ: يَا رَسُولَ اللَّهِ مَنْ هُمْ؟ قَالَ: **«عَلِيٌّ مِنْهُمْ»** يَقُولُ ذٰلِكَ ثَلاَثاً: **«وَأَبُو ذَرٍّ، وَسَلْمَانُ، وَالْمِقْدَادُ»**.

[*] The Merits Of Bilal "Allah Be Pleased With Him"

150- It is narrated on the authority of Abdullah Ibn Mas'ud: The first to make public their conversion into Islam were seven: The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr, Ammar and his mother Sumayyah, Suhaib, Al-Miqdad and Bilal. As to the Messenger of Allah "Allah's blessing and peace be upon him", he was protected (from the evil of the infidels) by Allah Almighty through Abu Talib, his paternal uncle; and as to Abu Bakr, he was protected by Allah through his clan. In regard to the other (five), they were seized (by the Quraish), and dressed the iron armours, and thrown to (receive the scorching heat of) the sun (which melted their skin and fat), and there was none of them but that he (was forced under compulsion of torment to) submit to what they wanted from him (i.e. to declare his disbelief in Allah and His Messenger), barring Bilal, who felt his own soul too insignificant to sacrifice in (the religion of) Allah; and he was regarded as insignificant by his people, who, in turn, seized him, and handed him to the young boys, who circumambulated with him in the paths of Mecca, while he was uttering: "(Allah the) One and Only! (Allah the) One and Only!"

151- It is narrated on the authority of Anas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, I received harm (from the infidels) in (the religion of) Allah so much that none has ever received; and I've been frightened in (the religion of) Allah so much that none has ever been; and three (nights) came upon me, during which I and Bilal had no food to be eaten by a living being (to sustain him) except what was kept under Bilal's armpit."

Comment: (This event was when the Messenger of Allah "Allah's blessing and peace be upon him" set out from Mecca in the company of Bilal in flight from the evil plots of the infidels and pagans of Quraish; and during this journey, they were frightened so much; and they had no food to sustain them other than what Bilal had carried and hidden under his armpit.)

152- It is narrated on the authority of Salim that once, a poet praised Bilal Ibn Abdullah (Ibn Umar), and said: "Bilal Ibn Abdullah is the best of (those who are named) Bilal!" thereupon Ibn Umar said to him: "You've told a lie, since Bilal (the Mu'adhdhin) of Allah's Apostle "Allah's blessing and peace be upon him" is the best of (those having the name of) Bilal!"

[*] The Merits Of Khabbab "Allah Be Pleased With Him"

153- It is narrated on the authority of Abu Laila Al-Kindi: Once, Khabbab came to Umar (Ibn Al-Khattab and he was the Commander of the

فَضَائِلُ بِلاَلٍ

150 ـ **حدّثنا** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كَانَ أَوَّلَ مَنْ أَظْهَرَ إِسْلاَمَهُ سَبْعَةٌ: رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ، وَعَمَّارٌ، وَأُمُّهُ سُمَيَّةُ، وَصُهَيْبٌ، وَبِلاَلٌ، وَالْمِقْدَادُ. فَأَمَّا رَسُولُ اللَّهِ ﷺ فَمَنَعَهُ اللَّهُ بِعَمِّهِ أَبِي طَالِبٍ. وَأَمَّا أَبُو بَكْرٍ فَمَنَعَهُ اللَّهُ بِقَوْمِهِ. وَأَمَّا سَائِرُهُمْ، فَأَخَذَهُمُ الْمُشْرِكُونَ وَأَلْبَسُوهُمْ أَدْرَاعَ الْحَدِيدِ وَصَهَرُوهُمْ فِي الشَّمْسِ. فَمَا مِنْهُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ وَاتَاهُمْ عَلَى مَا أَرَادُوا. إِلاَّ بِلاَلاً. فَإِنَّهُ هَانَتْ عَلَيْهِ نَفْسُهُ فِي اللَّهِ، وَهَانَ عَلَى قَوْمِهِ. فَأَخَذُوهُ، فَأَعْطَوْهُ الْوِلْدَانَ. فَجَعَلُوا يَطُوفُونَ بِهِ فِي شِعَابِ مَكَّةَ وَهُوَ يَقُولُ: أَحَدٌ، أَحَدٌ.

151 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَقَدْ أُوذِيتُ فِي اللَّهِ وَمَا يُؤْذَى أَحَدٌ. وَلَقَدْ أُخِفْتُ فِي اللَّهِ وَمَا يُخَافُ أَحَدٌ. وَلَقَدْ أَتَتْ عَلَيَّ ثَالِثَةٌ وَمَا لِي وَلِبِلاَلٍ طَعَامٌ يَأْكُلُهُ ذُو كَبِدٍ، إِلاَّ مَا وَارَى إِبْطُ بِلاَلٍ»**.

152 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ سَالِمٍ أَنَّ شَاعِراً مَدَحَ بِلاَلَ بْنَ عَبْدِ اللَّهِ، فَقَالَ: «بِلاَلُ بْنُ عَبْدِ اللَّهِ خَيْرُ بِلاَلٍ» فَقَالَ ابْنُ عُمَرَ: كَذَبْتَ! لاَ، بَلْ: «بِلاَلُ رَسُولِ اللَّهِ خَيْرُ بِلاَلٍ».

فَضَائِلُ خَبَّابٍ

153 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَعَمْرُو بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ قَالَ: جَاءَ خَبَّابٌ إِلَى عُمَرَ، فَقَالَ: ادْنُ. فَمَا أَحَدٌ أَحَقُّ بِهٰذَا الْمَجْلِسِ مِنْكَ، إِلاَّ عَمَّارٌ. فَجَعَلَ خَبَّابٌ يُرِيهِ آثَاراً

Believers), who said (addressing him): "Come much nearer (to me): indeed, none has more right to (sit in this place of) gathering than you barring Ammar." Then, Khabbab started showing him some traces on his back resulting from the torment he received from the pagans.

[*] The Superiority Of Zaid Ibn Thabit "Allah Be Pleased With Him"

154- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Abu Bakr is The most merciful from amongst my (Muslim) nation towards (the people of) my nation; Umar is the strongest from amongst them in (defense of the rules and principles of) Allah's religion; Uthman is the truest of modesty, self-respect and pious shyness (from committing religious indiscretions); Ali Ibn Abu Talib is the most fitting for judgement among them; Ubai Ibn Ka'b is the best of them all to recite Allah's Book; Mu'adh Ibn Jabal is the most knowledgeable among them of what is lawful and what is unlawful; and Zaid Ibn Thabit has the best acquaintance of duties and obligations. Behold! For every nation there is a trustworthy; and Abu Ubaidah Ibn Al-Jarrah is the Trustworthy of this (Muslim) nation."

155- The like of it is narrated on the authority of Abu Qilabah, with a slight variation of wording.

[*] The Superiority Of Abu Dharr "Allah Be Pleased With Him"

156- It is narrated on the authority of Abdullah Ibn Amr: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The earth has never carried a man, nor has the sky shaded (a person) much truer of speech than Abu Dharr."

[*] The Merits Of Sa'd Ibn Mu'adh

157- It is narrated on the authority of Al-Bara Ibn Azib: a piece of fine silk was presented to the Messenger of Allah "Allah's blessing and peace be upon him", which the people started passing it alternately to one another (out of wonder at its beauty and softness), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you admire that?" they answered: "Yes, O Messenger of Allah!" He said: "By Him, in Whose Hand is my soul! No doubt, the handkerchiefs of Sa'd Ibn Mu'adh in the Garden are much better than that."

158- It is narrated on the authority of Jabir: The Messenger of Allah "Allah's blessing and peace be upon him" said (following the martyrdom of

بِظَهْرِهِ مِمَّا عَذَّبَهُ الْمُشْرِكُونَ.

فضائل زيد بن ثابت

154 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ. حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ. وَأَشَدُّهُمْ فِي دِينِ اللَّهِ عُمَرُ. وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ. وَأَقْضَاهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ. وَأَقْرَؤُهُمْ لِكِتَابِ اللَّهِ أُبَيُّ بْنُ كَعْبٍ. وَأَعْلَمُهُمْ بِالْحَلاَلِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ. وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ. أَلاَ وَإِنَّ لِكُلِّ أُمَّةٍ أَمِيناً. وَأَمِينُ هٰذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ**».

155 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ مِثْلَهُ عِنْدَ ابْنِ قُدَامَةَ. غَيْرَ أَنَّهُ يَقُولُ فِي حَقِّ زَيْدٍ: «**وَأَعْلَمُهُمْ بِالْفَرَائِضِ**».

فَضْلُ أَبِي ذَرٍّ

156 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا الأَعْمَشُ، عَنْ عُثْمَانَ بْنِ عُمَيْرٍ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا أَقَلَّتِ الْغَبْرَاءُ وَلاَ أَظَلَّتِ الْخَضْرَاءُ مِنْ رَجُلٍ أَصْدَقَ لَهْجَةً مِنْ أَبِي ذَرٍّ**».

فَضْلُ سَعْدِ بْنِ مُعَاذٍ

157 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: أُهْدِيَ لِرَسُولِ اللَّهِ ﷺ سَرَقَةٌ مِنْ حَرِيرٍ. فَجَعَلَ الْقَوْمُ يَتَدَاوَلُونَهَا بَيْنَهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَتَعْجَبُونَ مِنْ هٰذَا؟**» فَقَالُوا لَهُ: نَعَمْ يَا رَسُولَ اللَّهِ! فَقَالَ: «**وَالَّذِي نَفْسِي بِيَدِهِ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ خَيْرٌ مِنْ هٰذَا**».

158 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اهْتَزَّ عَرْشُ الرَّحْمٰنِ عَزَّ وَجَلَّ لِمَوْتِ**

Sa'd Ibn Mu'adh): "The Throne (of Authority of Allah) Most Gracious quaked because of the death of Sa'd Ibn Mu'adh."

[*] The Merits Of Jarir Ibn Abdullah Al-Bajali "Allah Be Pleased With Him"

159- It is narrated on the authority of Jarir Ibn Abdullah Al-Bajali that he said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" prevent me permission to be admitted to him (whenever I asked for his permission); and never did he see me but that he would smile in my face. Once, I complained to him that I could hardly sit firm on horses, thereupon he struck with my hand in my chest, and then said (invoking): "O Allah! Make him firm; and make him a guide, and a rightly-guided one!"

[*] The Merits Of The Men Of Badr

160- It is narrated on the authority of Abayah Ibn Rifa'ah from his grandfather Rafi' Ibn Khadij: Gabriel or another angel came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked: "How do you regard those who took part in (the holy battle of) Badr among you?" he said: "(They are regarded as) the best of us." On that he (the angel) said: "So are those (angels who took part in the battle) in our sight, the best of angels."

161- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not abuse my companions! By Him, in Whose Hand is my soul! If anyone of you spends (in charity) as much gold as (the mountain of) Uhud, it (the reward thereof) could hardly amount to (that of) a single Mudd or even half (a Mudd to be spent) by anyone of them."

162- It is narrated on the authority of Nusair Ibn Zaghluq: Ibn Umar used to say: "Do not abuse the companions of Muhammad "Allah's blessing and peace be upon him", for indeed, an-hour standing of anyone of them (during which he does deeds) is much better than the deeds done by anyone of you for the whole of his lifetime."

[*] The Superiority Of The Ansar (The Helpers Of The Prophet)

163- It is narrated on the authority of Al-Bara Ibn Azib: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who loves the Ansar, Allah loves him; and he who hates the Ansar, Allah hates him." Shu'bah (a sub-narrator) said: I asked Adi Ibn Thabit (who transmitted it

سَعْدِ بْنِ مُعَاذٍ».

فَضْلُ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ

159 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ؛ قَالَ: مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ مُنْذُ أَسْلَمْتُ. وَلاَ رَآنِي إِلاَّ تَبَسَّمَ فِي وَجْهِي. وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لاَ أَثْبُتُ عَلَى الْخَيْلِ، فَضَرَبَ بِيَدِهِ فِي صَدْرِي، فَقَالَ: «**اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِياً مَهْدِيًا**».

فَضْلُ أَهْلِ بَدْرٍ

160 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: جَاءَ جِبْرِيلُ، أَوْ مَلَكٌ، إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا تَعُدُّونَ مَنْ شَهِدَ بَدْراً فِيكُمْ؟ قَالُوا: خِيَارَنَا، قَالَ: كَذٰلِكَ هُمْ عِنْدَنَا خِيَارُ الْمَلاَئِكَةِ.

161 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا جَرِيرٌ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. جَمِيعاً عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَسُبُّوا أَصْحَابِي. فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَباً مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلاَ نَصِيفَهُ**».

162 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا وَكِيعٌ. قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ نُسَيْرِ بْنِ ذُعْلُوقٍ، قَالَ: كَانَ ابْنُ عُمَرَ يَقُولُ: لاَ تَسُبُّوا أَصْحَابَ مُحَمَّدٍ ﷺ. فَلَمُقَامُ أَحَدِهِمْ سَاعَةً، خَيْرٌ مِنْ عَمَلِ أَحَدِكُمْ عُمُرَهُ.

فَضْلُ الأَنْصَارِ

163 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنَ عَازِبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ**

direct from Al-Bara): "Did you really hear it from Al-Bara Ibn Azib?" He said: "It is to me that he related (it)!"

164- It is narrated on the authority of Abd Al-Muhaimin Ibn Abbas Ibn Sahl Ibn Sa'd from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the Ansar are (as close to me in relation as) the inside clothes (worn over the skin of the body), and the (other) people are (in relation to me as) an outer garment. If all the people turn their faces towards a valley or a mountain path, and the Ansar follow another valley, surely, I would follow that of the Ansar; and had it not been for the Migration, I would have been one from amongst the Ansar."

165- It is narrated on the authority of Kathir Ibn Abdullah Ibn Awf from his father from his grandfather: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Mercy be upon the Ansar, upon the offspring of the Ansar, and upon the offspring of the offspring of the Ansar!"

[*] The Superiority Of Ibn Abbas "Allah Be Pleased With Both"

166- It is narrated on the authority of Ikrimah from Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" embraced me to him and then said (invoking Allah for me): "O Allah! Instruct him in wisdom (the sunnah) and (endow him with the knowledge of) the interpretation of the Book!"

أَحَبَّ الأَنْصَارَ أَحَبَّهُ اللَّهُ. وَمَنْ أَبْغَضَ الأَنْصَارَ أَبْغَضَهُ اللَّهُ». قَالَ: شُعْبَةُ: قُلْتُ لِعَدِيٍّ: أَسَمِعْتَهُ مِنَ الْبَرَاءِ بْنِ عَازِبٍ؟ قَالَ: إِيَّايَ حَدَّثَ.

164 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا ابْنُ أَبِي فدَيْكٍ، عَنْ عَبْدِ الْمُهَيْمِنِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«الأَنْصَارُ شِعَارٌ وَالنَّاسُ دِثَارٌ. وَلَوْ أَنَّ النَّاسَ اسْتَقْبَلُوا وَادِياً أَوْ شِعْباً، واسْتَقْبَلَتِ الأَنْصَارُ وَادِياً، لَسَلَكْتُ وَادِيَ الأَنْصَارِ. وَلَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَءاً مِنَ الأَنْصَارِ»**.

165 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«رَحِمَ اللَّهُ الأَنْصَارَ، وَأَبْنَاءَ الأَنْصَارِ، وَأَبْنَاءَ أَبْنَاءِ الأَنْصَارِ»**.

فَضْلُ ابْنِ عَبَّاسٍ

166 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: ضَمَّنِي رَسُولُ اللَّهِ ﷺ إِلَيْهِ، وَقَالَ: **«اللَّهُمَّ عَلِّمْهُ الْحِكْمَةَ وَتَأْوِيلَ الْكِتَابِ»**.

[12] Concerning The Khawarij (Religious Secessionists)

167- It is narrated on the authority of Abidah that Ali Ibn Abu Talib said, after he had made a mention of the Khawarij (the Religious Secessionists): "In them, there is a short-handed man (or a man whose hand is defective); and had it not been for fear you would exalt (and feel self-important) I would have told you of the promise made by Allah on the tongue of Muhammad "Allah's blessing and peace be upon him" to such as fights them." I (the narrator) asked him: "Did you really hear that from Muhammad "Allah's blessing and peace be upon him"?" he said: "Yes, by the Lord of the Ka'bah!" he said it thrice.

168- It is narrated on the authority of Abdullah Ibn Mas'ud: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Towards the last portion of this time there will appear some young foolish people who will use (in their claim) the best speech of all people (The Qur'an). They will recite the Qur'an, though it will not go beyond their collar-bones (because They will have practically no belief). They will abandon Islam as an arrow goes out through the game. So wherever you meet them, kill them, for he who kills them shall get a reward from Allah."

169- It is narrated on the authority of Abu Salamah: I asked Abu Sa'id: Did you hear the Messenger of Allah "Allah's blessing and peace be upon him" having said anything concerning the Haruriyyah? He said: I heard him having made a mention of people who would be engaged in service so much that their prayer will make anyone of you look down upon his, their fasting will make anyone of you look down upon his, and they will deviate from the religion as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, look at the bow but see nothing, and look at the shaft but see nothing. Finally he would look at the arrow feathers and doubt whether he could find something."

170- It is narrated on the authority of Abu Dharr: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will appear after me, from amongst my nation a people, who will recite the Qur'an, even though it will not go beyond their throats (since they will have no faith at all). They will go out of the religion just in the same way as an arrow goes out through a game; and they will never return to it: they will be the worst of the creatures." Abdullah Ibn As-Samit (a sub-narrator) said: I made a mention of that narration to Rafi' Ibn Amr, the brother of Al-Hakam Ibn Amr Al-Ghifari, who said: I also heard that from the Messenger of Allah "Allah's blessing and peace be upon him".

12 ـ بابٌ في ذِكْرِ الخَوَارِجِ

167 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبِيدَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ، وَذَكَرَ الْخَوَارِجَ. فَقَالَ: فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ، أَوْ مُودَنُ الْيَدِ، أَوْ مَثْدُونُ الْيَدِ. وَلَوْلاَ أَنْ تَبْطَرُوا لَحَدَّثْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ، عَلَى لِسَانِ مُحَمَّدٍ ﷺ. قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ مُحَمَّدٍ ﷺ؟ قَالَ: إِي، وَرَبِّ الْكَعْبَةِ. ثَلاَثَ مَرَّاتٍ.

168 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الأَسْنَانِ، سُفَهَاءُ الأَحْلاَمِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ النَّاسِ، يَقْرَأُونَ الْقُرْآنَ، لاَ يُجَاوِزُ تَرَاقِيَهُمْ. يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. فَمَنْ لَقِيَهُمْ فَلْيَقْتُلْهُمْ. فَإِنَّ قَتْلَهُمْ أَجْرٌ عِنْدَ اللَّهِ لِمَنْ قَتَلَهُمْ»**.

169 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ؛ قَالَ: قُلْتُ لأَبِي سَعِيدٍ الْخُدْرِيِّ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ فِي الْحَرُورِيَّةِ شَيْئاً؟ فَقَالَ: سَمِعْتُهُ يَذْكُرُ قَوْماً يَتَعَبَّدُونَ **«يَحْقِرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِمْ وَصَوْمَهُ مَعَ صَوْمِهِمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. أَخَذَ سَهْمَهُ فَنَظَرَ فِي نَصْلِهِ فَلَمْ يَرَ شَيْئاً. فَنَظَرَ فِي رِصَافِهِ فَلَمْ يَرَ شَيْئاً. فَنَظَرَ فِي قِدْحِهِ فَلَمْ يَرَ شَيْئاً. فَنَظَرَ فِي الْقُذَذِ فَتَمَارَى هَلْ يَرَى شَيْئاً أَمْ لاَ»**.

170 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ بَعْدِي مِنْ أُمَّتِي، أَوْ سَيَكُونُ بَعْدِي مِنْ أُمَّتِي، قَوْماً يَقْرَأُونَ الْقُرْآنَ، لاَ يُجَاوِزُ حُلُوقَهُمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لاَ يَعُودُونَ فِيهِ. هُمْ شِرَارُ الْخَلْقِ وَالْخَلِيقَةِ»**. قَالَ عَبْدُ اللَّهِ بْنُ الصَّامِتِ: فَذَكَرْتُ ذٰلِكَ لِرَافِعِ بْنِ عَمْرٍو، أَخِي الْحَكَمِ بْنِ عَمْرٍو الْغِفَارِيِّ. فَقَالَ: وَأَنَا أَيْضاً قَدْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

171- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some people of my nation will (appear and they will) recite the Qur'an, even though they will abandon Islam just as an arrow goes through a game."

172- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" was at Al-Ji'ranah, distributing some ore (of gold and silver taken as) property, which was in the lap of Bilal, a man came and said: "Do justice O Muhammad, for you have not stuck to justice (in this distribution)." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Woe to you! Who could do justice after me if I do not do justice?" Umar said: "O Allah's Apostle! Give me the permission to chop off the head of this hypocrite." The Prophet "Allah's blessing and peace be upon him" said: "Let him, for he has companions who recite the Qur'an but it does not go beyond their collar-bones (because they do not act on it). They will desert Islam as an arrow goes through a game."

173- It is narrated on the authority of Abdullah Ibn Abu Awfa: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the Khawarij (religious Secessionists) will be the dogs of the fire (of Hell)."

174- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There will appear a (group of) youths, who will recite the Qur'an, even though it will not go beyond their collar-bones: the more a generation of them come out, the more they will be cut off." Ibn Umar told: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying the statement: "the more a generation of them will come out, the more they will be cut off" more than twenty times "until the Dajjal will appear in a great multitudes of them (to deceive the people)."

175- It is narrated on the authority of Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A people will come out in the last portion of this time (or of this nation), who will recite the Qur'an, even though it will not go beyond their collar-bones (or their throats); and the sign with which they will be distinguished is that they would get their heads shave: wherever you see them (or whenever you meet them), kill them."

171 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسُوَيْدُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَيَقْرَأَنَّ الْقُرْآنَ نَاسٌ مِنْ أُمَّتِي. يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ»**.

172 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بِالْجِعِرَّانَةِ وَهُوَ يَقْسِمُ التِّبْرَ وَالْغَنَائِمَ. وَهُوَ فِي حِجْرِ بِلاَلٍ. فَقَالَ رَجُلٌ: اعْدِلْ يَا مُحَمَّدُ فَإِنَّكَ لَمْ تَعْدِلْ. فَقَالَ: **«وَيْلَكَ وَمَنْ يَعْدِلُ بَعْدِي إِذَا لَمْ أَعْدِلْ؟»** فَقَالَ عُمَرُ: دَعْنِي يَا رَسُولَ اللَّهِ حَتَّى أَضْرِبَ عُنُقَ هٰذَا الْمُنَافِقِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ هٰذَا فِي أَصْحَابٍ، أَوْ أُصَيْحَابٍ لَهُ، يَقْرَأُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ»**.

173 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْحَاقُ الأَزْرَقُ، عَنِ الأَعْمَشِ، عَنِ ابْنِ أَبِي أَوْفَى؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْخَوَارِجُ كِلاَبُ النَّارِ»**.

174 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«يَنْشَأُ نَشْءٌ يَقْرَأُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ. كُلَّمَا خَرَجَ قَرْنٌ قُطِعَ»** ـ قَالَ ابْنُ عُمَرَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«كُلَّمَا خَرَجَ قَرْنٌ قُطِعَ»** أَكْثَرَ مِنْ عِشْرِينَ مَرَّةً ـ **«حَتَّى يَخْرُجَ فِي عِرَاضِهِمُ الدَّجَّالُ»**.

175 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ، أَوْ فِي هٰذِهِ الأُمَّةِ، يَقْرَأُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ، أَوْ حُلُوقَهُمْ. سِيمَاهُمُ التَّحْلِيقُ. إِذَا رَأَيْتُمُوهُمْ، أَوْ إِذَا لَقِيتُمُوهُمْ، فَاقْتُلُوهُمْ»**.

176- It is narrated on the authority of Abu Umamah that he said: "Those (Khawarij) are the worst to be killed under the umbrella of the sky; and the best to be killed are those (martyrs) killed by these dogs of the fire (of Hell). Verily, they were Muslims, and then they turned to be infidels." I (Abu Ghalib, a sub-narrator) said: "O Abu Umamah! Is this something you say (from your own opinion)?" he said: "Nay! I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said it."

[13] Concerning What Is Rejected By The Jahmiyyah

(a group of people, who differ from these of sunnah in many things relating to the vision and affirming the characteristics (to Allah Almighty); and they belong to Jahm Ibn Safwan of Kufah)

177- It is narrated on the authority of Jarir Ibn Abdullah: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when he looked at the moon and it was full moon. Then he said: "No doubt, you will (be able to) see your Lord (on the Day of Judgement), as clear as you are seeing the full moon, with no difficulty in seeing Him. So, if you could, let not yourselves be overpowered (and fail) to offer the (Morning) prayer before the rising of the sun, and the (Asr) prayer before its setting." Then he recited: "and celebrate (constantly) the praises of your Lord, before the rising of the sun, and before its setting." (Qaf: 39)

178- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you have any difficulty (or trouble) in seeing the moon on the night it is full moon?" they (the companions) answered in the negative, thereupon he said: "Then, you will have no difficulty (nor trouble) in seeing your Lord on the Day of Judgement."

179- It is narrated on the authority of Abu Sa'id: We said: "O Messenger of Allah! Shall we see our Lord (on the Day of Judgement)?" he said: "Do you have any difficulty in seeing the sun at noon (on a clear day) when there is no cloud?" we answered in the negative. He said: "Do you have any trouble in seeing the moon on the night when it is full moon and there is no cloud?" we answered in the negative. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, you will have no trouble in seeing Him (in the hereafter) as well as you have no trouble in seeing both (sun and moon in the world when it is clear)."

176 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ، يَقُولُ: شَرُّ قَتْلَىٰ قُتِلُوا تَحْتَ أَدِيمِ السَّمَاءِ، وَخَيْرُ قَتِيلٍ مَنْ قَتَلُوا، كِلاَبُ أَهْلِ النَّارِ. قَدْ كَانَ هٰؤُلاَءِ مُسْلِمِينَ فَصَارُوا كُفَّاراً. قُلْتُ: يَا أَبَا أُمَامَةَ هٰذَا شَيْءٌ تَقُولُهُ؟ قَالَ: بَلْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

13 ـ بابٌ فيما أَنْكَرَتِ الجَهْمِيَّةُ

177 ـ **حدثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي، وَوَكِيعٌ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا خَالِي يَعْلَى، وَوَكِيعٌ، وَأَبُو مُعَاوِيَةَ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا جُلُوساً عِنْدَ رَسُولِ اللَّهِ ﷺ. فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ. قَالَ: **«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ. لاَ تَضَامُّونَ فِي رُؤْيَتِهِ. فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا»**. ثُمَّ قَرَأَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾ [ق: 39].

178 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ عِيسَى الرَّمْلِيُّ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«تَضَامُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ؟»** قَالُوا: لاَ. قَالَ: **«فَكَذٰلِكَ لاَ تَضَامُّونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَ الْقِيَامَةِ»**.

179 ـ **حدّثنا** مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي سَعِيدٍ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ أَنَرَى رَبَّنَا؟ قَالَ: **«تَضَامُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ فِي غَيْرِ سَحَابٍ؟»** قُلْنَا: لاَ. قَالَ: **«فَتَضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ فِي غَيْرِ سَحَابٍ؟»** قَالُوا: لاَ. قَالَ: **«إِنَّكُمْ لاَ تَضَارُّونَ فِي رُؤْيَتِهِ إِلاَّ كَمَا تَضَارُّونَ فِي رُؤْيَتِهِمَا»**.

180- It is narrated on the authority of Abu Razin: I said: "O Messenger of Allah! Shall we see our Lord (in the hereafter)? And what is the sign of that in His creation?" he said: "O Abu Razin! Is it that everyone of you (no matter great in number you might be) could see the moon solely (with none to dispute him)?" I said: "Yes." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah is much Greater; and this is a sign in His creation."

181- It is narrated on the authority of Abu Razin: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Lord smiles because of whatever despair is shown by His servants (resulting from their neediness, poverty, weakness, etc) even though this (state of them) is nigh going to change (into satisfaction, pleasure, independence, etc)." I said: "O Messenger of Allah! Does the Lord smile?" he answered in the affirmative, thereupon I commented: "Then, we never fail to expect good from the Lord, Who always smiles (out of bestowing His mercy and Pleasure upon His servants)."

182- It is narrated on the authority of Abu Razin: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Where had (the Throne of) our Lord been before He created His creation?" he said: "It had been in a cloud (or in nothing according to some interpretations), with no air under it, or above it, and (this was before) His Throne (of Authority) was created upon the water."

183- It is narrated on the authority of Safwan Ibn Muhriz Al-Mazini: While we were in the company of Ibn Umar and he was circumambulating the House, a man came to him and said: "O Ibn Umar! What did you hear from The Prophet "Allah's blessing and peace be upon him" about (Allah's) private speech (to his servant on the Day of Judgement)?" Ibn Umar said: "I heard The Prophet "Allah's blessing and peace be upon him" saying: "The Believer will be brought near his Lord on the Day of Judgement, till He covers him with His screen and makes him confess his sins. (He will be asked): "Do you know (that you did such-and-such sin)?" He will say: "Yes, I know, O Lord." When Allah gets from him what He likes to get, He will say: "I concealed it in the world and I forgive it for you today." Then the record (or the Book) of his good deeds will be given to him (which he will receive) with his right hand. As for the unbeliever or the hypocrite, it will be announced publicly before the witnesses: "They are those who lied against their Lord: Behold! Allah's Curse be upon the wrongdoers!" [Hud: 18].

180 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ؛ قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ أَنَرَى اللَّهَ يَوْمَ الْقِيَامَةِ؟ وَمَا آيَةُ ذٰلِكَ فِي خَلْقِهِ؟ قَالَ: «**يَا أَبَا رَزِينٍ أَلَيْسَ كُلُّكُمْ يَرَى الْقَمَرَ مُخْلِياً بِهِ؟**» قَالَ: قُلْتُ: بَلَىٰ. قَالَ: «**فَاللَّهُ أَعْظَمُ. وَذٰلِكَ آيَةٌ فِي خَلْقِهِ**».

181 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ضَحِكَ رَبُّنَا مِنْ قُنُوطِ عِبَادِهِ وَقُرْبِ غِيَرِهِ**» قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ أَوَ يَضْحَكُ الرَّبُّ؟ قَالَ: «**نَعَمْ**» قُلْتُ: لَنْ نَعْدِمَ مِنْ رَبٍّ يَضْحَكُ خَيْراً.

182 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ؛ قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ أَيْنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ؟ قَالَ: «**كَانَ فِي عَمَاءٍ، مَا تَحْتَهُ هَوَاءٌ، وَمَا فَوْقَهُ هَوَاءٌ، وَمَا ثَمَّ خَلْقٌ. عَرْشُهُ عَلَى الْمَاءِ**».

183 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ الْمَازِنِيِّ؛ قَالَ: بَيْنَمَا نَحْنُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَهُوَ يَطُوفُ بِالْبَيْتِ إِذْ عَرَضَ لَهُ رَجُلٌ فَقَالَ: يَا ابْنَ عُمَرَ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ فِي النَّجْوَى؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**يُدْنَى الْمُؤْمِنُ مِنْ رَبِّهِ يَوْمَ الْقِيَامَةِ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ. ثُمَّ يُقَرِّرُهُ بِذُنُوبِهِ، فَيَقُولُ: هَلْ تَعْرِفُ؟ فَيَقُولُ: يَا رَبِّ أَعْرِفُ. حَتَّى إِذَا بَلَغَ مِنْهُ مَا شَاءَ اللَّهُ أَنْ يَبْلُغَ قَالَ: إِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ. قَالَ، ثُمَّ يُعْطَى صَحِيفَةَ حَسَنَاتِهِ، أَوْ كِتَابَهُ، بِيَمِينِهِ. قَالَ، وَأَمَّا الْكَافِرُ أَوِ الْمُنَافِقُ فَيُنَادَى عَلَى رُؤُوسِ الأَشْهَادِ**».

قَالَ خَالِدٌ: فِي «الأَشْهَادِ» شَيْءٌ مِنِ انْقِطَاعٍ.

﴿هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُواْ عَلَىٰ رَبِّهِمۡۚ أَلَا لَعۡنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ﴾ [هود: 18].

184- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "While the inhabitants of the Garden are engaged in their pleasure, a Light will shine to them, and when they raise up their heads, behold! He will be the Lord, looking upon from above them! He will say: "Peace be upon you, O inhabitants of the Garden!" this is (the significance of) His saying: ""Peace!" a Word (of salutation) from a Lord Most Merciful!" (Ya Sin 58) He will keep looking at them, and they at Him; and they will not turn (their sights) to whatever pleasure (they have) as long as they are looking at Him until He screens Himself from them, but His Light and Blessing will remain upon them in their residence (in the Garden)."

185- It is narrated on the authority of Adi Ibn Hatim: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is none of you but that Allah Almighty will speak to him on the Day of Judgement, without an interpreter between them. He will look to his right, and find nothing more than what he sent forth (in the world); and he will look to his left and find nothing other than what he sent forth; and he will look in front of him, and (find nothing other than) the fire (of Hell) facing him. So, whoever could, let him (ward off evil and) safeguard himself against (the punishment of) Allah by (giving in charity even as little as) half a date."

186- It is narrated on the authority of Abu Bakr Ibn Abdullah Ibn Qais Al-Ash'ari from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. And nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the Curtain of Majesty over His Face."

187- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from Suhaib: The Messenger of Allah "Allah's blessing and peace be upon him" recited the following Verse: "To those who do right is a goodly (reward)- yea, more (than in measure)!" (Yunus 26) then he said: "When the inhabitants of the Garden enter the Garden, and the denizens of the fire enter the fire, a Caller will announce: "O inhabitants of the Garden! You have a Promise with your Lord, which He likes to fulfill to you!" they will ask: "What is it? Has He not made heavy our weights (of good deeds)? Has He not made bright our faces? Has He not admitted us to the Garden, and delivered us from the fire (of Hell)?" he (the Prophet) said: "Then, He (Allah) will remove the Veil (of Majesty), and they will look at Him.

184 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا أَبُو عَاصِمٍ الْعَبَّادَانِيُّ. حَدَّثَنَا الْفَضْلُ الرَّقَاشِيُّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بَيْنَا أَهْلُ الْجَنَّةِ فِي نَعِيمِهِمْ إِذْ سَطَعَ لَهُمْ نُورٌ. فَرَفَعُوا رُؤُوسَهُمْ، فَإِذَا الرَّبُّ قَدْ أَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ. فَقَالَ: السَّلَامُ عَلَيْكُمْ، يَا أَهْلَ الْجَنَّةِ**» قَالَ: «**وَذَلِكَ قَوْلُ اللَّهِ: ﴿سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ﴾** [يس: ٥٨]» قَالَ: «**فَيَنْظُرُ إِلَيْهِمْ وَيَنْظُرُونَ إِلَيْهِ. فَلَا يَلْتَفِتُونَ إِلَى شَيْءٍ مِنَ النَّعِيمِ مَا دَامُوا يَنْظُرُونَ إِلَيْهِ حَتَّى يَحْتَجِبَ عَنْهُمْ وَيَبْقَى نُورُهُ وَبَرَكَتُهُ عَلَيْهِمْ فِي دِيَارِهِمْ**».

185 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ. فَيَنْظُرُ مِنْ عَنْ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا شَيْئاً قَدَّمَهُ. ثُمَّ يَنْظُرُ مِنْ عَنْ أَيْسَرَ مِنْهُ فَلَا يَرَى إِلَّا شَيْئاً قَدَّمَهُ. ثُمَّ يَنْظُرُ أَمَامَهُ فَتَسْتَقْبِلُهُ النَّارُ. فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَلْيَفْعَلْ**».

186 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ، عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ. حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ الْأَشْعَرِيِّ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**جَنَّتَانِ مِنْ فِضَّةٍ، آنِيَتُهُمَا وَمَا فِيهِمَا. وَجَنَّتَانِ مِنْ ذَهَبٍ، آنِيَتُهُمَا وَمَا فِيهِمَا. وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ تَبَارَكَ وَتَعَالَى إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ**».

187 ـ **حدّثنا** عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ. حَدَّثَنَا حَجَّاجٌ. حَدَّثَنَا حَمَّادٌ. عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ صُهَيْبٍ؛ قَالَ: تَلَا رَسُولُ اللَّهِ ﷺ هَٰذِهِ الْآيَةَ: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [يونس: 26] وَقَالَ: «**إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، نَادَى مُنَادٍ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِداً يُرِيدُ أَنْ يُنْجِزَكُمُوهُ. فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُثَقِّلِ اللَّهُ مَوَازِينَنَا وَيُبَيِّضْ وُجُوهَنَا وَيُدْخِلْنَا الْجَنَّةَ وَيُنْجِنَا مِنَ النَّارِ؟ قَالَ فَيَكْشِفُ الْحِجَابَ فَيَنْظُرُونَ إِلَيْهِ. فَوَاللَّهِ، مَا أَعْطَاهُمُ اللَّهُ شَيْئاً أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ، يَعْنِي إِلَيْهِ، وَلَا أَقَرَّ لِأَعْيُنِهِمْ**».

188- It is narrated on the authority of A'ishah that she said: "Glory be to Him, Whose Hearing extends over all voices and sounds (of all beings)! By Allah! The pleading woman came to complain to the Messenger of Allah "Allah's blessing and peace be upon him" of her husband, and I was sitting in one side of the chamber, and her speech was hidden from me. Then, Allah Almighty revealed: "Allah has indeed heard (and accepted) the statement of the woman who pleads with you concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah is All-Hearing, All-Seeing." (Al-Mujadilah 1)

189- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your Lord has enjoined upon Himself (and written in the Preserved Tablet) with His Own Hand even before the whole creation was created: "No doubt, My Mercy precedes My Wrath." (I.e. His Mercy always comes first when He deals with His servants, whatsoever disobedient)

190- It is narrated on the authority of Talhah Ibn Khirash: I heard Jabir Ibn Abdullah having said: When Abdullah Ibn Amr Ibn Haram (Jabir's father) was killed on the day of (the holy battle of) Uhud, the Messenger of Allah "Allah's blessing and peace be upon him" met me and said: "O Jabir! Would I not tell you what Allah said to your father?" (According to the narration of Yahya, the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Jabir! Why do I see you frustrated?" I said: "O Messenger of Allah! My father was martyred, and he left dependents and a debt (that should be paid)." He said: "Would I not tell you with what Allah met your father?") I said: "Yes, O Messenger of Allah (tell me)!" he said: "Never has Allah spoken to anyone (in the world) but from behind a screen; and He spoke direct to your father. He said: "O my servant! Ask for (whatever you like) so that I would give it to you." He said: "O Lord! Bring me to life so that I would be killed in Your Cause once again." The Lord Almighty said: "It has been decreed earlier by Me that to it (the life of world) those (who die) never return." He said: "O Lord! Tell those behind me (from amongst the living, how happy and blessed we are, so that they would be prompted to sacrifice their own souls in Your Cause)." On that Allah revealed: "Think not of those who are slain in Allah's Way as dead. Nay, they live, finding their sustenance in the Presence of their Lord." (Al Imran 169)

188 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتِ: الْحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الأَصْوَاتَ. لَقَدْ جَاءَتِ الْمُجَادِلَةُ إِلَى النَّبِيِّ ﷺ، وَأَنَا فِي نَاحِيَةِ الْبَيْتِ، تَشْكُو زَوْجَهَا. وَمَا أَسْمَعُ مَا تَقُولُ: فَأَنْزَلَ اللَّهُ: ﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَٰدِلُكَ فِي زَوْجِهَا﴾ [المجادلة: 1].

189 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنِ ابْنِ عَجْلاَنَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ بِيَدِهِ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ: رَحْمَتِي سَبَقَتْ غَضَبِي»**.

190 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ، وَيَحْيَىٰ بْنُ حَبِيبِ بْنِ عَرَبِيٍّ. قَالاَ: حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ الأَنْصَارِيُّ الْحِزَامِيُّ. قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا قُتِلَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ حَرَامٍ، يَوْمَ أُحُدٍ، لَقِيَنِي رَسُولُ اللَّهِ ﷺ، فَقَالَ: **«يَا جَابِرُ أَلاَ أُخْبِرُكَ مَا قَالَ اللَّهُ لِأَبِيكَ؟»** وَقَالَ يَحْيَىٰ فِي حَدِيثِهِ، فَقَالَ: **«يَا جَابِرُ مَا لِي أَرَاكَ مُنْكَسِراً؟»** قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ اسْتُشْهِدَ أَبِي وَتَرَكَ عِيَالاً وَدَيْناً. قَالَ: **«أَفَلاَ أُبَشِّرُكَ بِمَا لَقِيَ اللَّهُ بِهِ أَبَاكَ؟»** قَالَ: بَلَىٰ يَا رَسُولَ اللَّهِ قَالَ: **«مَا كَلَّمَ اللَّهُ أَحَداً قَطُّ إِلاَّ مِنْ وَرَاءِ حِجَابٍ. وَكَلَّمَ أَبَاكَ كِفَاحاً. فَقَالَ: يَا عَبْدِي تَمَنَّ عَلَيَّ أُعْطِكَ. قَالَ: يَا رَبِّ تُحْيِينِي فَأُقْتَلُ فِيكَ ثَانِيَةً. فَقَالَ الرَّبُّ سُبْحَانَهُ: إِنَّهُ سَبَقَ مِنِّي أَنَّهُمْ إِلَيْهَا لاَ يَرْجِعُونَ. قَالَ: يَا رَبِّ فَأَبْلِغْ مَنْ وَرَائِي قَالَ اللَّهُ تَعَالَى:** ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِي سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ﴾» [آل عمران: 169].

191- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah laughs at two men, (though) one of whom kills the other, both of them will enter Paradise. One of them fights in the way of Allah "Exalted and Hallowed be He", and is killed as a martyr. Then Allah turns in mercy to the murderer who embraces Islam, fights in the way of Allah "Exalted and Hallowed be He", and is killed as a martyr."

192- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, Allah Almighty will take hold of the whole earth, and then roll up the sky with His Right Hand; and He will say: "I'm the (Only) Sovereign! Where are the kings of the earth?"

Comment: (This is the significance of Allah's saying: "on the Day of Judgment the whole of earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him. High is He above the partners they attribute to Him." (Az-Zumar 67))

193- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib: I was in Al-Batha' with a group of people, including the Messenger of Allah "Allah's blessing and peace be upon him". A cloud came upon him, at which he looked and then he asked: "Which name do you give to that?" they said: "As-Sahab." He said: "Or Al-Muzn!" they said: "Or Al-Muzn." He further said: "Or Al-'Anan!" Abu Bakr (a sub-narrator told that) they said: "Or Al-'Anan (all the three are Arabic equivalents for the cloud)." He then asked: "How far do you think the (first firmament of the) heaven is from you?" they said: "We do not know." He said: "It is as (far as no less than) seventy-one, seventy-two, or seventy-three years; and above the (first firmament of the) heaven, there is a similar distance (which separates it from the second)" until he counted seven firmaments, and then he resumed: "Then, over the seventh firmament, there is an ocean, the distance between its highest and lowest (portions) is (as long as the distance) between two firmaments; and over that, there are eight (angels in the shape of) apexes, the distance between the hoofs and the stirrup of (each of) which is (as long as the distance) between two firmaments; and over their backs, there exists the Throne (of Authority), the distance between its highest and lowest (portions) is (as long as the distance) between two firmaments; and over all of that is Allah "Blessed and Exalted be He"."

Comment: (There are two important points that should be made here: First of all, the number of years mentioned here (seventy-one, seventy-two or seventy-three) is not intended in itself: the main concern is to place a strong

191 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ يَضْحَكُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ كِلاَهُمَا دَخَلَ الْجَنَّةَ. يُقَاتِلُ هٰذَا فِي سَبِيلِ اللَّهِ فَيُسْتَشْهَدُ. ثُمَّ يَتُوبُ اللَّهُ عَلَى قَاتِلِهِ، فَيُسْلِمُ، فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ فَيُسْتَشْهَدُ**».

192 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ وَيُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَقْبِضُ اللَّهُ الأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الأَرْضِ**».

193 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ الْهَمْدَانِيُّ، عَنْ سِمَاكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ؛ قَالَ: كُنْتُ بِالْبَطْحَاءِ فِي عِصَابَةٍ، وَفِيهِمْ رَسُولُ اللَّهِ ﷺ. فَمَرَّتْ بِهِ سَحَابَةٌ. فَنَظَرَ إِلَيْهَا. فَقَالَ: «**مَا تُسَمُّونَ هٰذِهِ؟**» قَالُوا: السَّحَابَ. قَالَ: «**وَالْمُزْنَ**» قَالُوا: وَالْمُزْنَ. قَالَ: «**وَالْعَنَانَ**» قَالَ أَبُو بَكْرٍ: قَالُوا: وَالْعَنَانُ. قَالَ: «**كَمْ تَرَوْنَ بَيْنَكُمْ وَبَيْنَ السَّمَاءِ؟**» قَالُوا: لاَ نَدْرِي. قَالَ: «**فَإِنَّ بَيْنَكُمْ وَبَيْنَهَا إِمَّا وَاحِداً أَوِ اثْنَيْنِ أَوْ ثَلاَثاً وَسَبْعِينَ سَنَةً. وَالسَّمَاءُ فَوْقَهَا كَذٰلِكَ**» حَتَّى عَدَّ سَبْعَ سَمٰوَاتٍ: «**ثُمَّ فَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ، بَيْنَ أَعْلاَهُ وَأَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ. ثُمَّ فَوْقَ ذٰلِكَ ثَمَانِيَةُ أَوْعَالٍ، بَيْنَ أَظْلاَفِهِنَّ وَرُكَبِهِنَّ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ. ثُمَّ عَلَى ظُهُورِهِنَّ الْعَرْشُ، بَيْنَ أَعْلاَهُ وَأَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ. ثُمَّ اللَّهُ فَوْقَ ذٰلِكَ. تَبَارَكَ وَتَعَالَى**».

stress upon the fact that the distance between the earth and the heaven is too long to perceive, too far to attain by a human being. On the other hand, the concept of measuring distance by years is changeable from time to time according to the fastest thing of movement available at a certain point of time and place: during the ancient times, the horse was the fastest thing, and thus, if they wanted to express how far a distance between two places was, they would measure it by how long it would take a horse to reach it on journey; and in this way, what might be called the year-distance appeared. The year-distance during the ancient times was then the distance that a horse would cover in a year (264384 km) But, the horse no longer became the fastest thing since nearly the 1750s, which necessitated a change in the concept of the year-distance. As to now: what is the fastest thing of movement known to us? Of course, it is the light, which gives rise to what is called the light year, i.e. the distance that the light covers during a whole year (9467280000000 km). this is the longest year according to whatever knowledge is available to us. If you consider the great difference between both numbers, you can imagine the clear change in the concept of the year-distance; and of a surety, it will change in the future in accordance with what will be available to them to know. The best thing to conclude with here is to say that the concept of the year-distance is not firmly constant: it is defined changeably from time to time in accordance with whatever disciplines and sciences are available, which enable people to have knowledge of the fastest thing of movement.)

194- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "When Allah ordains some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock. When terror is removed from their hearts, then they will say: "What is it that your Lord Commanded?" they will say: "That which is true and just; and He is the Most High, Most Great." Then those who gain a hearing by stealing (Devils) will hear Allah's Statement. Those who gain a hearing by stealing, stand one over the other. One of them would hear the statement and convey it to the one below him. A flame may overtake and burn the eavesdropper before conveying the news to the one below him, who would make it manifest on the tongue of the soothsayer or the sorcerer; or it may not overtake him till he has conveyed it to the one below him. He (the sorcerer) would add a hundred lies to it. His prophecy will prove true as far as the heavenly news is concerned."

194 - **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا قَضَى اللَّهُ أَمْراً فِي السَّمَاءِ ضَرَبَتِ الْمَلائِكَةُ أَجْنِحَتَهَا خُضْعَاناً لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ، فَـ﴿إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُواْ مَاذَا قَالَ رَبُّكُمْ قَالُواْ ٱلْحَقَّ وَهُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ﴾** [سبأ: 23]» **قَالَ: «فَيَسْمَعُهَا مُسْتَرِقُو السَّمْعِ بَعْضُهُمْ فَوْقَ بَعْضٍ. فَيَسْمَعُ الْكَلِمَةَ، فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ. فَرُبَّمَا أَدْرَكَهُ الشِّهَابُ قَبْلَ أَنْ يُلْقِيَهَا إِلَى الَّذِي تَحْتَهُ. فَيُلْقِيهَا عَلَى لِسَانِ الْكَاهِنِ أَوِ السَّاحِرِ. فَرُبَّمَا لَمْ يُدْرَكْ حَتَّى يُلْقِيَهَا. فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ. فَتَصْدُقُ تِلْكَ الْكَلِمَةُ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ»**.

195- It is narrated on the authority of Abu Musa: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us with five things. He said: "Allah never sleeps, and it is not fitting for Him to sleep; He lowers and raises the scale (of balance); the night's deeds are raised to Him before those of the day; and the day's deeds are raised to Him before those of the night; and His veil is the light, and had He lifted it, the splendour of His face would have burnt His creatures as far as His sight could reach."

196- It is narrated on the authority of Abu Ubaidah from Abu Musa: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never sleeps, and it is not fitting for Him to sleep; He lowers and raises the scale (of balance); and His veil is the light, and had He uncovered those (Lights), the splendour of His face would have burnt His creatures as far as His sight could reach." Then, Abu Ubaidah recited: "Blessed are those in the Fire and those around: and Glory to Allah, the Lord of the Worlds." (An-Naml 8)

197- It is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him": "Allah's Hand is full (of treasures of bliss), and (its richness) is not affected by the continuous spending night and day; and in His Other Hand there is the balance (of justice) whereby He raises and lowers (people)." He also said: "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased."

198- It is narrated on the authority of Ibn Umar: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said while being on the pulpit: "(On the Day of Judgement, Allah) the Compeller will take hold of (the firmaments of) His heaven and earth with His Hand"; and he (The Messenger of Allah) held his hand, and started drawing and stretching it "Then, He (Almighty) will say: "I'm the Compeller! Where are the transgressors? Where are the arrogant ones" Then, the Messenger of Allah "Allah's blessing and peace be upon him" bent towards the right and towards the left; and I looked at the pulpit, and I observed that the pulpit was moving from its lowest portion so that I said (to myself): "Would it collapse with Allah's Apostle "Allah's blessing and peace be upon him"?"

199- It is narrated on the authority of Nawwas Ibn Sam'an Al-Kilabi: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no heart but that it is between two Fingers of those of (Allah) Most gracious: If he wills, He would set it right (on the truth), and if

195 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى؛ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِخَمْسِ كَلِمَاتٍ. فَقَالَ: «**إِنَّ اللَّهَ لاَ يَنَامُ. وَلاَ يَنْبَغِي لَهُ أَنْ يَنَامَ. يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ. يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ. حِجَابُهُ النُّورُ. لَوْ كَشَفَهُ لأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ**».

196 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ لاَ يَنَامُ، وَلاَ يَنْبَغِي لَهُ أَنْ يَنَامَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ. حِجَابُهُ النُّورُ. لَوْ كَشَفَهَا لأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ كُلَّ شَيْءٍ أَدْرَكَهُ بَصَرُهُ**» ثُمَّ قَرَأَ أَبُو عُبَيْدَةَ: ﴿أَنْ بُورِكَ مَن فِي ٱلنَّارِ وَمَنْ حَوْلَهَا وَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ [النمل: 8].

197 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**يَمِينُ اللَّهِ مَلأَى. لاَ يَغِيضُهَا شَيْءٌ. سَحَّاءُ اللَّيْلَ وَالنَّهَارَ. وَبِيَدِهِ الأُخْرَى الْمِيزَانُ. يَرْفَعُ الْقِسْطَ وَيَخْفِضُ. قَالَ: أَرَأَيْتَ مَا أَنْفَقَ مُنْذُ خَلَقَ اللَّهُ السَّمٰوَاتِ وَالأَرْضَ؟ فَإِنَّهُ لَمْ يَنْقُصْ مِمَّا فِي يَدَيْهِ شَيْئاً**».

198 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. حَدَّثَنِي أَبِي، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ، يَقُولُ: «**يَأْخُذُ الْجَبَّارُ سَمٰوَاتِهِ وَأَرْضَهُ بِيَدِهِ، وَقَبَضَ بِيَدِهِ فَجَعَلَ يَقْبِضُهَا وَيَبْسُطُهَا، ثُمَّ يَقُولُ: أَنَا الْجَبَّارُ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟**» قَالَ، وَيَتَمَيَّلُ رَسُولُ اللَّهِ ﷺ عَنْ يَمِينِهِ، وَعَنْ يَسَارِهِ، حَتَّى نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ. حَتَّى إِنِّي أَقُولُ: أَسَاقِطٌ هُوَ بِرَسُولِ اللَّهِ ﷺ؟

199 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا ابْنُ جَابِرٍ؛ قَالَ سَمِعْتُ بُسْرَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: سَمِعْتُ أَبَا إِدْرِيسَ الْخَوْلاَنِيَّ يَقُولُ: حَدَّثَنِي النَّوَّاسُ بْنُ سَمْعَانَ الْكِلاَبِيُّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مِنْ قَلْبٍ إِلاَّ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمٰنِ. إِنْ شَاءَ أَقَامَهُ وَإِنْ شَاءَ أَزَاغَهُ**». وَكَانَ رَسُولُ

He likes, He would turn it away (from the truth)." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O (Allah) that make firm the hearts! Make our hearts firm on Your Religion!" he added: "The balance (of deeds) is in the Hand of (Allah) Most Gracious, therewith He raises high people, and brings down others until the Day of Judgement."

200- It is narrated on the authority of Abu Sa'id Al-Khudri: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah smiles (out of His Good Pleasure) at three persons aligned for the prayer; a man who offers the (supererogatory) prayer at the middle portion of the night; and a man who fights (in His Cause) (I (the narrator) think he said) behind the army."

201- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" used to introduce himself to the people during the seasons (in which they came to visit the House), saying: "Is there a man to carry me to his people (to enable me convey Allah's Message)? Indeed, the Quraish prevented me to convey the Message of my Lord (to the people)."

202- It is narrated on the authority of Abu Ad-Darda' that the Messenger of Allah "Allah's blessing and peace be upon him" said, commenting on Allah's saying: "every day He (is engaged) in some affairs": "It is out of His Affairs that He forgives the sin (of him who asks for His Forgiveness), removes the distress (of him who is smitten by a calamity), raises up a people, and brings down others."

[14] Concerning Such As Lays The Foundation Of A Good Or Bad Way

203- It is narrated on the authority of Al-Mundhir Ibn Jarir from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who lays the foundation of a good tradition, upon which it is acted, will receive a reward for this (good tradition) and the reward of anyone, who acts upon it subsequently, and that will reduce nothing from their rewards; and he who lays the foundation of a bad tradition, upon which it is acted, will bear the burden of it, and the burden of anyone who acts upon it subsequently, and that will reduce nothing from their burdens."

204- It is narrated on the authority of Abu Hurairah: A man (who was in a state of neediness and poverty)came to the Prophet "Allah's blessing and peace be upon him", who exhorted (the people to give in charity) to him. A man said: "I have such and such (things to be given)." (He hastened to bring what he had, and then he gave it to the poor man, followed by all the people and) there remained no one in the gathering but that he gave him in

اللَّهِ ﷺ يَقُولُ: «يَا مُثَبِّتَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ» قَالَ: «وَالْمِيزَانُ بِيَدِ الرَّحْمٰنِ يَرْفَعُ أَقْوَاماً وَيَخْفِضُ آخَرِينَ إِلَى يَوْمِ الْقِيَامَةِ».

200 ـ **حدّثنا** أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْمَاعِيلَ، عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَيَضْحَكُ إِلَى ثَلاَثَةٍ: لِلصَّفِّ فِي الصَّلاَةِ، وَلِلرَّجُلِ يُصَلِّي فِي جَوْفِ اللَّيْلِ، وَلِلرَّجُلِ يُقَاتِلُ (أُرَاهُ قَالَ) خَلْفَ الْكَتِيبَةِ».

201 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ. حَدَّثَنَا إِسْرَائِيلُ، عَنْ عُثْمَانَ، يَعْنِي ابْنَ الْمُغِيرَةِ الثَّقَفِيَّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْرِضُ نَفْسَهُ عَلَى النَّاسِ فِي الْمَوْسِمِ. فَيَقُولُ: «أَلاَ رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ؟ فَإِنَّ قُرَيْشاً قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلاَمَ رَبِّي».

202 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَزِيرُ بْنُ صَبِيحٍ. حَدَّثَنَا يُونُسُ بْنُ حَلْبَسٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ ﷺ، فِي قَوْلِهِ تَعَالَى: ﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ [الرحمن: ٢٩] قَالَ: «مِنْ شَأْنِهِ أَنْ يَغْفِرَ ذَنْباً، وَيُفَرِّجَ كَرْباً، وَيَرْفَعَ قَوْماً، وَيَخْفِضَ آخَرِينَ».

14 ـ باب مَنْ سَنَّ سُنَّةً حَسَنَةً أو سَيِّئَةً

203 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا أَبُو عَوَانَةَ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَنَّ سُنَّةً حَسَنَةً فَعُمِلَ بِهَا كَانَ لَهُ أَجْرُهَا، وَمِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لاَ يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئاً. وَمَنْ سَنَّ سُنَّةً سَيِّئَةً فَعُمِلَ بِهَا كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا لاَ يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئاً».

204 ـ **حدّثنا** عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ. حَدَّثَنِي أَبِي، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَحَثَّ عَلَيْهِ. فَقَالَ رَجُلٌ: عِنْدِي كَذَا وَكَذَا؛ قَالَ، فَمَا بَقِيَ فِي الْمَجْلِسِ رَجُلٌ إِلاَّ تَصَدَّقَ عَلَيْهِ بِمَا قَلَّ أَوْ كَثُرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اسْتَنَّ خَيْراً فَاسْتُنَّ بِهِ، كَانَ

charity (whatever he had) no matter little or much. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "He who does good, which is followed (by the people), will receive the reward thereof in full and the reward of anyone, who follows it subsequently, and that will reduce nothing from their rewards; and he who sets a bad tradition, which is followed (by the people) will bear the burden of it in full, and the burden of anyone who follows it subsequently, and that will reduce nothing from their burdens."

205- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a caller invites (the people) to an error, and he is followed, he will have the like of the burdens of such as follow him, without reducing anything from theirs; and if a caller invites to guidance, and he is followed, he will have the like of the rewards of such as follow him, without reducing anything from theirs."

206- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who calls for guidance, will have a reward like the rewards of such as follow him, without reducing anything from theirs; and he, who calls for error, will bear a burden like the burdens of such as follow him, without reducing anything from theirs."

207- It is narrated on the authority of Abu Juhaifah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who lays the foundation of a good tradition, upon which it is acted after him, will receive reward thereof, and the like of the rewards of those (who act upon it subsequently), and that will reduce nothing from theirs; and he who lays the foundation of a bad tradition, upon which it is acted after him, will bear the burden thereof, and the like of the burdens of those (who act upon it subsequently), and that will reduce nothing from theirs."

208- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "There is no caller calls to a thing but that on the Day of Judgement, he will be made to stand sticking to that, to which he used to call, even though a man called another."

[15] Concerning Him Who Revives An Item Of The Sunnah Caused To Die

209- It is narrated on the authority of Kathir Ibn Abdullah Ibn Amr Ibn Awf Al-Muzni: My father related to me from my grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who revives (i.e. acts upon, and prompts others to act upon) an item of my sunnah upon which the people act, will have the like of the rewards of such as act upon it, without reducing anything from theirs; and he who makes an

لَهُ أَجْرُهُ كَامِلاً، وَمِنْ أُجُورِ مَنِ اسْتَنَّ بِهِ وَلاَ يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئاً. وَمَنِ اسْتَنَّ سُنَّةً سَيِّئَةً، فَاسْتُنَّ بِهِ، فَعَلَيْهِ وِزْرُهُ كَامِلاً، وَمِنْ أَوْزَارِ الَّذِي اسْتَنَّ بِهِ، وَلاَ يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئاً».

205 - **حدّثنا** عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: **«أَيُّمَا دَاعٍ دَعَا إِلَى ضَلاَلَةٍ فَاتُّبِعَ، فَإِنَّ لَهُ مِثْلَ أَوْزَارِ مَنِ اتَّبَعَهُ وَلاَ يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئاً. وَأَيُّمَا دَاعٍ دَعَا إِلَى هُدًى فَاتُّبِعَ، فَإِنَّ لَهُ مِثْلَ أُجُورِ مَنِ اتَّبَعَهُ، وَلاَ يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئاً»**.

206 - **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنِ اتَّبَعَهُ، لاَ يَنْقُصُ ذٰلِكَ مِنْ أُجُورِهِمْ شَيْئاً. وَمَنْ دَعَا إِلَى ضَلاَلَةٍ، فَعَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنِ اتَّبَعَهُ، لاَ يَنْقُصُ ذٰلِكَ مِنْ آثَامِهِمْ شَيْئاً»**.

207 - **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا إِسْرَائِيلُ، عَنِ الْحَكَمِ، عَنْ أَبِي جُحَيْفَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ سَنَّ سُنَّةً حَسَنَةً فَعُمِلَ بِهَا بَعْدَهُ، كَانَ لَهُ أَجْرُهُ وَمِثْلُ أُجُورِهِمْ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئاً. وَمَنْ سَنَّ سُنَّةً سَيِّئَةً، فَعُمِلَ بِهَا بَعْدَهُ، كَانَ عَلَيْهِ وِزْرُهُ وَمِثْلُ أَوْزَارِهِمْ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئاً»**.

208 - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ لَيْثٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا مِنْ دَاعٍ يَدْعُو إِلَى شَيْءٍ إِلاَّ وُقِفَ يَوْمَ الْقِيَامَةِ لاَزِماً لِدَعْوَتِهِ مَا دَعَا إِلَيْهِ وَإِنْ دَعَا رَجُلٌ رَجُلاً»**.

15 - باب مَنْ أَحْيَا سُنَّةً قد أُمِيتَتْ

209 - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ. حَدَّثَنِي أَبِي، عَنْ جَدِّي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي فَعَمِلَ بِهَا النَّاسُ، كَانَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لاَ**

innovation (which has no reference in Allah's Book and the sunnah of His Prophet), upon which it is acted, will have the like of the burdens of such as act upon it, without reducing anything from theirs."

210- It is narrated on the authority of Kathir Ibn Abdullah from his father from his grandfather: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who revives (i.e. acts upon, and exhorts others to do) an item of my sunnah, caused to die (i.e. left by the people), will have a reward similar to the rewards of the people who act upon it, without even reducing anything from their reward; and he who makes an innovation, which Allah and His Messenger never accept (as being different from the principles of both Qur'an and sunnah), will carry the like of the burdens of the people who act upon it, without even reducing anything from their burdens."

[16] The Superiority Of Such As Learns The Qur'an, And Teaches It

211- It is narrated on the authority of Uthman Ibn Affan: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you (according to Shu'bah) or the one who has superiority among you (according to Sufyan) is he, who learns the Qur'an, and teaches it (to others, provided that he should act upon its principles)."

212- It is narrated on the authority of Uthman Ibn Affan: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who has superiority among you is he, who learns the Qur'an, and teaches it (to others, provided that he should act upon its principles)."

213- It is narrated on the authority of Mus'ab Ibn Sa'd from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you is the one who learns (how to recite) the Qur'an and teaches it (to others)." He (the narrator) said: Then, he (my father) took hold of my hand, and made me sit in this sitting place of mine, in order to teach (the people) how to recite (the Qur'an).

214- It is narrated on the authority of Abu Musa Al-Ash'ari: The Prophet "Allah's blessing and peace be upon him" said: "The example of the believer who recites the Qur'an is like that of a citron which tastes good and smells good; and the example of the believer who does not recite the Qur'an is like a date which is good in taste but has no smell; and the example of the hypocrite who recites the Qur'an is like the sweet basil which smells good but tastes bitter; and the example of the hypocrite who does not recite the Qur'an is like the colocynth which tastes bitter and has no smell."

يَنقُصُ مِنْ أُجُورِهِمْ شَيْئاً. وَمَنِ ابْتَدَعَ بِدْعَةً فَعُمِلَ بِهَا، كَانَ عَلَيْهِ أَوْزَارُ مَنْ عَمِلَ بِهَا لاَ يَنقُصُ مِنْ أَوْزَارِ مَنْ عَمِلَ بِهَا شَيْئاً».

210 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ. حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي، فَإِنَّ لَهُ مِنَ الأَجْرِ مِثْلَ أَجْرِ مَنْ عَمِلَ بِهَا مِنَ النَّاسِ، لاَ يَنقُصُ مِنْ أُجُورِ النَّاسِ شَيْئاً. وَمَنِ ابْتَدَعَ بِدْعَةً لاَ يَرْضَاهَا اللَّهُ وَرَسُولُهُ، فَإِنَّ عَلَيْهِ مِثْلَ إِثْمِ مَنْ عَمِلَ بِهَا مِنَ النَّاسِ، لاَ يَنقُصُ مِنْ آثَامِ النَّاسِ شَيْئاً**».

16 ـ بَابُ فَضْلِ مَنْ تَعَلَّمَ القُرْآنَ وعَلَّمَهُ

211 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ. حَدَّثَنَا شُعْبَةُ وَسُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (قَالَ شُعْبَةُ): «**خَيْرُكُمْ**» (وَقَالَ سُفْيَانُ): «**أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ**».

212 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ**».

213 ـ **حدّثنا** أَزْهَرُ بْنُ مَرْوَانَ. حَدَّثَنَا الحَرِثُ بْنُ نَبْهَانَ. حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خِيَارُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ**» قَالَ: وَأَخَذَ بِيَدِي فَأَقْعَدَنِي مَقْعَدِي هٰذَا، أُقْرِئُ.

214 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الأُتْرُجَّةِ، طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ. وَمَثَلُ الْمُؤْمِنِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ، طَعْمُهَا طَيِّبٌ وَلاَ**

215- It is narrated on the authority of Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has votaries from amongst men." They (the companions) asked: "Who are those O Messenger of Allah?" he said: "Those are the people of the Qur'an (who recite it, keep it by heart, understand its meanings, and act upon its principles and rules): they are really Allah's votaries and devotees."

216- It is narrated on the authority of Ali Ibn Abu Talib: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who recites the Qur'an regularly and keeps it by heart (provided that he acts upon its rules), Allah will admit him to the Garden, and accept his intercession for ten of his household, upon whom the fire is binding (because of their sins)."

217- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Learn the Qur'an and recite it regularly (and act upon its principles), and then (there is no blame on you to) sleep: verily, the similitude of the Qur'an in relation to the one who learns it and stands by it (as it should be done) is like the similitude of a leather container filled with musk, whose (pleasant) smell is widely odorous wherever he goes; and the similitude of him who learns it and sleeps while it is in his heart is like the similitude of a leather container tied up on the musk (inside it)."

218- It is narrated on the authority of Amir Ibn Wathilah Abu At-Tufail that once, Umar met Nafi Ibn Abd Al-Harith at (the valley of) Usfan, whom Umar had appointed as a governor of Mecca. He asked him: "Whom did you leave as your successor to the people of the valley (of Mecca)?" he said: "Ibn Abza." He asked: "Who is Ibn Abza?" he said: "One of our freed slaves." He said: "Then, did you appoint as your successor a freed slave?" he said: "He is a reciter of Allah's Book, and well aware of the religious obligations." Upon this, Umar said: "Verily, your Prophet "Allah's blessing and peace be upon him" said: "Allah raises up by that Book (i.e. The Qur'an) some people (who well act upon it), and lowers down by it others (who are far from it)."

219- It is narrated on the authority of Sa'id Ibn Al-Musayyab that Abu Dharr said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Abu Dharr! To set out in the morning to learn (even as little as) a single Holy Verse of Allah's Book (the Qur'an) is better for you than to offer (as much supererogatory prayers as) one hundred rak'ahs; and to set out in the morning to learn a part of knowledge, whether it is pertaining to the act (say of obligations, such as jurisprudence) or not (such

رِيحَ لَهَا. وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ. وَمَثَلُ الْمُنَافِقِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، طَعْمُهَا مُرٌّ وَلاَ رِيحَ لَهَا».

215 - حدّثنا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ بُدَيْلٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ» قَالُوا: يَا رَسُولَ اللَّهِ مَنْ هُمْ؟ قَالَ: «هُمْ أَهْلُ الْقُرْآنِ، أَهْلُ اللَّهِ وَخَاصَّتُهُ».

216 - حدّثنا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنْ أَبِي عُمَرَ، عَنْ كَثِيرِ بْنِ زَاذَانَ، عَنْ عَاصِمِ بْنِ حَمْزَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ الْقُرْآنَ وَحَفِظَهُ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَشَفَّعَهُ فِي عَشَرَةٍ مِنْ أَهْلِ بَيْتِهِ. كُلُّهُمْ قَدِ اسْتَوْجَبَ النَّارَ».

217 - حدّثنا عَمْرُو بْنُ عَبْدِ اللَّهِ الأَوْدِيُّ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنِ الْمَقْبُرِيِّ، عَنْ عَطَاءٍ مَوْلَى أَبِي أَحْمَدَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَلَّمُوا الْقُرْآنَ واقْرَأُوهُ وَارْقُدُوا. فَإِنَّ مَثَلَ الْقُرْآنِ وَمَنْ تَعَلَّمَهُ فَقَامَ بِهِ، كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكاً يَفُوحُ رِيحُهُ كُلَّ مَكَانٍ. وَمَثَلُ مَنْ تَعَلَّمَهُ فَرَقَدَ وَهُوَ فِي جَوْفِهِ، كَمَثَلِ جِرَابٍ أُوكِيَ عَلَى مِسْكٍ».

218 - حدّثنا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ وَاثِلَةَ أَبِي الطُّفَيْلِ ؛أَنَّ نَافِعَ بْنَ عَبْدِ الْحَرِثِ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ بِعُسْفَانَ. وَكَانَ عُمَرُ اسْتَعْمَلَهُ عَلَى مَكَّةَ. فَقَالَ عُمَرُ: مَنِ اسْتَخْلَفْتَ عَلَى أَهْلِ الْوَادِي؟ قَالَ: اسْتَخْلَفْتُ عَلَيْهِمُ ابْنَ أَبْزَى. قَالَ: وَمَنِ ابْنُ أَبْزَى؟ قَالَ: رَجُلٌ مِنْ مَوَالِينَا. قَالَ عُمَرُ: فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلًى؟ قَالَ: إِنَّهُ قَارِىءٌ لِكِتَابِ اللَّهِ تَعَالَى، عَالِمٌ بِالْفَرَائِضِ، قَاضٍ. قَالَ عُمَرُ: أَمَا إِنَّ نَبِيَّكُمْ ﷺ قَالَ: «إِنَّ اللَّهَ يَرْفَعُ بِهٰذَا الْكِتَابِ أَقْوَاماً وَيَضَعُ بِهِ آخَرِينَ».

219 - حدّثنا الْعَبَّاسُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ غَالِبٍ الْعَبَّادَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ زِيَادٍ الْبَحْرَانِيِّ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ لأَنْ تَغْدُوَ فَتَعَلَّمَ آيَةً مِنْ كِتَابِ اللَّهِ، خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ. وَلأَنْ تَغْدُوَ فَتَعَلَّمَ بَاباً مِنَ الْعِلْمِ، عُمِلَ بِهِ أَوْ لَمْ يُعْمَلْ، خَيْرٌ مِنْ أَنْ تُصَلِّيَ أَلْفَ رَكْعَةٍ».

as these relating to faith and belief), is better for you than to offer (as much supererogatory prayers as) one thousand rak'ahs."

[17] The Excellence Of Religious Scholars, And Exhortation To Seek For Knowledge

220- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah intends to do good to a man, He endows him with (the ability to) comprehend the religious knowledge" (which causes him to ward off evil, fear Allah, safeguard himself from His Punishment, and abstain from the splendor of this life).

221- It is narrated on the authority of Mu'awiyah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The good is the habit (of the faithful believer to which the breast is expanded, and with which the sound mind agrees), and the evil is too strange (to be accepted by heart and mind); and if Allah intends to do good to a man, He grants him (the privilege of) religious comprehension."

222- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Only) one endued with religious comprehension is much more difficult upon Satan (to overpower) than one thousand worshippers."

Comment: (That's because the worshipper strives his utmost to set himself free from the evil plots of Satan, who could come to him from sides which he never expects; and as regards the one endued with the religious comprehension, Allah might release at his hands a lot of servants from the evil plots of Satan.)

223- It is narrated on the authority of Qais Ibn Kathir that once, a man came from Medina to Abu Ad-Darda while he was sitting in the mosque of Damascus. He said to him: "O Abu Ad-Darda'! I've come to you from Medina, from the City of the Messenger of Allah "Allah's blessing and peace be upon him", just for a Hadith I have been informed you narrate from the Messenger of Allah "Allah's blessing and peace be upon him"." He asked him: "Has you not come for (any kind of) trade?" the man answered in the negative. He asked: "Has you not come for a certain need (other than this Hadith)?" the man answered in the negative. He asked: "Has you come only to seek after this Hadith?" the man answered in the affirmative, thereupon he said: "No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Whoever follows a way through which he seeks for (getting an item of) knowledge (in the world), Allah Almighty will prepare to him in return for it (in the hereafter)

17 ـ بابُ فَضْلِ العُلَمَاءِ والحَثِّ على طَلَبِ العِلْمِ

220 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ يُرِدِ اللَّهُ بِهِ خَيراً يُفَقِّهْهُ فِي الدِّينِ**».

221 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، مَرْوَانُ بْنُ جَنَاحٍ، عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسٍ ؛أَنَّهُ حَدَّثَهُ، قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**الْخَيْرُ عَادَةٌ، وَالشَّرُّ لَجَاجَةٌ. وَمَنْ يُرِدِ اللَّهُ بِهِ خَيراً يُفَقِّهْهُ فِي الدِّينِ**».

222 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا رَوْحُ بْنُ جَنَاحٍ، أَبُو سَعْدٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**فَقِيهٌ وَاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ**».

223 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيْوَةَ، عَنْ دَاوُدَ بْنِ جَمِيلٍ، عَنْ كَثِيرِ بْنِ قَيْسٍ؛ قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ. فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا أَبَا الدَّرْدَاءِ أَتَيْتُكَ مِنَ الْمَدِينَةِ، مَدِينَةِ رَسُولِ اللَّهِ ﷺ لِحَدِيثٍ بَلَغَنِي أَنَّكَ تُحَدِّثُ بِهِ عَنِ النَّبِيِّ ﷺ. قَالَ: فَمَا جَاءَ بِكَ تِجَارَةٌ؟ قَالَ: لاَ. قَالَ: وَلاَ جَاءَ بِكَ غَيْرُهُ؟

a way to the Garden. Verily, the angels place (or lower) their wings out of their good pleasure with the one who seeks after knowledge. Furthermore, all the inhabitants of the heavens and the earth, and even the fish in the water, ask for Allah's forgiveness for the one of knowledge. Of a surety, the superiority of the man of knowledge to the worshippers is like the superiority of the moon (in its evident shine and apparent beauty as being the nearest to the earth) to all other planets. Indeed, the men of knowledge are the (real) heirs of the Prophets; and to be sure, never did the Prophets leave a Dinar or a Dirham (i.e. a property) to be inherited, but what they left to be inherited was the knowledge: so, whoever sticks to it has, in fact, got an abundant portion (of goodness)."

224- It is narrated on the authority of Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seeking after knowledge (of the principles and judgements of the religion, with which one could hardly dispense to undertake what is enjoined upon him) is obligatory for every Muslim (who attains the conditions of enjoinment); and the one who places knowledge with such as not fitting for it is like him who garlands pigs with jewels, pearls and gold."

225- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who alleviates a distress of a brother out of those distresses of the world, Allah would alleviate one of his distresses on the Day of Judgement, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and the Hereafter, and he who relieves one who is hard pressed, Allah would make things easy for him in the world and the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother, and he who treads the path in search of knowledge, Allah would make easy therewith a way for him leading to Paradise; and there are no persons who assemble in a house of the houses of Allah (mosques) and recite the Book of Allah and study it among themselves but that the angels surround them, the tranquillity descends upon them and mercy covers them, and Allah makes a mention of them in the presence of those near to Him; and he who is slow-paced in doing good deeds, his (noble) ancestry would not make him precede (others to the Garden in the hereafter)."

226- It is narrated on the authority of Zirr Ibn Hubaish: I came to Safwan Ibn Assal Al-Muradi who asked me: "What led you to come?" I said: "I came in pursuit of knowledge (so that I would afterwards make it widespread among the people)." On that he said: No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said:

قَالَ: لاَ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَلَكَ طَرِيقاً يَلْتَمِسُ فِيهِ عِلْماً سَهَّلَ اللَّهُ لَهُ طَرِيقاً إِلَى الْجَنَّةِ. وَإِنَّ الْمَلاَئِكَةَ لَتَضَعُ أَجْنِحَتَها رِضاً لِطَالِبِ الْعِلْمِ. وَإِنَّ طَالِبَ الْعِلْمِ يَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاءِ وَالأَرْضِ، حَتَّى الْحِيتَانِ فِي الْمَاءِ. وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ. إِنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ. إِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَاراً وَلاَ دِرْهَماً، إِنَّمَا وَرَّثُوا الْعِلْمَ. فَمَنْ أَخَذَهُ، أَخَذَ بِحَظٍّ وَافِرٍ».

224 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ. حَدَّثَنَا كَثِيرُ بْنُ شِنْظِيرٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ. وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمُقَلِّدِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ».

225 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَفَّسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ. وَمَنْ سَتَرَ مُسْلِماً سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ. وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ. واللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. وَمَنْ سَلَكَ طَرِيقاً يَلْتَمِسُ فِيهِ عِلْماً، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقاً إِلَى الْجَنَّةِ. وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ حَفَّتْهُمُ الْمَلاَئِكَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ. وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

226 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ؛ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ الْمُرَادِيَّ، فَقَالَ: مَا جَاءَ بِكَ؟ قُلْتُ: أُنْبِطُ الْعِلْمَ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ خَارِجٍ خَرَجَ مِنْ بَيْتِهِ فِي طَلَبِ الْعِلْمِ إِلاَّ وَضَعَتْ لَهُ الْمَلاَئِكَةُ أَجْنِحَتَهَا، رِضاً بِمَا يَصْنَعُ».

"There is no one who sets out of his house in search for knowledge but that the angels place (or lower) their wings out of their good pleasure with what he does."

227- It is narrated on the authority of Abu Hurairah: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who comes to this mosque of mine, and he does not come but for good to learn or teach (in addition to offering the prayer), is, in position, like the fighter in the Cause of Allah; and he, who comes for anything else (barring the prayer) is like such as (enters the market neither to buy nor to sell anything but just to) look at the goods of the people."

228- It is narrated on the authority of Abu Umamah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should stick to this knowledge (of religion) before it is taken away, and to take it away is to lift it (by taking away such as endued with knowledge among you)", and he joined both his middle and index fingers as such, (in reference to the way it will happen, and how close in time it will be): "no doubt, both the religious scholar and the learner are partners in the reward; and there is no good in (anyone else of) the people (as long as he is far from religious knowledge)."

229- It is narrated on the authority of Abdullah Ibn Amr: Once, the Messenger of Allah "Allah's blessing and peace be upon him" set out of one of his chambers and went to the mosque, and behold! There were two (groups of) people sitting in two circles: (the members of) one of them were reciting the Qur'an, and invoking Allah; and these (of the other) were learning and teaching. On that the Prophet "Allah's blessing and peace be upon him" said: "Both are on good: those are reciting the Qur'an and invoking Allah, and it is up to Him to give them (what they ask for) if He so likes, or to withhold from them if He so likes; and those (of the other group) are learning (and teaching): no doubt, I was sent as a tutor." So, he sat with them.

[18] Concerning The One Who Conveys Knowledge

230- It is narrated on the authority of Zaid Ibn Thabit: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah makes bright (the face of) such as hears my statement and conveys it (to those who are absent), for indeed, one might be a carrier of religious knowledge, even though he fails to comprehend it; and a carrier of religious knowledge might convey that to him, who has better comprehension (of religious knowledge) than him." In the narration of Ali Ibn Muhammad, there is the

227 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ حُمَيْدِ بْنِ صَخْرٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ جَاءَ مَسْجِدِي هٰذَا، لَمْ يَأْتِهِ إِلاَّ لِخَيْرٍ يَتَعَلَّمُهُ أَوْ يُعَلِّمُهُ، فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ. وَمَنْ جَاءَ لِغَيْرِ ذٰلِكَ فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ إِلَى مَتَاعِ غَيْرِهِ»**.

228 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي عَاتِكَةَ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«عَلَيْكُمْ بِهٰذَا الْعِلْمِ قَبْلَ أَنْ يُقْبَضَ. وَقَبْضُهُ أَنْ يُرْفَعَ»** وَجَمَعَ بَيْنَ إِصْبَعَيْهِ الْوُسْطَى وَالَّتِي تَلِي الأَبْهَامَ هٰكَذَا. ثُمَّ قَالَ: **«الْعَالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ فِي الأَجْرِ. وَلاَ خَيْرَ فِي سَائِرِ النَّاسِ»**.

229 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا دَاوُدُ بْنُ الزِّبْرِقَانِ، عَنْ بَكْرِ بْنِ خُنَيْسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ مِنْ بَعْضِ حُجَرِهِ. فَدَخَلَ الْمَسْجِدَ. فَإِذَا هُوَ بِحَلْقَتَيْنِ. إِحْدَاهُمَا يَقْرَأُونَ الْقُرْآنَ وَيَدْعُونَ اللَّهَ. وَالأُخْرَى يَتَعَلَّمُونَ وَيُعَلِّمُونَ. فَقَالَ النَّبِيُّ ﷺ: **«كُلٌّ عَلَى خَيْرٍ. هٰؤُلاَءِ يَقْرَأُونَ الْقُرْآنَ وَيَدْعُونَ اللَّهَ، فَإِنْ شَاءَ أَعْطَاهُمْ وَإِنْ شَاءَ مَنَعَهُمْ. وَهٰؤُلاَءِ يَتَعَلَّمُونَ وَيُعَلِّمُونَ. وَإِنَّمَا بُعِثْتُ مُعَلِّماً»** فَجَلَسَ مَعَهُمْ.

18 ـ بَابُ مَنْ بَلَّغَ عِلْماً

230 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا لَيْثُ بْنُ أَبِي سَلِيمٍ، عَنْ يَحْيَى بْنِ عَبَّادٍ أَبِي هُبَيْرَةَ الأَنْصَارِيِّ، عَنْ أَبِيهِ، عَنْ زَيْدِ بْنِ ثَابِتٍ ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَبَلَّغَهَا. فَرُبَّ حَامِلِ فِقْهٍ غَيْرِ فَقِيهٍ.**

following addition: "There are three (characteristics), with which no heart of a Muslim could have resentment: to be sincere in service to Allah Almighty; to be sincere and true to the imams (chiefs and rulers) of Muslims; and to stick to the group (of Muslims)."

231- It is narrated on the authority of Muhammad Ibn Jubair Ibn Mut'im from his father: The Messenger of Allah "Allah's blessing and peace be upon him" stood at the high land of Mina, and addressed us saying: "Allah makes bright (the face of) such as hears my statement and conveys it (to those who are absent), for indeed, one might be a carrier of religious knowledge, even though he fails to comprehend it; and a carrier of religious knowledge might convey knowledge to him, who has better comprehension (of religious knowledge) than him."

(...) The same is narrated on the authority of Muhammad Ibn Jubair Ibn Mut'im from his father from the Prophet "Allah's blessing and peace be upon him" through a different chain of transmitters.

232- It is narrated on the authority of Abd Ar-Rahman Ibn Abdullah (Ibn Mas'ud) from his father that the Prophet "Allah's blessing and peace be upon him" said: "Allah makes bright the face of a man who listens to a narration from us, which he conveys (to others): one who is reported might have better understanding (of religious principles and rules) than the one who hears (and conveys that to him)."

233- It is narrated on the authority of Abu Bakrah: On the Day of Nahr (tenth of Dhul-Hijjah), the Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon in which he said: "Let the attendant convey (the knowledge he heard) to the absent; for indeed, the one who is reported might have better comprehension of it once it has been conveyed to him than the one who has heard it."

234- It is narrated on the authority of Mu'awiyah Al-Qushairi: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Let the attendant convey (the knowledge to which he listens) to the absent (who fails to attend)!"

235- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the attendant among you convey (what he hears) to the absent among you!"

236- It is narrated on the authority of Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah makes bright (the face of) such as hears my statement, becomes well-aware of it, and then conveys it from me (to those who are absent), for indeed, one might be

وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ» زَادَ فِيهِ عَلِيُّ بْنُ مُحَمَّدٍ: «ثَلاثٌ لا يُغَلُّ عَلَيْهِنَّ قَلْبُ امْرِىءٍ مُسْلِمٍ: إِخْلاصُ الْعَمَلِ لِلَّهِ، وَالنُّصْحُ لِأَئِمَّةِ الْمُسْلِمِينَ، وَلُزُومُ جَمَاعَتِهِمْ».

231 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ السَّلامِ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ؛ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ بِالْخَيْفِ مِنْ مِنًى. فَقَالَ: «نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَبَلَّغَهَا. فَرُبَّ حَامِلِ فِقْهٍ غَيْرِ فَقِيهٍ، وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ».

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا خَالِي، يَعْلَى. ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

232 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْوَلِيدِ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «نَضَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثاً فَبَلَّغَهُ. فَرُبَّ مُبَلَّغٍ أَحْفَظُ مِنْ سَامِعٍ».

233 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، أَمْلاهُ عَلَيْنَا. حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، وَعَنْ رَجُلٍ آخَرَ هُوَ أَفْضَلُ فِي نَفْسِي مِنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي بَكْرَةَ. قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ، فَقَالَ: «لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ. فَإِنَّهُ رُبَّ مُبَلَّغٍ يُبَلِّغُهُ، أَوْعَى لَهُ مِنْ سَامِعٍ».

234 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ. ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ مُعَاوِيَةَ الْقُشَيْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ».

235 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ. حَدَّثَنِي قُدَامَةُ بْنُ مُوسَى، عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ التَّمِيمِيِّ، عَنْ أَبِي عَلْقَمَةَ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ يَسَارٍ، مَوْلَى ابْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لِيُبَلِّغْ شَاهِدُكُمْ غَائِبَكُمْ».

236 ـ **حدّثنا** مُحَمَّدُ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا مُبَشِّرُ بْنُ إِسْمَاعِيلَ الْحَلَبِيُّ، عَنْ مُعَانِ بْنِ رِفَاعَةَ، عَنْ عَبْدِ الْوَهَّابِ بْنِ بُخْتٍ الْمَكِّيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ ؛قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَضَّرَ اللَّهُ عَبْداً سَمِعَ مَقَالَتِي فَوَعَاهَا، ثُمَّ بَلَّغَهَا عَنِّي. فَرُبَّ حَامِلِ فِقْهٍ غَيْرِ فَقِيهٍ. وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ».

a carrier of religious knowledge, even though he fails to comprehend it; and a carrier of religious knowledge might convey knowledge to him, who has better comprehension (of religious knowledge) than him."

[19] Concerning The One Who Acts As A Key Of Good

237- It is narrated on the authority of Anas Ibn Malik: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst the people, there are such as keys of good, locks of evil; and from amongst the people, there are such as keys of evil, locks of good: blessed be the one, at whose hands Allah makes the keys of good; and woe to the one, at whose hands Allah makes the keys of evil."

238- It is narrated on the authority of Sahl Ibn Sa'd: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the good (things which this life contains) are treasures, for which there are keys: blessed be a servant, whom Allah makes a key of good, a lock of evil; and woe to a servant, whom Allah makes a key of evil, a lock of good."

[20] The Reward Of The One Who Instructs People In Good

239- It is narrated on the authority of Abu Ad-Darda': I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, these in the heavens (i.e. the angels) and the inhabitants of the earth, and even the fish in the oceans ask for (Allah's) forgiveness for the religious scholar."

240- It is narrated on the authority of Mu'adh Ibn Anas from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who instructs (another an item of) knowledge, will receive the reward of such as acts upon it, without reducing from his (the latter's) reward."

241- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best things a man could ever leave after his (death) are three: a righteous child to invoke (Allah) for him; a recurrent (object of) charity, so that its reward would reach him; and a (beneficial portion of) knowledge, upon which it is acted after him."

19ـ بابُ مَنْ كانَ مِفْتَاحاً للخَيْرِ

237 ـ **حدّثنا** الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ. أَنْبَأَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ. حَدَّثَنَا حَفْصُ بْنُ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِلْخَيْرِ، مَغَالِيقَ لِلشَّرِّ. وَإِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِلشَّرِّ، مَغَالِيقَ لِلْخَيْرِ. فَطُوبَى لِمَنْ جَعَلَ اللَّهُ مَفَاتِيحَ الْخَيْرِ عَلَى يَدَيْهِ. وَوَيْلٌ لِمَنْ جَعَلَ اللَّهُ مَفَاتِيحَ الشَّرِّ عَلَى يَدَيْهِ»**.

238 ـ **حدّثنا** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، أَبُو جَعْفَرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِنَّ هٰذَا الْخَيْرَ خَزَائِنُ. وَلِتِلْكَ الْخَزَائِنِ مَفَاتِيحُ. فَطُوبَى لِعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحاً لِلْخَيْرِ، مِغْلاَقاً لِلشَّرِّ. وَوَيْلٌ لِعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحاً لِلشَّرِّ، مِغْلاَقاً لِلْخَيْرِ»**.

20 ـ بابُ ثَوَابِ مُعَلِّمِ النَّاسِ الخَيْرَ

239 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، عَنْ عُثْمَانَ بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِنَّهُ لَيَسْتَغْفِرُ لِلْعَالِمِ مَنْ فِي السَّمٰوَاتِ وَمَنْ فِي الأَرْضِ، حَتَّى الْحِيتَانُ فِي الْبَحْرِ»**.

240 ـ **حدّثنا** أَحْمَدُ بْنُ عِيسَى الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ، قَالَ: **«مَنْ عَلَّمَ عِلْماً، فَلَهُ أَجْرُ مَنْ عَمِلَ بِهِ. لاَ يَنْقُصُ مِنْ أَجْرِ الْعَامِلِ»**.

241 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ أَبِي كَرِيمَةَ الْحَرَّانِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّحِيمِ. حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«خَيْرُ مَا يُخَلِّفُ الرَّجُلُ مِنْ بَعْدِهِ ثَلاَثٌ: وَلَدٌ صَالِحٌ يَدْعُو لَهُ، وَصَدَقَةٌ تَجْرِي يَبْلُغُهُ أَجْرُهَا، وَعِلْمٌ يُعْمَلُ بِهِ مِنْ بَعْدِهِ»**.

(...) It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father: I heard the Messenger of Allah "Allah's blessing and peace be upon him"...and he told the same.

242- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst the faithful believer's deeds and good things that join him after his death are: a (portion of) knowledge he teaches and makes spread (during his lifetime); a good child he leaves; a Mushaf (copy of the Holy Qur'an) which he leaves for heritage; a mosque he builds (for the sake of Allah); a house he constructs for the wayfarer; a stream he (digs for water to) run in it; or (an object of) charity he gives out of his property during his lifetime, while he is at full strength of health: (the positive effects and rewards of all of that) join him after his death."

243- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the best (object of) charity is that a Muslim person learns a (portion of) knowledge and then teaches it to his Muslim brother."

[21] Concerning such as Hates To Have Others Walk Behind Him

244- It is narrated on the authority of Shu'aib Ibn Abdullah Ibn Amr from his father that he said: "Never was the Messenger of Allah "Allah's blessing and peace be upon him" seen sitting cross-legged (or reclining against anything) whenever he was eating; and never did (he like to have) two men walk behind him."

Comment: (That's because he did not like to imitate the conduct of the arrogant chiefs and rulers, who used to walk ahead of others: on the contrary, whenever he was in the company of some people, he would walk either behind them to act as a driver of them all, or among them.)

(...) The same is narrated on the authority of Hammad Ibn Salamah, through a different chain of transmitters.

245- It is narrated on the authority of Abu Umamah: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was walking towards Baqi Al-Gharqad, and it was on a day, whose heat was very scorching; and the people were walking behind him. When he heard the noise of the (footsteps of the) sandals, he felt it hard upon himself. Thereupon he sat until he made them ahead of him, so that nothing of arrogance might befall him (according to the thought of the narrator, and how far the Prophet was from arrogance!)

قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا أَبُو حَاتِمٍ، مُحَمَّدُ بْنُ يَزِيدَ بْنِ سِنَانٍ الرَّهَاوِيُّ. حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ، يَعْنِي أَبَاهُ. حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ، عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ سَمِعْتُ رَسُولَ اللَّهِ ﷺ. فَذَكَرَ نَحْوَهُ.

242 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ وَهْبِ بْنِ عَطِيَّةَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا مَرْزُوقُ بْنُ أَبِي الْهُذَيْلِ. حَدَّثَنِي الزُّهْرِيُّ. حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الأَغَرُّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ، عِلْماً عَلَّمَهُ وَنَشَرَهُ، وَوَلَداً صَالِحاً تَرَكَهُ. وَمُصْحَفاً وَرَّثَهُ، أَوْ مَسْجِداً بَنَاهُ أَوْ بَيْتاً لابْنِ السَّبِيلِ بَنَاهُ، أَوْ نَهْراً أَجْرَاهُ أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ. يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ»**.

243 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ الْمَدَنِيُّ. حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ طَلْحَةَ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الْمَرْءُ الْمُسْلِمُ عِلْماً، ثُمَّ يُعَلِّمَهُ أَخَاهُ الْمُسْلِمَ»**.

21 ـ بَابُ مَنْ كَرِهَ أَنْ يُوطَأَ عَقِبَاهُ

244 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُوَيْدُ بْنُ عَمْرٍو، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ شُعَيْبِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِيهِ قَالَ: مَا رُؤِيَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ مُتَّكِئاً قَطُّ، وَلاَ يَطَأُ عَقِبَيْهِ رَجُلاَنِ.

قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا حَازِمُ بْنُ يَحْيَىٰ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ السَّامِيُّ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ.

قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ الْهَمْدَانِيُّ، صَاحِبُ الْقَفِيزِ. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ.

245 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو الْمُغِيرَةِ. حَدَّثَنَا مُعَانُ بْنُ رِفَاعَةَ. حَدَّثَنِي عَلِيُّ بْنُ يَزِيدَ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ عَنْ أَبِي أُمَامَةَ قَالَ: مَرَّ النَّبِيُّ ﷺ، فِي يَوْمٍ شَدِيدِ الْحَرِّ نَحْوَ بَقِيعِ الْغَرْقَدِ. وَكَانَ النَّاسُ يَمْشُونَ خَلْفَهُ. فَلَمَّا سَمِعَ صَوْتَ النِّعَالِ وَقَرَ ذٰلِكَ فِي نَفْسِهِ. فَجَلَسَ حَتَّى قَدَّمَهُمْ أَمَامَهُ، لِئَلاَّ يَقَعَ فِي نَفْسِهِ شَيْءٌ مِنَ الْكِبْرِ.

246- It is narrated on the authority of Jabir Ibn Abdullah: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" walked, his companions would walk in front of him, leaving his back for the angels (who walked behind him, out of honouring them).

[22] The Order To Do Good To These Who Seek After Knowledge

247- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Many people would come to you, seeking after knowledge. If you see them, say to them: "Welcome! Welcome!" in response to the commandment of the Messenger of Allah "Allah's blessing and peace be upon him". Then, you should give them whatever religious verdicts (they ask for)." I (Muhammad Ibn Al-Harith Ibn Rashid Al-Misri) said to Al-Hakam: "What does this mean?" he said: "It is that you should instruct them in knowledge."

248- It is narrated on the authority of Isma'il (Ibn Muslim): We came to visit Al-Hasan in order to enquire about his health (and we became great in number) until we filled the house, thereupon he (Al-Hasan) withdrew his feet (out of showing respect for them) and said: Once, we came to visit Abu Hurairah in order to enquire about his health (and our number increased so much) until we filled the house, thereupon he withdrew his feet and said: Once, we came to visit the Messenger of Allah "Allah's blessing and peace be upon him" (and our number increased) until we filled the house, while he was lying on his side. When he saw us, he withdrew his feet and said: "No doubt, many people would come upon you after my (death), seeking after knowledge: so, you should welcome them, greet them (with peace), and instruct them in knowledge." He (Al-Hasan) commented: "We, by Allah, have come upon people, who neither welcomed us, nor did they greet us, nor did they give us knowledge before we went to them, and they rather deserted us."

249- It is narrated on the authority of Abu Harun Al-Abdi: Whenever we came to Abu Sa'id Al-Khudri, he would welcome us in implementation of the commandment of the Messenger of Allah "Allah's blessing and peace be upon him", and then say: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Verily, the people (from the later generations) are to follow you (in guidance and conduct); and they would come to you from the different sides of the land, to comprehend the religion. If they come to you, you should do good to them."

246 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحٍ الْعَنَزِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا مَشَى، مَشَى أَصْحَابُهُ أَمَامَهُ، وَتَرَكُوا ظَهْرَهُ لِلْمَلاَئِكَةِ.

22 ـ بابُ الوَصَاةِ بِطَلَبَةِ العِلْمِ

247 ـ **حدّثنا** مُحَمَّدُ بْنُ الْحَرِثِ بْنِ رَاشِدٍ الْمِصْرِيُّ. حَدَّثَنَا الْحَكَمُ بْنُ عَبْدَةَ، عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**سَيَأْتِيكُمْ أَقْوَامٌ يَطْلُبُونَ الْعِلْمَ. فَإِذَا رَأَيْتُمُوهُمْ فَقُولُوا لَهُمْ: مَرْحَباً مَرْحَباً بِوَصِيَّةِ رَسُولِ اللَّهِ ﷺ. وَاقْنُوهُمْ**».

قُلْتُ لِلْحَكَمِ: مَا «اقْنُوهُمْ»؟ قَالَ: عَلِّمُوهُمْ.

248 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا الْمُعَلَّى بْنُ هِلاَلٍ، عَنْ إِسْمَاعِيلَ قَالَ: دَخَلْنَا عَلَى الْحَسَنِ نَعُودُهُ حَتَّى مَلأْنَا الْبَيْتَ، فَقَبَضَ رِجْلَيْهِ. ثُمَّ قَالَ: دَخَلْنَا عَلَى أَبِي هُرَيْرَةَ نَعُودُهُ حَتَّى مَلأْنَا الْبَيْتَ، فَقَبَضَ رِجْلَيْهِ. ثُمَّ قَالَ: دَخَلْنَا عَلَى رَسُولِ اللَّهِ ﷺ حَتَى مَلأْنَا الْبَيْتَ. وَهُوَ مُضْطَجِعٌ لِجَنْبِهِ، فَلَمَّا رَآنَا قَبَضَ رِجْلَيْهِ. ثُمَّ قَالَ: «**إِنَّهُ سَيَأْتِيكُمْ أَقْوَامٌ مِنْ بَعْدِي يَطْلُبُونَ الْعِلْمَ. فَرَحِّبُوا بِهِمْ، وَحَيُّوهُمْ وَعَلِّمُوهُمْ**».

قَالَ: فَأَدْرَكْنَا، وَاللَّهِ، أَقْوَاماً، مَا رَحَّبُوا بِنَا وَلاَ حَيَّوْنَا وَلاَ عَلَّمُونَا، إِلاَّ بَعْدَ أَنْ كُنَّا نَذْهَبُ إِلَيْهِمْ فَيَجْفُونَا.

249 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَزِيُّ. أَنْبَأَنَا سُفْيَانُ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ قَالَ: كُنَّا إِذَا أَتَيْنَا أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ: مَرْحَباً بِوَصِيَّةِ رَسُولِ اللَّهِ ﷺ. إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَنَا: «**إِنَّ النَّاسَ لَكُمْ تَبَعٌ. وَإِنَّهُمْ سَيَأْتُونَكُمْ مِنْ أَقْطَارِ الأَرْضِ يَتَفَقَّهُونَ فِي الدِّينِ. فَإِذَا جَاءُوكُمْ فَاسْتَوْصُوا بِهِمْ خَيْراً**».

[23] How To Get Benefit From And Act Upon The Knowledge

250- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate with the following supplication: "O Allah! I seek refuge with You from (the evil effect of) knowledge that is of no benefit, from (having) a heart which never submits (to Allah in service), from a soul which is never satisfied (with what is granted to it by Allah)."

251- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! Benefit me with whatever (knowledge in which) You instruct me; instruct me in that which is advantageous to me; and advance me in knowledge: and praise be to Allah in all the states."

252- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who learns a (portion of) knowledge, with the help of which Allah's Countenance is sought for, but he learns it only to get a (material) gain in this present life, will not detect the smell of the Garden on the Day of Judgement (since it will be forbidden to him)."

(...) The same is narrated on the authority of Fulaih Ibn Sulaiman through a different chain of transmitters.

253- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who seeks after knowledge therewith to argue the weak-minded ones, or vie in glory with the religious scholars, or even draw the people's attention towards him, will be admitted to the fire (of Hell)."

254- It is narrated on the authority of Jabir: Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not learn knowledge therewith to blow your own horn in front of the religious scholars, or to argue the weak-minded ones, or to get yourselves seated at the lead of gatherings."

255- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There would be, from amongst my nation, some people, who would have knowledge of the religion and recite the Qur'an, therewith they would say: "Let's come to the rulers (and chiefs), perchance we would get (good things) from their world, and keep ourselves from their (faults) with the help of our religion." But, that would, by no means, be achieved: as well as nothing but thorns could be got from the shrubs, nothing (but faults and sins according to the

23 ـ بابُ الانْتِفَاعِ بالعِلْمِ والعَمَلِ به

250 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ مِنْ دُعَاءِ النَّبِيِّ ﷺ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ، وَمِنْ دُعَاءٍ لاَ يُسْمَعُ، وَمِنْ قَلْبٍ لاَ يَخْشَعُ، وَمِنْ نَفْسٍ لاَ تَشْبَعُ»**.

251 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: **«اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي، وَعَلِّمْنِي مَا يَنْفَعُنِي، وَزِدْنِي عِلْماً. وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ»**.

252 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، وَسُرَيْجُ بْنُ النُّعْمَانِ. قَالاَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ مَعْمَرٍ أَبِي طُوَالَةَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ تَعَلَّمَ عِلْماً مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ، لاَ يَتَعَلَّمُهُ إِلاَّ لِيُصِيبَ بِهِ عَرَضاً مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ»** يَعْنِي رِيحَهَا. قَالَ أَبُو الْحَسَنِ: أَنْبَأَنَا أَبُو حَاتِمٍ. حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ. حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، فَذَكَرَ نَحْوَهُ.

253 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَمَّادُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا أَبُو كُرَيْبٍ الأَزْدِيُّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، قَالَ: **«مَنْ طَلَبَ الْعِلْمَ لِيُمَارِيَ بِهِ السُّفَهَاءَ، أَوْ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ، أَوْ لِيَصْرِفَ وُجُوهَ النَّاسِ إِلَيْهِ، فَهُوَ فِي النَّارِ»**.

254 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ. أَنْبَأَنَا يَحْيَى بْنُ أَيُّوبَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ، قَالَ: **«لاَ تَعَلَّمُوا الْعِلْمَ لِتُبَاهُوا بِهِ الْعُلَمَاءَ، وَلاَ لِتُمَارُوا بِهِ السُّفَهَاءَ، وَلاَ تَخَيَّرُوا بِهِ الْمَجَالِسَ. فَمَنْ فَعَلَ ذٰلِكَ، فَالنَّارُ النَّارُ»**.

255 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمٰنِ الْكِنْدِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: **«إِنَّ أُنَاساً مِنْ أُمَّتِي سَيَتَفَقَّهُونَ فِي الدِّينِ، وَيَقْرَأُونَ الْقُرْآنَ، وَيَقُولُونَ: نَأْتِي الأُمَرَاءَ فَنُصِيبُ مِنْ دُنْيَاهُمْ وَنَعْتَزِلُهُمْ بِدِينِنَا. وَلاَ يَكُونُ ذٰلِكَ. كَمَا لاَ يُجْتَنَى مِنَ الْقَتَادِ إِلاَّ الشَّوْكُ. كَذٰلِكَ لاَ يُجْتَنَى مِنْ قُرْبِهِمْ إِلاَّ»**.

قَالَ مُحَمَّدُ بْنُ الصَّبَّاحِ: كَأَنَّهُ يَعْنِي الْخَطَايَا.

interpretation of Muhammad Ibn As-Sabbah) would be acquired from the nearness of those (rulers and chiefs)."

256- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "Seek refuge with Allah from the Well of Grief!" they (the companions) asked: "O Messenger of Allah! What is the Well of Grief?" he said: "It is a valley in (the fire of) Hell, from which the Hell seeks refuge with Allah four hundred times a day." They asked: "O Messenger of Allah! Who would be admitted to it?" he said: "It has been prepared for such as recite the Qur'an, in order to be seen of men by their deeds; and from amongst the reciters (of the Qur'an), the most hateful in the Sight of Allah are those who visit the rulers" (and chiefs only for benefits) (who are unjust and wrongdoers according to the narration of Al-Muharibi).

(...) The like of it is narrated through many chains of transmission.

257- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: Had those endued with knowledge saved their knowledge, and trusted it only with those fitting to get it, surely, with the help of it, they would have prevailed over the peoples of their time; but they (made the opposite of that when they) gave it to those of the world, in order to get (many material benefits and good things) from their world, with the result that they became insignificant in their sight. No doubt, I heard your Prophet "Allah's blessing and peace be upon him" having said: "He, who reduces all of his concerns to only one, i.e. the concern of his hereafter, Allah Almighty suffices him against the concern of his world; and he, whose interests make him concerned with the different states of this world, Allah does not care in which of its valleys he would be destroyed."

258- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who seeks after knowledge for anything other than (the good pleasure of) Allah, or therewith he intends (to do anything) other than (the service of) Allah, let him then occupy his seat in the fire (of Hell)."

259- It is narrated on the authority of Hudhaifah: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Do not learn knowledge therewith to vie in glory with the religious scholars, or to argue the weak-minded ones, or to divert the people's faces towards you: for whoever does so will be admitted to the fire (of Hell)."

260- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who learns knowledge

256 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ. حَدَّثَنَا عَمَّارُ بْنُ سَيْفٍ، عَنْ أَبِي مُعَاذٍ الْبَصْرِيِّ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ عَمَّارِ بْنِ سَيْفٍ، عَنْ أَبِي مُعَاذٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«تَعَوَّذُوا بِاللَّهِ مِنْ جُبِّ الْحُزْنِ»** قَالُوا: يَا رَسُولَ اللَّهِ وَمَا جُبُّ الْحُزْنِ؟ قَالَ: **«وَادٍ فِي جَهَنَّمَ يَتَعَوَّذُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ أَرْبَعَمِائَةِ مَرَّةٍ»** قَالُوا: يَا رَسُولَ اللَّهِ وَمَنْ يَدْخُلُهُ؟ قَالَ: **«أُعِدَّ لِلْقُرَّاءِ الْمُرَائِينَ بِأَعْمَالِهِمْ. وَإِنَّ مِنْ أَبْغَضِ الْقُرَّاءِ إِلَى اللَّهِ الَّذِينَ يَزُورُونَ الأُمَرَاءَ»**. قَالَ الْمُحَارِبِيُّ: الْجَوْرَةَ. قَالَ أَبُو الْحَسَنِ: حَدَّثَنَا حَازِمُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ نُمَيْرٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ مُعَاوِيَةَ النَّضْرِيِّ، وَكَانَ ثِقَةً. ثُمَّ ذَكَرَ الْحَدِيثَ نَحْوَهُ بِإِسْنَادِهِ.

حدّثنا إِبْرَاهِيمُ بْنُ نَصْرٍ. حَدَّثَنَا أَبُو غَسَّانَ، مَالِكُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا عَمَّارُ بْنُ سَيْفٍ، عَنْ أَبِي مُعَاذٍ. قَالَ مَالِكُ بْنُ إِسْمَاعِيلَ: قَالَ عَمَّارٌ: لاَ أَدْرِي مُحَمَّدٌ أَوْ أَنَسُ بْنُ سِيرِينَ.

257 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَالْحُسَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مُعَاوِيَةَ النَّضْرِيِّ، عَنْ نَهْشَلٍ، عَنِ الضَّحَّاكِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: **لَوْ أَنَّ أَهْلَ الْعِلْمِ صَانُوا الْعِلْمَ وَوَضَعُوهُ عِنْدَ أَهْلِهِ لَسَادُوا بِهِ أَهْلَ زَمَانِهِمْ. وَلٰكِنَّهُمْ بَذَلُوهُ لأَهْلِ الدُّنْيَا لِيَنَالُوا بِهِ مِنْ دُنْيَاهُمْ. فَهَانُوا عَلَيْهِمْ. سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «مَنْ جَعَلَ الْهُمُومَ هَمًّا وَاحِداً، هَمَّ آخِرَتِهِ، كَفَاهُ اللَّهُ هَمَّ دُنْيَاهُ. وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا، لَمْ يُبَالِ اللَّهُ فِي أَيِّ أَوْدِيَتِهَا هَلَكَ»**.

قَالَ أَبُو الْحَسَنِ: حَدَّثَنَا حَازِمُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ. عَنْ مُعَاوِيَةَ النَّضْرِيِّ، وَكَانَ ثِقَةً. ثُمَّ ذَكَرَ الْحَدِيثَ نَحْوَهُ بِإِسْنَادِهِ.

258 ـ **حدّثنا** زَيْدُ بْنُ أَخْزَمَ، وَأَبُو بَدْرٍ عَبَّادُ بْنُ الْوَلِيدِ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْهُنَائِيُّ. حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ الْهُنَائِيُّ، عَنْ أَيُّوبَ السِّخْتِيَانِيِّ، عَنْ خَالِدِ بْنِ دُرَيْكٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ طَلَبَ الْعِلْمَ لِغَيْرِ اللَّهِ، أَوْ أَرَادَ بِهِ غَيْرَ اللَّهِ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ»**.

259 ـ **حدّثنا** أَحْمَدُ بْنُ عَاصِمٍ الْعَبَّادَانِيُّ. حَدَّثَنَا بَشِيرُ بْنُ مَيْمُونٍ قَالَ: سَمِعْتُ أَشْعَثَ بْنَ سَوَّارٍ، عَنِ ابْنِ سِيرِينَ، عَنْ حُذَيْفَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لاَ تَعَلَّمُوا الْعِلْمَ لِتُبَاهُوا بِهِ الْعُلَمَاءَ، أَوْ لِتُمَارُوا بِهِ السُّفَهَاءَ، أَوْ لِتَصْرِفُوا وُجُوهَ النَّاسِ إِلَيْكُمْ. فَمَنْ فَعَلَ ذٰلِكَ، فَهُوَ فِي النَّارِ»**.

260 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ. أَنْبَأَنَا وَهْبُ بْنُ إِسْمَاعِيلَ الأَسَدِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْمَقْبُرِيُّ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ تَعَلَّمَ الْعِلْمَ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ، وَيُجَارِيَ بِهِ السُّفَهَاءَ، وَيَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللَّهُ جَهَنَّمَ»**.

therewith to vie in glory with the religious scholars, or to argue the weak-minded ones, or to divert the people's faces towards him, will be admitted by Allah to (the fire of) Hell."

[24] Concerning Him, Who Is Asked About (A Portion Of) Knowledge, Which He Conceals

261- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no man who has a piece of knowledge which he conceals, but that he will be brought on the Day of Judgement, reined with a rein of fire."

(...) The same is narrated on the authority of Imarah Ibn Zadan, through a different chain of transmitters.

262- It is narrated on the authority of Abu Hurairah that he said: By Allah! Had it not been for two Holy Verses in Allah's Book, surely, I would have narrated nothing from him (The Messenger of Allah "Allah's blessing and peace be upon him"). I mean His saying: "Those who conceal the Clear Signs We have sent down, and the Guidance, after we have made it clear for the People in the Book, on them shall be Allah's curse, and the curse of those entitled to curse. Except those who repent and make amends and openly declare (the Truth): to them I turn; for I am Oft-Returning, Most Merciful." (Al-Baqarah 159 :160)

263- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the latter generations of this nation come to curse those of the first generation (because of ignorance resulting from the lack of knowledge), then, (you should know that) whoever conceals a narration (pertaining to the superiority of those belonging to the earlier generation of Islam) has, in fact, concealed what Allah revealed."

264- It is narrated on the authority of Anas Ibn Malik: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who is asked about a (piece of) knowledge, which he conceals, will be reined with a rein of fire on the Day of Judgement."

265- It is narrated on the authority of Abu Sa'id Al-Khudri: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who conceals a (piece of) knowledge, which Allah makes a source of advantage for the affairs of the people and the matters of the religion, will be reined by Allah with a rein of fire on the Day of Judgement."

266- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is asked about a (piece of) knowledge, which he conceals, will be reined with a rein of fire on the Day of Judgement."

24 ـ بابُ مَنْ سُئِلَ عَنْ عِلْمٍ فكَتَمَهُ

261 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ. حَدَّثَنَا عِمَارَةُ بْنُ زَاذَانَ. حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ. حَدَّثَنَا عَطَاءٌ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَا مِنْ رَجُلٍ يَحْفَظُ عِلْماً فَيَكْتُمُهُ، إِلاَّ أُتِيَ بِهِ يَوْمَ الْقِيَامَةِ مُلْجَماً بِلِجَامٍ مِنَ النَّارِ»**.

قَالَ أَبُو الْحَسَنِ، أَيِ الْقَطَّانُ. وَحَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا أَبُو الْوَلِيدِ. حَدَّثَنَا عِمَارَةُ بْنُ زَاذَانَ، فَذَكَرَ نَحْوَهُ.

262 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ، مُحَمَّدُ بْنُ عُثْمَانَ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ الأَعْرَجِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: وَاللَّهِ لَوْلاَ آيَتَانِ فِي كِتَابِ اللَّهِ تَعَالَى مَا حَدَّثْتُ عَنْهُ (يَعْنِي عَنِ النَّبِيِّ ﷺ) شَيْئاً أَبَداً. لَوْلاَ قَوْلُ اللَّهِ: ﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ﴾ [البقرة: 174 ـ 175] إِلَى آخِرِ الآيَتَيْنِ.

263 ـ **حدّثنا** الْحُسَيْنُ بْنُ أَبِي السَّرِيِّ الْعَسْقَلاَنِيُّ. حَدَّثَنَا خَلَفُ بْنُ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّرِيِّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا لَعَنَ آخِرُ هٰذِهِ الأُمَّةِ أَوَّلَهَا، فَمَنْ كَتَمَ حَدِيثاً فَقَدْ كَتَمَ مَا أَنْزَلَ اللَّهُ»**.

264 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ. حَدَّثَنِي عَمْرُو بْنُ سَلِيمٍ. حَدَّثَنَا يُوسُفُ بْنُ إِبْرَاهِيمَ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»**.

265 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ حِبَّانَ بْنِ وَاقِدٍ الثَّقَفِيُّ، أَبُو إِسْحَاقَ الْوَاسِطِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَاصِمٍ. حَدَّثَنَا مُحَمَّدُ بْنُ دَابٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ كَتَمَ عِلْماً مِمَّا يَنْفَعُ اللَّهُ بِهِ فِي أَمْرِ النَّاسِ، أَمْرِ الدِّينِ، أَلْجَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنَ النَّارِ»**.

266 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَفْصِ بْنِ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ. حَدَّثَنَا أَبُو إِبْرَاهِيمَ، إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْكَرَابِيسِيُّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ سُئِلَ عَنْ عِلْمٍ يَعْلَمُهُ فَكَتَمَهُ أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»**.

(1) THE BOOK OF PURIFICATION AND ITS WAYS

[1] The Amount Of Water Required For Offering Ablution And Bathing From Ceremonial Impurity

267- It is narrated on the authority of Safinah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution with a single Mudd (of water, equal to two liters), and take bath with a single Sa (of water, equal to four Mudds).

268- It is narrated on the authority of Safiyyah Bint Shaibah from A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution with a single Mudd (of water), and take bath with a single Sa (of water).

269- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution with a single Mudd (of water), and take bath with a single Sa (of water).

270- It is narrated on the authority of Abdullah Ibn Muhammad Ibn Aqil Ibn Abu Talib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is sufficient to offer ablution with (no more than) a single Mudd (of water), and to take bath with (no more than) a single Sa." A man said: "Nay! This (quantity) is not sufficient for us!" on that he said: "This (quantity) was sufficient for him, who was better and had more hair than you" i.e. The Prophet.

[2] Allah Never Accepts A Prayer Without Ablution

271- It is narrated on the authority of Usamah Ibn Umair Al-Hudhali: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts a prayer without (purification and offering) ablution, as well as He never accepts any (object of) charity coming from misappropriation."

(...) The same is narrated on the authority of Shu'bah, through another chain of transmitters.

272- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts a prayer unless one (gets himself purified and) offers ablution, as well as He never accepts any (object of) charity coming from misappropriation."

273- It is narrated on the authority of Anas Ibn Malik: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said:

1 ـ كِتَابُ الطَّهَارَةِ وسُنَنِهَا

1 ـ بابُ ما جَاءَ في مِقْدَارِ المَاءِ للوُضُوءِ والغُسْلِ مِنَ الجَنَابَةِ

267 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي رَيْحَانَةَ، عَنْ سَفِينَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ بِالْمُدِّ، وَيَغْتَسِلُ بِالصَّاعِ.

268 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ بِالْمُدِّ، وَيَغْتَسِلُ بِالصَّاعِ.

269 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الرَّبِيعُ بْنُ بَدْرٍ. حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَوَضَّأُ بِالْمُدِّ، وَيَغْتَسِلُ بِالصَّاعِ.

270 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُؤَمَّلِ بْنِ الصَّبَّاحِ، وَعَبَّادُ بْنُ الْوَلِيدِ قَالاَ: حَدَّثَنَا بَكْرُ بْنُ يَحْيَى بْنِ زَبَّانَ. حَدَّثَنَا حِبَّانُ بْنُ عَلِيٍّ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلِ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يُجْزِىءُ مِنَ الْوُضُوءِ مُدٌّ، وَمِنَ الْغُسْلِ صَاعٌ»** فَقَالَ رَجُلٌ: لاَ يُجْزِئُنَا. فَقَالَ: قَدْ كَانَ يُجْزِىءُ مَنْ هُوَ خَيْرٌ مِنْكَ، وَأَكْثَرُ شَعَراً يَعْنِي النَّبِيَّ ﷺ.

2 ـ بابٌ لا يَقْبَلُ الله صَلاةً بغَيْرِ طُهُورٍ

271 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ. ح وَحَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ، خَتَنُ الْمُقْرِىءِ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. قَالُوا: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ بْنِ أُسَامَةَ، عَنْ أَبِيهِ أُسَامَةَ بْنِ عُمَيْرٍ الْهُذَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَقْبَلُ اللَّهُ صَلاَةً إِلاَّ بِطُهُورٍ. وَلاَ يَقْبَلُ صَدَقَةً مِنْ غُلُولٍ»**.

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، وَشَبَابَةُ بْنُ سَوَّارٍ، عَنْ شُعْبَةَ، نَحْوَهُ.

272 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْرَائِيلُ، عَنْ سِمَاكٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَقْبَلُ اللَّهُ صَلاَةً إِلاَّ بِطُهُورٍ، وَلاَ صَدَقَةً مِنْ غُلُولٍ»**.

"Allah never accepts a prayer unless one (gets himself purified and) offers ablution, as well as He never accepts any (object of) charity coming from misappropriation."

274- It is narrated on the authority of Abu Bakrah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts a prayer unless one (gets himself purified and) offers ablution, as well as He never accepts any (object of) charity coming from misappropriation."

[3] The Key Of Prayer Is To Offer Ablution

275- It is narrated on the authority of Muhammad Ibn Al-Hanafiyyah from his father: Allah's Apostle "Allah's blessing and peace be upon him" said: "The key of the prayer is to offer ablution; (the tool of) assuming it (and making unlawful what is impossible to do in it) is the magnification (Takbir); and (the instrument of) finishing it (and making lawful what is impossible to do in it) is the End Salutation (Taslim)."

276- It is narrated on the authority of Abu Sa'id Al-Khudri that the Prophet "Allah's blessing and peace be upon him" said: "The key of the prayer is to offer ablution; (the tool of) assuming it (and making unlawful what is impermissible to do in it) is the magnification (Takbir); and (the instrument of) finishing it (and making unlawful what is impossible to do in it) is the End Salutation (Taslim)."

[4] One Should Strictly Guard The Ablution

277- It is narrated on the authority of Thawban: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Adhere to straightness (and righteousness of deeds), even though it is not (within your capacity to do it) to the full (nor to have the entire reward thereof); and you should know that the best of your deeds is the prayer (which you should perform in congregation in its stated fixed time); and none barring a faithful believer could strictly guard the ablution (i.e. offer it whenever he intends to stand for the prayer)."

278- It is narrated on the authority of Abdullah Ibn Amr: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Stick to straightness (and righteousness of deeds), even though it is not (within your capacity to do it) to the full (nor to have the entire reward thereof); and you should know that the best of your deeds is the prayer (which you should perform in congregation in its stated fixed time); and none barring a faithful believer could strictly guard the ablution (i.e. offer it whenever he intends to stand for the prayer)."

279- It is narrated on the authority of Abu Umamah, tracing it up (to the Messenger of Allah "Allah's blessing and peace be upon him"): "Stick to straightness (and righteousness of deeds), and how good you will be if you

273 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا أَبُو زُهَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يَقْبَلُ اللَّهُ صَلاَةً بِغَيْرِ طُهُورٍ، وَلاَ صَدَقَةً مِنْ غُلُولٍ**».

274 ـ **حدّثنا** مُحَمَّدُ بْنُ عَقِيلٍ. حَدَّثَنَا الْخَلِيلُ بْنُ زَكَرِيَّا. حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَقْبَلُ اللَّهُ صَلاَةً بِغَيْرِ طُهُورٍ، وَلاَ صَدَقَةً مِنْ غُلُولٍ**».

3 ـ بابُ مِفْتَاحُ الصَّلاةِ الطُّهُورُ

275 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مِفْتَاحُ الصَّلاَةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ**».

276 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي سُفْيَانَ، طَرِيفٍ السَّعْدِيِّ. ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي سُفْيَانَ السَّعْدِيِّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**مِفْتَاحُ الصَّلاَةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ**».

4 ـ بابُ المُحَافَظَةِ على الوُضُوءِ

277 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اسْتَقِيمُوا وَلَنْ تُحْصُوا. وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلاَةُ. وَلاَ يُحَافِظُ عَلَى الْوُضُوءِ إِلاَّ مُؤْمِنٌ**».

278 ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اسْتَقِيمُوا وَلَنْ تُحْصُوا. وَاعْلَمُوا أَنَّ مِنْ أَفْضَلِ أَعْمَالِكُمُ الصَّلاَةُ. وَلاَ يُحَافِظُ عَلَى الْوُضُوءِ إِلاَّ مُؤْمِنٌ**».

279 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ. حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ. حَدَّثَنِي إِسْحَاقُ بْنُ أَسِيدٍ، عَنْ أَبِي حَفْصٍ الدِّمَشْقِيِّ، عَنْ أَبِي أُمَامَةَ، يَرْفَعُ الْحَدِيثَ قَالَ: «**اسْتَقِيمُوا. وَنِعِمَّا إِنِ اسْتَقَمْتُمْ. وَخَيْرُ أَعْمَالِكُمُ الصَّلاَةُ. وَلاَ يُحَافِظُ عَلَى الْوُضُوءِ إِلاَّ مُؤْمِنٌ**».

become straight (and righteous)! No doubt, the best of your deeds is the prayer (which you should perform in congregation in its stated fixed time); and none barring a faithful believer could strictly guard the ablution (i.e. offer it when it is due)."

[5] (Offering) Ablution Is Half The Faith

280- It is narrated on the authority of Abu Malik Al-Ash'ari: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering ablution perfectly constitutes half the (conditions essential to the validity of the) prayer, (the phrase) "Praise be to Allah" fills one's balance of acts, Glorifying and Magnifying (Allah) fill what is between the sky and the earth, the prayer is a light (which guides one to goodness and favour, and prevents him from doing evil), the charity is an evidence (of one's good faith), the patience (in fasting) is a luminosity and The Holy Qur'an is a proof, whither for you (in case you keep reciting it and acting upon its principles) or against you (in case you abandon it and ignore its principles). Everyone of the people goes in the morning (and seeks for deeds), and sells himself in such a way as either to emancipate it (from torture if he sells it to Allah), or to destroy it (if he sells it to Satan)."

[6] The Reward Of Ablution

281- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you performs ablution perfectly, and goes to the mosque, with no intention but to offer the prayer (in congregation): never he takes a step (towards the mosque) but that with it Allah Almighty will raise him a degree, and plot out a sin from him until he enters the mosque."

282- It is narrated on the authority of Abdullah As-Sunabihi that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone offers ablution, in which he rinses his mouth and then snuffs (water into his nostrils and blows it out), his sins then get out of both his mouth and nose; and when he washes his face, his sins get out of his face until they even come out from underneath the lids of his eyes; and when he washes his arms, his sins get out of both arms; and when he passes his hand (wetted with water)over his head, his sins get out of his head until they even come out of his ears; and when he washes his feet, his sins get out of his feet until they even come out from underneath the nails of his toes; and by then, his prayer and walk towards the mosque will have extra reward (of raising up in degrees, and removal of more sins other than those plotted out by the ablution)."

5 ـ بابٌ الوُضُوءُ شَطْرُ الإيمَانِ

280 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ. أَخْبَرَنِي مُعَاوِيَةُ بْنُ سَلاَّمٍ، عَنْ أَخِيهِ أَنَّهُ أَخْبَرَهُ عَنْ جَدِّهِ أَبِي سَلاَّمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِسْبَاغُ الْوُضُوءِ شَطْرُ الإِيمَانِ. وَالْحَمْدُ لِلَّهِ مِلْءُ الْمِيزَانِ. وَالتَّسْبِيحُ وَالتَّكْبِيرُ مِلْءُ السَّمٰوَاتِ وَالأَرْضِ. وَالصَّلاَةُ نُورٌ. وَالزَّكَاةُ بُرْهَانٌ. وَالصَّبْرُ ضِيَاءٌ. وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ. كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا، أَوْ مُوبِقُهَا»**.

6 ـ بابُ ثَوَابِ الطُّهُورِ

281 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لاَ يَنْهَزُهُ إِلاَّ الصَّلاَةُ، لَمْ يَخْطُ خَطْوَةً إِلاَّ رَفَعَهُ اللَّهُ عَزَّ وَجَلَّ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةً، حَتَّى يَدْخُلَ الْمَسْجِدَ»**.

282 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ. حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ الصُّنَابِحِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«مَنْ تَوَضَّأَ فَمَضْمَضَ وَاسْتَنْشَقَ، خَرَجَتْ خَطَايَاهُ مِنْ فِيهِ وَأَنْفِهِ. فَإِذَا غَسَلَ وَجْهَهُ خَرَجَتْ خَطَايَاهُ مِنْ وَجْهِهِ، حَتَّى يَخْرُجَ مِنْ تَحْتِ أَشْفَارِ عَيْنَيْهِ. فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ خَطَايَاهُ مِنْ يَدَيْهِ. فَإِذَا مَسَحَ بِرَأْسِهِ خَرَجَتْ خَطَايَاهُ مِنْ رَأْسِهِ، حَتَّى تَخْرُجَ مِنْ أُذُنَيْهِ. فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ خَطَايَاهُ مِنْ رِجْلَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ رِجْلَيْهِ. وَكَانَتْ صَلاَتُهُ، وَمَشْيُهُ إِلَى الْمَسْجِدِ نَافِلَةً»**.

283- It is narrated on the authority of Amr Ibn Abasa: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a servant (of Allah) offers ablution, in which he washes his hands, his sins then fall down from his hands; when he washes his face, his sins fall down from his face; when he washes his arms and passes his hands (wetted with water) over his head, his sins fall down from his arms and head; and when he washes his feet, his sins fall down from his feet."

284- It is narrated on the authority of Abdullah Ibn Mas'ud: It was said: "O Messenger of Allah! How would you recognize such (people) of your nation as you have never seen?" he said: "They would be white-faced, having light (to be visible on the places which the ablution reaches, like horses famous for their) whiteness and blackness, resulting from the effects of the ablution (on the parts of their bodies)."

(...) The same is narrated on the authority of Abu Al-Walid, through another chain of transmission.

285- It is narrated on the authority of Humran, the freed slave of Uthman: I saw Uthman sitting in Maqa'id (a place near the mosque of the Prophet in Medina), when he called for (a tumbler of) water with which he performed ablution and then said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having performed ablution like that of mine, and then he said: "He, who performed ablution like that of mine, then, his past sins would be forgiven for him." Allah's Apostle "Allah's blessing and peace be upon him" further said: "Do not let that (privilege given to you) deceive you (and thus divert you from doing deeds)."

(...) The same is narrated on the authority of Humran from Uthman from the Prophet "Allah's blessing and peace be upon him".

[7] Concerning The Siwak (Teeth-Cleansing Stick)

286- It is narrated on the authority of Hudhaifah: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood at night for (offering) Tahajjud (prayer), he would brush his teeth with Siwak (teeth-cleansing stick).

287- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "Had it not been for fear I would make things difficult upon (these of) my nation, surely, I would have ordered them to use Siwak on (offering) every (obligatory) prayer."

288- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Night

283 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا غُنْدَرٌ، مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ يَزِيدَ بْنِ طَلْقٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الْعَبْدَ إِذَا تَوَضَّأَ فَغَسَلَ يَدَيْهِ، خَرَّتْ خَطَايَاهُ مِنْ يَدَيْهِ. فَإِذَا غَسَلَ وَجْهَهُ خَرَّتْ خَطَايَاهُ مِنْ وَجْهِهِ. فَإِذَا غَسَلَ ذِرَاعَيْهِ وَمَسَحَ بِرَأْسِهِ خَرَّتْ خَطَايَاهُ مِنْ ذِرَاعَيْهِ وَرَأْسِهِ. فَإِذَا غَسَلَ رِجْلَيْهِ خَرَّتْ خَطَايَاهُ مِنْ رِجْلَيْهِ**».

284 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ. حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ. حَدَّثَنَا حَمَّادٌ، عَنْ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِفُ مَنْ لَمْ تَرَ مِنْ أُمَّتِكَ؟ قَالَ: «**غُرٌّ مُحَجَّلُونَ. بُلْقٌ مِنْ آثَارِ الْوُضُوءِ**». قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا أَبُو الْوَلِيدِ. فَذَكَرَ مِثْلَهُ.

285 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ. حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ. حَدَّثَنِي شَقِيقُ بْنُ سَلَمَةَ. حَدَّثَنِي حُمْرَانُ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ قَاعِداً فِي الْمَقَاعِدِ. فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ. ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي مَقْعَدِي هٰذَا تَوَضَّأَ مِثْلَ وُضُوئِي هٰذَا. ثُمَّ قَالَ: «**مَنْ تَوَضَّأَ مِثْلَ وُضُوئِي هٰذَا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**» وَقَالَ رَسُولُ اللَّهِ ﷺ: «**وَلاَ تَغْتَرُّوا**».

حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي يَحْيَى. حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ. حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ. حَدَّثَنِي حُمْرَانُ، عَنْ عُثْمَانَ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

7 ـ بَابُ السِّوَاكِ

286 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَأَبِي، عَنِ الأَعْمَشِ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ. وَحُصَيْنٌ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ يَشُوصُ فَاهُ بِالسِّوَاكِ.

287 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلاَةٍ**».

288 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا عَثَّامُ بْنُ عَلِيٍّ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِاللَّيْلِ رَكْعَتَيْنِ رَكْعَتَيْنِ، ثُمَّ يَنْصَرِفُ فَيَسْتَاكُ.

Prayer in pairs of rak'ahs, and whenever he finished (from each pair) he would cleanse his teeth with Siwak.

289- It is narrated on the authority of Abu Umamah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Use Siwak (teeth-cleansing stick to Brush your teeth with), since Siwak is (an instrument of) purifying one's mouth and (a cause of) the Lord's Good Pleasure: never did Gabriel come to me but that he advised me to use Siwak, so much that I feared it would be enjoined upon me and my nation. Had it not been for my fear that I would make things difficult upon my nation, surely, I would have enjoined it upon them. Verily, I brush my teeth with Siwak so much that I fear I might displace my front teeth."

290- It is narrated on the authority of Shuraih Ibn Hani: I asked A'ishah: Tell me: with which thing would the Messenger of Allah "Allah's blessing and peace be upon him" start whenever he came to visit you? She said: Whenever he came in (the house), he would start with (brushing his teeth with) Siwak.

291- It is narrated on the authority of Ali Ibn Abu Talib that he said: "No doubt, your mouths are ways for the Qur'an (to run, i.e. to be recited): so, make them good (and pleasant) by (brushing your teeth with) Siwak!"

[8] The true Nature (On Which One Should Be In Accordance With The Authentic Tradition Of The Prophets)

292- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "The characteristics of the true nature (on which one should be in accordance with the true tradition of the Prophets) are five: circumcision, shaving the pubic region, clipping the nails, depilating the armpits hair, and cutting the moustaches short."

293- It is narrated on the authority of Abu Az-Zubair from A'ishah that Allah's Apostle "Allah's blessing and peace be upon him" said: "There are ten (characteristics) of the true tradition: cutting short the moustaches, letting the beard grow (no more than a fist length), (brushing the teeth with) the teeth-cleansing stick, snuffing the water into the nostrils, clipping the nails, washing the finger joints, depilating the (hair of the) armpits, shaving the (hair of the) pubic area, and washing the privates with the water (after answering the call of nature)." (Mus'ab, a sub-narrator, said: I forgot the tenth (characteristic), except that it might be rinsing the mouth).

294- It is narrated on the authority of Ammar Ibn Yasir: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From (amongst the characteristics of) the sound nature (or the true tradition of the Prophets)

289 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ. حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**تَسَوَّكُوا. فَإِنَّ السِّوَاكَ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ. مَا جَاءَنِي جِبْرِيلُ إِلاَّ أَوْصَانِي بِالسِّوَاكِ. حَتَّى لَقَدْ خَشِيتُ أَنْ يُفْرَضَ عَلَيَّ وَعَلَى أُمَّتِي. وَلَوْلاَ أَنِّي أَخَافُ أَنْ أَشُقَّ عَلَى أُمَّتِي لَفَرَضْتُهُ لَهُمْ. وَإِنِّي لأَسْتَاكُ حَتَّى لَقَدْ خَشِيتُ أَنْ أُحْفِيَ مَقَادِمَ فَمِي**».

290 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ. عَنِ الْمِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِىءٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَ، قُلْتُ: أَخْبِرِينِي. بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَبْدأُ إِذَا دَخَلَ عَلَيْكِ؟ قَالَتْ: كَانَ إِذَا دَخَلَ يَبْدَأُ بِالسِّوَاكِ.

291 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ. حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا بَحْرُ بْنُ كَنِيزٍ، عَنْ عُثْمَانَ بْنِ سَاجٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: إِنَّ أَفْوَاهَكُمْ طُرُقٌ لِلْقُرْآنِ، فَطَيِّبُوهَا بِالسِّوَاكِ.

8 ـ بَابُ الْفِطْرَةِ

292 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْفِطْرَةُ خَمْسٌ. أَوْ خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ وَالاسْتِحْدَادُ وَتَقْلِيمُ الأَظْفَارِ وَنَتْفُ الإِبِطِ وَقَصُّ الشَّارِبِ**».

293 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ وَإِعْفَاءُ اللِّحْيَةِ وَالسِّوَاكُ وَالاسْتِنْشَاقُ بِالْمَاءِ وَقَصُّ الأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الإِبِطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ**» يَعْنِي الاسْتِنْجَاءَ.

قَالَ زَكَرِيَّا: قَالَ مُصْعَبٌ: وَنَسِيتُ الْعَاشِرَةَ، إِلاَّ أَنْ تَكُونَ الْمَضْمَضَةَ.

294 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ، وَمُحَمَّدُ بْنُ يَحْيَى قَالاَ: حَدَّثَنَا أَبُو الْوَلِيدِ. حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَلَمَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنْ

are to rinse the mouth, snuff water into the nostrils (and blow it out to clean the nose), (to brush teeth with) Siwak, to cut short the mustaches, to cut the nails, to depilate the (hair of the) armpits, to remove the (hair of the) pubic area, to wash the finger joints, to wash with water the private parts, and to get oneself circumcised."

(...) The like of it is narrated on the authority of Ali Ibn Zaid through another chain of transmitters.

295- It is narrated on the authority of Abu Imran Al-Jawni that Anas Ibn Malik said: "We have been licensed to leave cutting the mustaches short, shaving the (hair of the) pubic area, depilating the hair of the armpits, and clipping the nails for no more than forty days."

[9] What One Says When He Enters The Privy

296- It is narrated on the authority of Zaid Ibn Arqam: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, those privies are inhibited (by Evil Ones from amongst the jinns). So, when one of you enters (into any of them) let him say: "O Allah! I seek refuge with You from the Evil Ones: their males and females!""

(...) The same is narrated on the authority of Zaid Ibn Arqam from the Messenger of Allah "Allah's blessing and peace be upon him".

297- It is narrated on the authority of Ali: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The screen which stands between the privates of man and the (Evil Ones from amongst) jinns whenever he enters the privy is to say (just at the doorway): "In the Name of Allah" (I take shelter from Satan, and seek refuge from having access to my privates).

298- It is narrated on the authority of Anas Ibn Malik: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" came to the open space (to answer the call of nature) he would say: "I seek refuge with Allah from the Evil Ones (amongst jinns): their males and females!"

299- It is narrated on the authority of Abu Umamah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you fail to say, whenever he comes to the open space (to answer the call of nature): "O Allah! I seek refuge with You from what is abominable, filthy, evil, which makes things evil, the Despised Satan!"

(...) The same is narrated on the authority of Ibn Abu Maryam, with the omission of "what is abominable, filthy".

عَمَّارِ بْنِ يَاسِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مِنَ الْفِطْرَةِ الْمَضْمَضَةُ وَالاسْتِنْشَاقُ وَالسِّوَاكُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الأَظْفَارِ وَنَتْفُ الإِبِطِ وَالاسْتِحْدَادُ وَغَسْلُ الْبَرَاجِمِ وَالانْتِضَاحُ وَالاخْتِتَانُ**».

حدّثنا جَعْفَرُ بْنُ أَحْمَدَ بْنِ عُمَرَ. حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، مِثْلَهُ.

295 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: وُقِّتَ لَنَا فِي قَصِّ الشَّارِبِ وَحَلْقِ الْعَانَةِ وَنَتْفِ الإِبِطِ وَتَقْلِيمِ الأَظْفَارِ أَنْ لاَ نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ لَيْلَةً.

9 ـ بابُ ما يَقُولُ الرَّجُلُ إذا دَخَلَ الخَلاءَ

296 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ هٰذِهِ الْحُشُوشَ مُحْتَضَرَةٌ. فَإِذَا دَخَلَ أَحَدُكُمْ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ**».

حدّثنا جَمِيلُ بْنُ الْحَسَنِ الْعَتَكِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ. ح وَحَدَّثَنَا هَارُونَ بْنُ إِسْحَاقَ. حَدَّثَنَا عَبْدَةُ. قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْقَاسِمِ بْنِ عَوْفٍ الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، فَذَكَرَ الْحَدِيثَ.

297 ـ **حدّثنا** مُحَمَّدُ بْنُ حَمِيدٍ. حَدَّثَنَا الْحَكَمُ بْنُ بَشِيرِ بْنِ سَلْمَانَ. حَدَّثَنَا خَلاَّدُ الصَّفَّارُ، عَنِ الْحَكَمِ الْبَصْرِيِّ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سِتْرُ مَا بَيْنَ الْجِنِّ وَعَوْرَاتِ بَنِي آدَمَ، إِذَا دَخَلَ الْكَنِيفَ، أَنْ يَقُولَ: بِسْمِ اللَّهِ**».

298 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا دَخَلَ الْخَلاَءَ قَالَ: «**أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ**».

299 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَعْجِزْ أَحَدُكُمْ، إِذَا دَخَلَ مِرْفَقَهُ أَنْ يَقُولَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرِّجْسِ النَّجِسِ، الْخَبِيثِ الْمُخْبِثِ، الشَّيْطَانِ الرَّجِيمِ**».

قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ فَذَكَرَ نَحْوَهُ. وَلَمْ يَقُلْ فِي حَدِيثِهِ: مِنَ الرِّجْسِ النَّجِسِ. إِنَّمَا قَالَ: مِنَ الْخَبِيثِ الْمُخْبِثِ، الشَّيْطَانِ الرَّجِيمِ.

[10] What One Says When He Gets Out Of The Privy

300- It is narrated on the authority of Abu Burdah: I heard my father having said: Once, I visited A'ishah and I heard her saying: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out of the open space (after answering the call of nature), he would say: "(O Allah!) I ask for Your Forgiveness!" (It may be for the moments one stays in a state, in which he becomes far from the celebration of the Praises of Allah)

301- It is narrated on the authority of Anas Ibn Malik: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out of the open space, he would say: "Praise be to Allah, Who has removed harm from me, and cured me (from the evil state in which I was)."

[11] The Celebration Of Allah Almighty On The Privy, And What About The Seal In The Privy

302- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to celebrate Allah Almighty all the time (in whichever state he was) (and even whenever he was in the privy, he would celebrate Allah but within himself, since the celebration by tongue is forbidden).

303- It is narrated on the authority of Anas Ibn Malik: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" entered the privy, he would put off his seal (since it was engraved on it "Muhammad, the Messenger of Allah).

[12] It Is Hateful To Urinate In The Place Where One Washes Up Himself

304- It is narrated on the authority of Abdullah Ibn Mughaffal: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you urinate in the place where he takes bath, since the major of evil suggestions come from that." It is narrated on the authority of Muhammad Ibn Ali At-Tanafisi that he commented: "This applies to the ditch; and now, they take bath in places made of floor, gypsum, grout, and pitch; and if one urinates on that and then lets water pass over it, there will be no harm."

[13] What About Urination While Standing

305- It is narrated on the authority of Hudhaifah: Once The Prophet "Allah's blessing and peace be upon him" went to the dumps of some people and urinated while standing.

10 ـ بابُ ما يَقُولُ إذا خَرَجَ مِنَ الخَلاءِ

300 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا إِسْرَائِيلُ. حَدَّثَنَا يُوسُفُ بْنُ أَبِي بُرْدَةَ: سَمِعْتُ أَبِي يَقُولُ: دَخَلْتُ عَلَى عَائِشَةَ فَسَمِعْتُهَا تَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا خَرَجَ مِنَ الْغَائِطِ، قَالَ: **«غُفْرَانَكَ»**.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ. وَأَخْبَرَنَا أَبُو حَاتِمٍ. حَدَّثَنَا أَبُو غَسَّانَ النَّهْدِيُّ. حَدَّثَنَا إِسْرَائِيلُ، نَحْوَهُ.

301 ـ **حدّثنا** هَارُونُ بْنُ إِسْحَاقَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنِ الْحَسَنِ وَقَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا خَرَجَ مِنَ الْخَلاَءِ قَالَ: **«الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الأَذَى وَعَافَانِي»**.

11 ـ بابُ ذِكْرِ الله عَزَّ وجَلَّ على الخَلاءِ والخَاتَم في الخَلاءِ

302 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ الْبَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ.

303 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ الْخَلاَءَ وَضَعَ خَاتَمَهُ.

12 ـ بابُ كَرَاهِيَةِ البَوْلِ في المُغْتَسَلِ

304 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ، عَنْ أَشْعَثَ بْنِ عَبْدِ اللَّهِ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَبُولَنَّ أَحَدُكُمْ فِي مُسْتَحَمِّهِ. فَإِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ»**.

قَالَ أَبُو عَبْدِ اللَّهِ بْنُ مَاجَةَ: سَمِعْتُ مُحَمَّدَ بْنَ يَزِيدَ يَقُولُ: سَمِعْتُ عَلِيَّ بْنَ مُحَمَّدٍ الطَّنَافِسِيَّ يَقُولُ: إِنَّمَا هٰذَا فِي الْحَفِيرَةِ. فَأَمَّا الْيَوْمَ، فَلاَ. فَمُغْتَسَلاَتُهُمُ الْجِصُّ وَالصَّارُوجُ وَالْقِيرُ. فَإِذَا بَالَ فَأَرْسَلَ عَلَيْهِ الْمَاءَ، لاَ بَأْسَ بِهِ.

13 ـ بابُ ما جَاءَ في البَوْلِ قَائماً

305 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ وَهُشَيْمٌ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَىٰ سُبَاطَةَ قَوْمٍ فَبَالَ عَلَيْهَا قَائِماً.

306- It is narrated on the authority of Al-Mughirah Ibn Shu'bah: Once The Prophet "Allah's blessing and peace be upon him" went to the dumps of some people and urinated while standing.

(...) The same is narrated on the authority of Hudhaifah, according to which the Messenger of Allah "Allah's blessing and peace be upon him" went to the dumps of some people and urinated while standing.

[14] What about urination while sitting

307- It is narrated on the authority of A'ishah: Do not believe such as tells you that the Messenger of Allah "Allah's blessing and peace be upon him" used to urinate while standing! No doubt, I saw that he used to urinate while sitting.

Comment: (This Narration does not contradict the previous ones of Hudhaifah and Al-Mughirah: it is well-known that it was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to urinate while sitting according to the observation of A'ishah. But, he happened, though rarely, to have urinated while standing as both Hudhaifah and Al-Mughirah saw him)

308- It is narrated on the authority of Ibn Umar from Umar that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw me urinating while standing, thereupon he said to me: "O Umar! Do not urinate while standing!" I've never urinated while standing afterwards.

309- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" forbade anyone to urinate while being in a standing posture.

(...) It is narrated on the authority of Ahmad Ibn Abd Ar-Rahman Al-Makhzumi: I heard Sufyan Ath-Thawri saying in comment on the narration of A'ishah, in which she said: "I saw that he used to urinate while sitting": "No doubt, the man had better knowledge of that than her." Ahmad Ibn Abd Ar-Rahman commented: It was the habit of the Arabs that their men used to urinate while standing. Do you not see what he said in the following narration? He said: "He sat and urinated just in the same way as a woman urinates."

[15] It Is Hateful To Touch One's Penis With The Right Hand, or Wash One's Privates With The Right Hand

310- It is narrated on the authority of Abdullah Ibn Abu Qatadah: My father told me that he heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "When anyone of you urinates, he should

306 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَىٰ سُبَاطَةَ قَوْمٍ، فَبَالَ قَائِماً.

قَالَ شُعْبَةُ: قَالَ عَاصِمٌ يَوْمَئِذٍ: وَهٰذَا الأَعْمَشُ يَرْوِيهِ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ. وَمَا حَفِظَهُ. فَسَأَلْتُ عَنْهُ مَنْصُوراً فَحَدَّثَنِيهِ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَىٰ سُبَاطَةَ قَوْمٍ فَبَالَ قَائِماً.

14 ـ بابٌ في البَوْلِ قَاعِداً

307 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَسُوَيْدُ بْنُ سَعِيدٍ، وَإِسْمَاعِيلُ بْنُ مُوسَىٰ السُّدِّيُّ قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِىءٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: مَنْ حَدَّثَكَ أَنَّ رَسُولَ اللَّهِ ﷺ بَالَ قَائِماً فَلاَ تُصَدِّقْهُ. أَنَا رَأَيْتُهُ يَبُولُ قَاعِداً.

308 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي أُمَيَّةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: رَآنِي رَسُولُ اللَّهِ ﷺ وَأَنَا أَبُولُ قَائِماً، فَقَالَ: «**يَا عُمَرُ لاَ تَبُلْ قَائِماً**» فَمَا بُلْتُ قَائِماً، بَعْدُ.

309 ـ **حدّثنا** يَحْيَىٰ بْنُ الْفَضْلِ. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا عَدِيُّ بْنُ الْفَضْلِ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَبُولَ قَائِماً.

سَمِعْتُ مُحَمَّدَ بْنَ يَزِيدَ، أَبَا عَبْدِ اللَّهِ، يَقُولُ: سَمِعْتُ أَحْمَدَ بْنَ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيَّ يَقُولُ: قَالَ سُفْيَانُ الثَّوْرِيُّ (فِي حَدِيثِ عَائِشَةَ: أَنَا رَأَيْتُهُ يَبُولُ قَاعِداً) قَالَ: الرَّجُلُ أَعْلَمُ بِهٰذَا مِنْهَا.

قَالَ أَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ: وَكَانَ مِنْ شَأْنِ الْعَرَبِ الْبَوْلُ قَائِماً. أَلاَ تَرَاهُ، فِي حَدِيثِ عَبْدِ الرَّحْمٰنِ بْنِ حَسَنَةَ يَقُولُ: قَعَدَ يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ.

15 ـ بابُ كَرَاهَةِ مسّ الذَّكَرِ باليَمِينِ والاسْتِنْجَاءِ باليَمِينِ

310 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ. أَخْبَرَنِي أَبِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا بَالَ أَحَدُكُمْ فَلاَ يَمَسَّ ذَكَرَهُ**

neither touch his penis with his right hand, nor should he wash his privates with his right hand."

311- It is narrated on the authority of Uthman Ibn Affan that he said: "I have never sung, nor have I invented a lie, nor have I touched my penis with my right hand since I gave with it the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" (for Islam)."

312- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one of you washes his private parts, let not him do that with his right hand: let him rather wash his private parts with his left hand!"

[16] It Is Desirable To Wash One's Private Parts With (Pieces Of) Stone; And It Is Forbidden To Do So With (Pieces Of) Dung Or Bone

313- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm to you in the position of a father to his sons, to instruct you: when you go to the privy (to answer the call of nature), you should neither face the Qiblah, nor should you turn your backs to it." He further commanded (to use) three stones (to clean one's private parts); and he forbade (using) both dung and bone; and he forbade that a man should wash his private parts with his right hand.

314- It is narrated on the authority of Abdullah Ibn Mas'ud: The Prophet "Allah's blessing and peace be upon him" went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said: "This is filthy."

315- It is narrated on the authority of Khuzaimah Ibn Thabit: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To clean one's private parts, three stones should be used, and there should be no dung among them."

316- It is narrated on the authority of Salman that one from amongst the pagans said to him, by way of scoffing at him: "Indeed, your companion (The Prophet) teaches you everything, to the extent that he even teaches you (how to do concerning) the excrement." He (Salman) said: "Yes. Verily, he forbade that none of us should clean his privates (after answering the call of nature) with his right hand, nor should he face the Qiblah (while excreting). He also commanded us not to use less than three (pieces of) stone including no dung or bone among them (to clean the private parts)."

بِيَمِينِهِ، وَلاَ يَسْتَنْجِ بِيَمِينِهِ».

حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ بِإِسْنَادِهِ، نَحْوَهُ.

311 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الصَّلْتُ بْنُ دِينَارٍ، عَنْ عُقْبَةَ بْنِ صُهْبَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: مَا تَغَنَّيْتُ وَلاَ تَمَنَّيْتُ وَلاَ مَسِسْتُ ذَكَرِي بِيَمِينِي مُنْذُ بَايَعْتُ بِهَا رَسُولَ اللَّهِ ﷺ.

312 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، وَعَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا اسْتَطَابَ أَحَدُكُمْ، فَلاَ يَسْتَطِبْ بِيَمِينِهِ. لِيَسْتَنْجِ بِشِمَالِهِ»**.

16 ـ بَابُ الاسْتِنْجَاءِ بِالحِجَارَةِ وَالنَّهْيِ عَنِ الرَّوْثِ وَالرِّمَّةِ

313 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ عَجْلاَنَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ لِوَلَدِهِ أُعَلِّمُكُمْ. إِذَا أَتَيْتُمُ الْغَائِطَ فَلاَ تَسْتَقْبِلُوا الْقِبْلَةَ وَلاَ تَسْتَدْبِرُوهَا»**. وَأَمَرَ بِثَلاَثَةِ أَحْجَارٍ، وَنَهَى عَنِ الرَّوْثِ وَالرِّمَّةِ، وَنَهَى أَنْ يَسْتَطِيبَ الرَّجُلُ بِيَمِينِهِ.

314 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ (قَالَ: لَيْسَ أَبُو عُبَيْدَةَ ذَكَرَهُ وَلٰكِنْ عَبْدُ الرَّحْمٰنِ بْنُ الأَسْوَدِ)، عَنِ الأَسْوَدِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى الْخَلاَءَ. فَقَالَ: **«ائْتِنِي بِثَلاَثَةِ أَحْجَارٍ»** فَأَتَيْتُهُ بِحَجَرَيْنِ وَرَوْثَةٍ فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْثَةَ، وَقَالَ: **«هِيَ رِجْسٌ»**.

315 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي خُزَيْمَةَ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«فِي الاسْتِنْجَاءِ ثَلاَثَةُ أَحْجَارٍ لَيْسَ فِيهَا رَجِيعٌ»**.

316 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ. حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ. وَالأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ. قَالَ: قَالَ لَهُ بَعْضُ الْمُشْرِكِينَ، وَهُمْ يَسْتَهْزِئُونَ بِهِ: إِنِّي أَرَى صَاحِبَكُمْ يُعَلِّمُكُمْ كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةِ. قَالَ: أَجَلْ. أَمَرَنَا أَنْ لاَ نَسْتَقْبِلَ الْقِبْلَةَ، وَلاَ نَسْتَنْجِيَ بِأَيْمَانِنَا، وَلاَ نَكْتَفِيَ بِدُونِ ثَلاَثَةِ أَحْجَارٍ، لَيْسَ فِيهَا رَجِيعٌ وَلاَ عَظْمٌ.

[17] It Is Forbidden To Face The Qiblah While Excreting Or Urinating

317- It is narrated on the authority of Abdullah Ibn Al-Harith Ibn Jaz' Az-Zubaidi: I was the first to hear the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Let none of you urinate while facing the Qiblah"; and I was the first to relate it to the people.

318- It is narrated on the authority of Abu Ayyub Al-Ansari: The Messenger of Allah "Allah's blessing and peace be upon him" forbade such as goes to answer the call of nature to face the Qiblah, and said: "Let such turn towards the East or towards the West!"

319- It is narrated on the authority of Ma'qil Ibn Abu Ma'qil Al-Asadi, and he was a companion of the Messenger of Allah "Allah's blessing and peace be upon him": The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to face both Qiblahs (i.e. the Ka'bah and Jerusalem) while excreting or urinating.

320- It is narrated on the authority of Jabir Ibn Abdullah that Abu Sa'id Al-Khudri bore testimony that the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to face both Qiblahs (i.e. the Ka'bah and Jerusalem) while excreting or urinating.

321- It is narrated on the authority of Jabir that he heard Abu Sa'id Al-Khudri having said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to drink while standing, and to urinate while facing the Qiblah.

[18] The Concession To Do So While Being In A Privy Or Not In Desert

322- It is narrated on the authority of Ibn Umar that he said: Some people say: If you sit to excrete do not face the Qiblah (nor turn your back to it). No doubt, once I came up the roof of our house, and saw the Messenger of Allah "Allah's blessing and peace be upon him" sitting on two bricks (to answer the call of nature), facing Jerusalem.

323- It is narrated on the authority of Ibn Umar: I saw the Messenger of Allah "Allah's blessing and peace be upon him" in his privy facing the Qiblah. Isa (a sub-narrator) said: I told Ash-Sha'bi of that, who said: Ibn Umar has told the truth, and so has Abu Hurairah done. As regards the statement of Abu Hurairah, he said: "In the desert, let none face or turn his back to the Qiblah (while excreting or urinating)." As regards the statement of Ibn Umar: "In the privy, there is no Qiblah which one is forbidden to face: you can face in it whatever you like."

17 ـ بابُ النَّهْيِ عَنِ اسْتِقْبَالِ القِبْلَةِ بالغَائِطِ والبَوْلِ

317 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الْحَارِثِ بْنِ جَزْءٍ الزُّبَيْدِيَّ، يَقُولُ: أَنَا أَوَّلُ مَنْ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**لاَ يَبُولَنَّ أَحَدُكُمْ مُسْتَقْبِلَ الْقِبْلَةِ**» وَأَنَا أَوَّلُ مَنْ حَدَّثَ النَّاسَ بِذٰلِكَ.

318 ـ **حدّثنا** أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الأَنْصَارِيَّ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُسْتَقْبَلَ الَّذِي يَذْهَبُ إِلَى الْغَائِطِ الْقِبْلَةَ، وقَالَ: «**شَرِّقُوا أَوْ غَرِّبُوا**».

319 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ. حَدَّثَنِي عَمْرُو بْنُ يَحْيَى الْمَازِنِيُّ، عَنْ أَبِي زَيْدٍ مَوْلَى الثَّعْلَبِيِّينَ، عَنْ مَعْقِلِ بْنِ أَبِي مَعْقِلٍ الأَسَدِيِّ، وَقَدْ صَحِبَ النَّبِيَّ ﷺ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَتَيْنِ بِغَائِطٍ أَوْ بِبَوْلٍ.

320 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّهُ شَهِدَ عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهَى أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بِبَوْلٍ.

321 ـ **قَالَ** أَبُو الْحَسَنِ بْنُ سَلَمَةَ: وَحَدَّثَنَاهُ أَبُو سَعْدٍ، عُمَيْرُ بْنُ مِرْدَاسٍ الدَّوْنَقِيُّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، أَبُو يَحْيَى الْبَصْرِيُّ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَانِي أَنْ أَشْرَبَ قَائِماً، وَأَنْ أَبُولَ مُسْتَقْبِلَ الْقِبْلَةِ.

18 ـ بابُ الرُّخْصَةِ في ذلك في الكَنِيفِ، وإِبَاحَتِهِ دُونَ الصَّحَارَى

322 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ الأَنْصَارِيُّ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ، وَمُحَمَّدُ بْنُ يَحْيَى قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ أَنَّ مُحَمَّدَ بْنَ يَحْيَى بْنِ حَبَّانَ أَخْبَرَهُ أَنَّ عَمَّهُ وَاسِعَ بْنَ حَبَّانَ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: يَقُولُ أُنَاسٌ: إِذَا قَعَدْتَ لِلْغَائِطِ فَلاَ تَسْتَقْبِلِ الْقِبْلَةَ، وَلَقَدْ ظَهَرْتُ، ذَاتَ يَوْمٍ مِنَ الأَيَّامِ، عَلَى ظَهْرِ بَيْتِنَا. فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَاعِداً عَلَى لَبِنَتَيْنِ، مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ، هٰذَا حَدِيثُ يَزِيدَ بْنِ هَارُونَ.

323 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عِيسَى الْحَنَّاطِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي كَنِيفِهِ مُسْتَقْبِلَ الْقِبْلَةِ.

قَالَ عِيسَى: فَقُلْتُ ذٰلِكَ لِلشَّعْبِيِّ. فَقَالَ: صَدَقَ ابْنُ عُمَرَ وَصَدَقَ أَبُو هُرَيْرَةَ. أَمَّا قَوْلُ أَبِي هُرَيْرَةَ فَقَالَ: فِي الصَّحْرَاءِ لاَ يَسْتَقْبِلِ الْقِبْلَةَ وَلاَ يَسْتَدْبِرْهَا. وَأَمَّا قَوْلُ ابْنِ عُمَرَ، فَإِنَّ الْكَنِيفَ لَيْسَ فِيهِ قِبْلَةٌ. اسْتَقْبِلْ فِيهِ حَيْثُ شِئْتَ.

(...) The same is narrated on the authority of Ubaidullah Ibn Musa through a different chain of transmission.

324- It is narrated on the authority of A'ishah: A mention was made in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" of some people, who hated to face the Qiblah with their private parts (while answering the call of nature). On that the Messenger of Allah "Allah's blessing and peace be upon him" said (rejecting their conduct): "Have they done it? (There is no harm to) turn your faces while sitting (to excrete or urinate) towards the Qiblah!"

(...) The like of that is narrated on the authority of Khalid Ibn As-Salt, through another chain of transmitters.

Comment: (It should be known here that the forbiddance to face the Qiblah while answering the call of nature is restricted to the open spaces in the desert; and as for the privies in the houses, there is no Qiblah to be faced so that the forbiddance might apply to it. But those who hated to face the Qiblah in general while answering the call of nature seemed to have misunderstood the significance of the forbiddance; and this is why the Prophet permitted them to turn their faces towards the Qiblah while answering the call of nature in their privies, not because it is desirable, since it is hateful, but just to remove such a misunderstanding from them.)

325- It is narrated on the authority of Jabir: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to face the Qiblah while urinating. But a year before he (died and his soul) was taken (unto Allah), I saw him facing it (while urinating).

[19] The Removal Of The Taint Of Urine After Urination

326- It is narrated on the authority of Isa Ibn Yazdad Al-Yamani from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you urinates, let him shake off his penis (to emit the remaining drops of urine) thrice."

(...) The same is narrated on the authority of Zam'ah, through a different chain of transmitters.

[20] Concerning Him, Who Urinates And Touches No Water

327- It is narrated on the authority of A'ishah: Once, the Messenger of Allah "Allah's blessing and peace be upon him" set out (to the dumps) to urinate, and Umar followed him (carrying a tumbler filled) with water. He asked: "What is this O Umar?" he said: "This is water (for you to offer ablution)." On that the Messenger of Allah "Allah's blessing and peace be

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: وَحَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، فَذَكَرَ نَحْوَهُ.

324 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ خَالِدِ بْنِ أَبِي الصَّلْتِ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عَائِشَةَ، قَالَتْ: ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ قَوْمٌ يَكْرَهُونَ أَنْ يَسْتَقْبِلُوا بِفُرُوجِهِمُ الْقِبْلَةَ. فَقَالَ: «**أَرَاهُمْ قَدْ فَعَلُوهَا. اسْتَقْبِلُوا بِمَقْعَدَتِي الْقِبْلَةَ**».

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَا يَحْيَى بْنُ عُبَيْدٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُغِيرَةِ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ خَالِدِ بْنِ أَبِي الصَّلْتِ، مِثْلَهُ.

325 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ، عَنْ أَبَانِ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِبَوْلٍ. فَرَأَيْتُهُ، قَبْلَ أَنْ يُقْبَضَ بِعَامٍ، يَسْتَقْبِلُهَا.

19 ـ بابُ الاسْتِبْرَاءِ بَعْدَ البَوْلِ

326 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ، عَنْ عِيسَى بْنِ يَزْدَادَ الْيَمَانِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا بَالَ أَحَدُكُمْ فَلْيَنْتُرْ ذَكَرَهُ ثَلاَثَ مَرَّاتٍ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ. حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا زَمْعَةُ. فَذَكَرَ نَحْوَهُ.

20 ـ باب مَنْ بَالَ ولَمْ يَمَسَّ مَاءً

327 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى التَّوْأَمِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتِ: انْطَلَقَ النَّبِيُّ ﷺ يَبُولُ. فَاتَّبَعَهُ عُمَرُ بِمَاءٍ. فَقَالَ: «**مَا هٰذا يَا عُمَرُ؟**» قَالَ: مَاءٌ. قَالَ: «**مَا أُمِرْتُ كُلَّمَا بُلْتُ أَنْ**

upon him" said: "I've not been commanded to offer ablution (or to wash with water the place of emitting urine since cleaning it with stones is sufficient) whenever I urinated; and had I done so, surely, it would have become a (principle of the) sunnah (to which you should stick)."

[21] It Is Forbidden To Answer The Call Of Nature On The Road Way

328- It is narrated on the authority of Abu Sa'id Al-Himyari: Mu'adh Ibn Jabal used to narrate what the companions of the Messenger of Allah "Allah's blessing and peace be upon him" heard not, and keep silent of what they heard (from the Prophet). The news of Mu'adh's narration (concerning the open space where people should excrete) reached Abdullah Ibn Amr (Ibn Al-As), who said: By Allah! I have never heard the Messenger of Allah "Allah's blessing and peace be upon him" having said so; and Mu'adh is about to put you to trial concerning the open space (in which you should excrete). When this news reached Mu'adh, he met and said to him: O Abdullah Ibn Amr! No doubt, to give lie to a narration related from the Messenger of Allah "Allah's blessing and peace be upon him" is out of hypocrisy; and of a surety, the sin of it (in case it is false) is upon such as invents it. No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Safeguard yourselves against the three causes of curse: to excrete in the sources (of water), in the shade, and on the road way."

329- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of halting (during journey in order to take rest and spend the night) on the road way, nor should you offer prayer to it, for it is the shelter of female-snakes and wild animals; and (I forbid you to) answer the call of nature there, for it is one of the causes of curse."

330- It is narrated on the authority of Salim from his father (Ibn Umar) that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (people) to offer prayer to the road way, or to take it as open space for excrement or urination.

[22] Going Far To Excrete In The Open Space

331- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: Whenever the Prophet "Allah's blessing and peace be upon him" set out (to answer the call of nature in the open space), he would go as far as it could be (so that no one would be able to see him).

332- It is narrated on the authority of Anas: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him" on journey,

أَتَوَضَّأُ. وَلَوْ فَعَلْتُ لَكَانَتْ سُنَّةً».

21 ـ بابُ النَّهْيِ عَنِ الخَلاءِ على قَارِعَةِ الطَّرِيقِ

328 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي نَافِعُ بْنُ يَزِيدَ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ؛ أَنَّ أَبَا سَعِيدٍ الْحِمْيَرِيَّ حَدَّثَهُ، قَالَ: كَانَ مُعَاذُ بْنُ جَبَلٍ يَتَحَدَّثُ بِمَا لَمْ يَسْمَعْ أَصْحَابُ رَسُولِ اللَّهِ ﷺ. وَيَسْكُتُ عَمَّا سَمِعُوا. فَبَلَغَ عَبْدَ اللَّهِ بْنَ عَمْرٍو مَا يَتَحَدَّثُ بِهِ. فَقَالَ: وَاللَّهِ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ هٰذَا. وَأَوْشَكَ مُعَاذٌ أَنْ يَفْتِنَكُمْ فِي الْخَلاءِ. فَبَلَغَ ذٰلِكَ مُعَاذاً. فَلَقِيَهُ. فَقَالَ مُعَاذٌ: يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو إِنَّ التَّكْذِيبَ بِحَدِيثٍ عَنْ رَسُولِ اللَّهِ ﷺ نِفَاقٌ. وَإِنَّمَا إِثْمُهُ عَلَى مَنْ قَالَهُ. لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**اتَّقُوا الْمَلاعِنَ الثَّلاثَ: الْبَرَازَ فِي الْمَوَارِدِ، وَالظِّلِّ، وَقَارِعَةِ الطَّرِيقِ**».

329 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنْ زُهَيْرٍ قَالَ: قَالَ سَالِمٌ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِيَّاكُمْ وَالتَّعْرِيسَ عَلَى جَوَادِّ الطَّرِيقِ، وَالصَّلاةَ عَلَيْهَا. فَإِنَّهَا مَأْوَى الْحَيَّاتِ وَالسِّبَاعِ. وَقَضَاءِ الْحَاجَةِ عَلَيْهَا، فَإِنَّهَا مِنَ الْمَلاعِنِ**».

330 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ قُرَّةَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُصَلَّى عَلَى قَارِعَةِ الطَّرِيقِ، أَوْ يُضْرَبَ الْخَلاءُ عَلَيْهَا، أَوْ يُبَالَ فِيهَا.

22 ـ بابُ التَّبَاعُدِ للبراز في الفَضَاءِ

331 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا ذَهَبَ الْمَذْهَبَ، أَبْعَدَ.

332 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَمْرُو بْنُ عُبَيْدٍ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ، عَنْ أَنَسٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي

when he went aside (far from the eyes of the people) to answer the call of nature; and then he came and asked for (water to offer) ablution; and (when it was brought to him) he offered ablution.

333- It is narrated on the authority of Ya'li Ibn Murrah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out to answer the call of nature, he would go as far as possible (so that he would disappear from the eyes).

334- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Qurad: I performed Hajj in the company of the Prophet "Allah's blessing and peace be upon him", and when he came out to answer the call of nature, he went as far as possible.

335- It is narrated on the authority of Jabir that he said: We set out on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him"; and never would the Messenger of Allah "Allah's blessing and peace be upon him" answer the call of nature unless he disappeared so that he could hardly be seen.

336- It is narrated on the authority of Bilal Ibn Al-Harith Al-Muzani: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to answer the call of nature, he would go as far as it could be (so that he would not be seen).

[23] Setting Out To The Open Space For Excretion And Urination

337- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who uses stones (to clean his privates after urination or excrement), let him use an odd number (of pebbles, and three are desirable): if one does so, he has done good, otherwise, there is no blame on him; whoever takes out anything (of the remaining food) from between his teeth, let him emit it, and he, who licks something (with his tongue), let him swallow it: if one does so, he has done good, otherwise, there is no blame on him; he, who comes to an open space (to answer the call of nature), let him screen himself, and in case he finds nothing barring a sandhill, let him screen himself behind it: verily, Satan touches with harm the buttocks of mankind (in case it is laid bare): if one does so, he has done good, otherwise, there is no blame on him."

338- The same is narrated on the authority of Abd Al-Malik Al-Sabbah, through a similar chain of transmission, with the following addition: "He, who applies kohl, should do so an odd number of times: if one does so, he has done good, otherwise, there is no blame on him; and whoever licks something (with his tongue), let him swallow it."

سَفَرٍ. فَتَنَحَّى لِحَاجَتِهِ، ثُمَّ جَاءَ فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ.

333 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ، عَنِ ابْنِ خُثَيْمٍ، عَنْ يُونُسَ بْنِ خَبَّابٍ، عَنْ يَعْلَىٰ بْنِ مُرَّةَ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا ذَهَبَ إِلَى الْغَائِطِ، أَبْعَدَ.

334 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ (قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: وَاسْمُهُ عُمَيْرُ بْنُ يَزِيدَ) عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ؛ وَالْحَرِثُ بْنُ فُضَيْلٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي قُرَادٍ قَالَ: حَجَجْتُ مَعَ النَّبِيِّ ﷺ فَذَهَبَ لِحَاجَتِهِ فَأَبْعَدَ.

335 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ. أَنْبَأَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْمَلِكِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ. وَكَانَ رَسُولُ اللَّهِ ﷺ لاَ يَأْتِي الْبَرَازَ حَتَّى يَتَغَيَّبَ، فَلاَ يُرَى.

336 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ كَثِيرِ بْنِ جَعْفَرٍ. حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ الْمُزَنِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ بِلاَلِ بْنِ الْحَرِثِ الْمُزَنِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ الْحَاجَةَ أَبْعَدَ.

23 ـ بابُ الارْتِيَادِ للغَائِطِ والبَوْلِ

337 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ. حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ حُصَيْنٍ الْحِمْيَرِيِّ، عَنْ أَبِي سَعِيدٍ الْخَيْرِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنِ اسْتَجْمَرَ فَلْيُوتِرْ. مَنْ فَعَلَ ذٰلِكَ فَقَدْ أَحْسَنَ، وَمَنْ لاَ، فَلاَ حَرَجَ. وَمَنْ تَخَلَّلَ فَلْيَلْفِظْ، وَمَنْ لاَكَ فَلْيَبْتَلِعْ. مَنْ فَعَلَ ذٰلِكَ فَقَدْ أَحْسَنَ. وَمَنْ لاَ. فَلاَ حَرَجَ. وَمَنْ أَتَى الْخَلاَءَ فَلْيَسْتَتِرْ. فَإِنْ لَمْ يَجِدْ إِلاَّ كَثِيباً مِنْ رَمْلٍ فَلْيَمْدُدْهُ عَلَيْهِ، فَإِنَّ الشَّيْطَانَ يَلْعَبُ بِمَقَاعِدِ ابْنِ آدَمَ. مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لاَ. فَلاَ حَرَجَ»**.

338 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ بِإِسْنَادِهِ نَحْوَهُ. وَزَادَ فِيهِ: **«وَمَنِ اكْتَحَلَ فَلْيُوتِرْ. مَنْ فَعَلَ فَقَدْ أَحْسَنَ. وَمَنْ لاَ. فَلاَ حَرَجَ. وَمَنْ لاَكَ فَلْيَبْتَلِعْ»**.

339- It is narrated on the authority of Ya'li Ibn Murrah from his father: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him" on journey, and when he intended to answer the call of nature, he said to me: "Go to those two small date-palms, and say to them: "The Messenger of Allah "Allah's blessing and peace be upon him" orders you to join together!" and they did accordingly. Then, he screened himself behind them and answered the call of nature; and (when he finished) he said to me: "Go to them and say to them: "Each of you should return to its place!"" I told them, and they did accordingly.

340- It is narrated on the authority of Abdullah Ibn Ja'far that he said: Whenever Allah's Apostle "Allah's blessing and peace be upon him" wanted to answer the call of nature, he liked best to screen himself behind such a high place (as wall or sandhill) or an enclosed cluster of date-palms.

341- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" deviated from the road to the mountain path in order to urinate, (and he went as far as possible in order not to be seen) so that I sympathized him when he urinated.

[24] It Is Forbidden To Gather And Talk On The Open Space (To Answer The Call Of Nature)

342- It is narrated on the authority of Abu Sa'id Al-Khudri: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no two of you speak secretly to one another during their excrement (in the open space), with each of them looking at the privates of his companion: of a surety, Allah Almighty hates such as do so."

(...) The same is narrated on the authority of Iyad Ibn Hilal and Iyad Ibn Abdullah, through different chains of transmitters.

[25] It Is Forbidden To Urinate In Stagnant Water

343- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade urinating in stagnant water.

344- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you urinate in the stagnant water!"

345- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you urinate in the sweet water (from which people drink)!"

339 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ يَعْلَىٰ بْنِ مُرَّةَ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. فَأَرَادَ أَنْ يَقْضِيَ حَاجَتَهُ. فَقَالَ لِي: «**ائْتِ تِلْكَ الأَشَاءَتَيْنِ**» (قَالَ وَكِيعٌ: يَعْنِي النَّخْلَ الصِّغَارَ) «**فَقُلْ لَهُمَا: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكُمَا أَنْ تَجْتَمِعَا**». فَاجْتَمَعَتَا. فَاسْتَتَرَ بِهِمَا. فَقَضَى حَاجَتَهُ، ثُمَّ قَالَ لِي: «**ائْتِهِمَا، فَقُلْ لَهُمَا: لِتَرْجِعْ كُلُّ وَاحِدَةٍ مِنْكُمَا إِلَى مَكَانِهَا**» فَقُلْتُ لَهُمَا. فَرَجَعَتَا.

340 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو النُّعْمَانِ. حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: كَانَ أَحَبَّ مَا اسْتَتَرَ بِهِ النَّبِيُّ ﷺ لِحَاجَتِهِ هَدَفٌ أَوْ حَائِشُ نَخْلٍ.

341 ـ **حدّثنا** مُحَمَّدُ بْنُ عَقِيلِ بْنِ خُوَيْلِدٍ. حَدَّثَنِي حَفْصُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مُحَمَّدِ بْنِ ذَكْوَانَ، عَنْ يَعْلَىٰ بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: عَدَلَ رَسُولُ اللَّهِ ﷺ إِلَى الشِّعْبِ فَبَالَ. حَتَّى أَنِّي آوِي لَهُ مِنْ فَكِّ وَرِكَيْهِ حِينَ بَالَ.

24 ـ بابُ النَّهْيِ عَنِ الاجْتِمَاعِ على الخَلاءِ والحَدِيثِ عِنْدَهُ

342 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ. أَنْبَأَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ عِيَاضٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَتَنَاجَى اثْنَانِ عَلَى غَائِطِهِمَا. يَنْظُرُ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى عَوْرَةِ صَاحِبِهِ. فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَمْقُتُ عَلَى ذٰلِكَ**».

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا سَلْمُ بْنُ إِبْرَاهِيمَ الْوَرَّاقُ. حَدَّثَنَا عِكْرِمَةُ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عِيَاضِ بْنِ هِلاَلٍ. قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: وَهُوَ الصَّوَابُ.

حدّثنا مُحَمَّدُ بْنُ حَمِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ أَبِي بَكْرٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ،نَحْوَهُ.

25 ـ بابُ النَّهْيِ عَنِ البَوْلِ في المَاءِ الرَّاكِدِ

343 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهَى عَنْ أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ.

344 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الرَّاكِدِ**».

345 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ. حَدَّثَنَا يَحْيَىٰ بْنُ حَمْزَةَ. حَدَّثَنَا ابْنُ أَبِي فَرْوَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ النَّاقِعِ**».

[26] Making Severe The Punishment Of Him Who Urinates (And Does Not Remove Its Traces)

346- It is narrated on the authority of Abd Ar-Rahman Ibn Hasanah: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us, carrying a leather shield in his hand, which he put (on the ground to screen him from the people) and sat and urinated to it; thereupon one of them (the companions) said: "Look at him urinating in the same way as a woman urinates!" heard him, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Woe to you! Have you not known what befell him who belonged to the children of Israel? Whenever they urinated, they would file it (the place of the urine's exit in the penis to clean it) with the file; and when he forbade them to do so, he was given to the grave punishment."

(...) The same is narrated on the authority of Al-A'mash through a different chain of transmitters.

347- It is narrated on the authority of Ibn Abbas: Once The Prophet "Allah's blessing and peace be upon him" came upon the graves of two newly-buried persons. The Prophet "Allah's blessing and peace be upon him" said: "These two persons are being tortured not for a major sin (to avoid). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends)."

348- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The greatest portion of the grave torment (for the monotheists) comes from (their indulgence in removing the taint of) urine."

349- It is narrated on the authority of Abu Bakrah: Once The Prophet "Allah's blessing and peace be upon him" came upon two graves, thereupon he said: "These two persons are being tortured not for a major sin (to avoid). Indeed, one of them is being tortured for (he never saved himself from the taint of) urine while the other is being tortured for backbiting."

[27] Greeting With Peace Him Who Is Urinating

350- It is narrated on the authority of Al-Muhajir Ibn Qunfudh Ibn Amr Ibn Jud'an: I came upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was (urinating and getting ready for) offering ablution, and saluted him, but he gave no reply. When he finished from offering his ablution, he said: "Nothing prevented me from returning the greeting to you except that I was (urinating, and) not on ablution."

26 ـ بابُ التَّشْدِيدِ في البَوْلِ

346 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حَسَنَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، وَفِي يَدِهِ الدَّرَقَةُ. فَوَضَعَهَا ثُمَّ جَلَسَ فَبَالَ إِلَيْهَا. فَقَالَ بَعْضُهُمْ: انْظُرُوا إِلَيْهِ، يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ. فَسَمِعَهُ النَّبِيُّ ﷺ، فَقَالَ: **«وَيْحَكَ أَمَا عَلِمْتَ مَا أَصَابَ صَاحِبَ بَنِي إِسْرَائِيلَ؟ كَانُوا إِذَا أَصَابَهُمُ الْبَوْلُ قَرَضُوهُ بِالْمَقَارِيضِ. فَنَهَاهُمْ عَنْ ذٰلِكَ. فَعُذِّبَ فِي قَبْرِهِ»**.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسٰى. أَنْبَأَنَا الأَعْمَشُ فَذَكَرَ نَحْوَهُ.

347 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِقَبْرَيْنِ جَدِيدَيْنِ. فَقَالَ: **«إِنَّهُمَا لَيُعَذَّبَانِ. وَمَا يُعَذَّبَانِ فِي كَبِيرٍ. أَمَّا أَحَدُهُمَا فَكَانَ لاَ يَسْتَنْزِهُ مِنْ بَوْلِهِ. وَأَمَّا الآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ»**.

348 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَكْثَرُ عَذَابِ الْقَبْرِ مِنَ الْبَوْلِ»**.

349 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَسْوَدُ بْنُ شَيْبَانَ. حَدَّثَنِي بَحْرُ بْنُ مَرَّارٍ، عَنْ جَدِّهِ أَبِي بَكْرَةَ قَالَ: مَرَّ النَّبِيُّ ﷺ بِقَبْرَيْنِ. فَقَالَ: **«إِنَّهُمَا لَيُعَذَّبَانِ. وَمَا يُعَذَّبَانِ فِي كَبِيرٍ. أَمَّا أَحَدُهُمَا فَيُعَذَّبُ فِي الْبَوْلِ. وَأَمَّا الآخَرُ فَيُعَذَّبُ فِي الْغِيبَةِ»**.

27 ـ بابُ الرَّجُلِ يُسَلَّمُ عَلَيْهِ وهو يَبُولُ

350 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ، وأَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. قَالاَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حُضَيْنِ بْنِ الْمُنْذِرِ بْنِ الْحَرِثِ بْنِ وَعْلَةَ، أَبِي سَاسَانَ الرَّقَاشِيِّ، عَنِ الْمُهَاجِرِ بْنِ قُنْفُذِ بْنِ عُمَيْرِ بْنِ جُدْعَانَ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَتَوَضَّأُ. فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ السَّلاَمَ. فَلَمَّا فَرَغَ مِنْ وُضُوئِهِ، قَالَ: **«إِنَّهُ لَمْ يَمْنَعْنِي مِنْ أَنْ أَرُدَّ إِلَيْكَ، إِلاَّ أَنِّي كُنْتُ عَلَى غَيْرِ وُضُوءٍ»**.

(...) The same is narrated on the authority of Sa'id Ibn Abu Urubah, through another chain of transmitters.

351- It is narrated on the authority of Abu Hurairah: Once, a man came upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was urinating, and greeted him with peace, but the Messenger of Allah "Allah's blessing and peace be upon him" did not reply to him. When he finished (from urinating), he stroked the ground with his hands and then performed Tayammum; and then he returned the greeting to him.

352- It is narrated on the authority of Jabir Ibn Abdullah: Once, a man came upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was urinating. When he greeted him, the Messenger of Allah "Allah's blessing and peace be upon him" (returned the greeting and then) said to him: "When you see me in such a state (of urinating), do not salute me, for if you do so (once again), I will give no reply to you."

353- It is narrated on the authority of Ibn Umar: Once, a man came upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was urinating, and greeted him with peace, but the Messenger of Allah "Allah's blessing and peace be upon him" did not reply to him.

[28] Washing The Private Parts With Water (After Answering The Call Of Nature)

354- It is narrated on the authority of A'ishah that she said: I never saw the Messenger of Allah "Allah's blessing and peace be upon him" having come out of an open space (after answering the call of nature) but that he touched water (with which he would clean his private parts to remove the traces of both urine and excretion).

Comment: (This does not contradict the narration on her authority according to which when the Messenger of Allah "Allah's blessing and peace be upon him" went to urinate and Umar followed him with water, he told him that using water might not be necessary every time he urinated, since using stones might be sufficient. But, water is more desirable)

355- It is narrated on the authority of Abu Ayyub Al-Ansari, Jabir Ibn Abdullah and Anas Ibn Malik that when the Holy Statement "In it are men who love to be purified; and Allah loveth those who make themselves pure" (At-Tawbah 108) was revealed, the Messenger of Allah "Allah's blessing and peace be upon him" said: "O community of Ansar! Verily, Allah has appreciated you for purification: what is then (the means of) your purification?" they said: "We offer ablution for the prayer, take bath (to get clean) from ceremonial impurity, and clean our private parts with the water

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا الأَنْصَارِيُّ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ. فَذَكَرَ نَحْوَهُ.

351 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَسْلَمَةُ بْنُ عَلِيٍّ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ. فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ. فَلَمَّا فَرَغَ، ضَرَبَ بِكَفَّيْهِ الأَرْضَ فَتَيَمَّمَ، ثُمَّ رَدَّ عَلَيْهِ السَّلاَمَ.

352 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ هَاشِمِ بْنِ الْبَرِيدِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَجُلاً مَرَّ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ. فَسَلَّمَ عَلَيْهِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**إِذَا رَأَيْتَنِي عَلَى مِثْلِ هٰذِهِ الْحَالَةِ فَلاَ تُسَلِّمْ عَلَيَّ. فَإِنَّكَ إِنْ فَعَلْتَ ذٰلِكَ، لَمْ أَرُدَّ عَلَيْكَ**».

353 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ، وَالْحُسَيْنُ بْنُ أَبِي السُّرَى الْعَسْقَلاَنِيُّ. قَالاَ: حَدَّثَنَا أَبُو دَاوُدَ، عَنْ سُفْيَانَ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ. فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ.

28 ـ بَابُ الاسْتِنْجَاءِ بِالمَاءِ

354 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنْ غَائِطٍ قَطُّ إِلاَّ مَسَّ مَاءً.

355 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا عُتْبَةُ بْنُ أَبِي حَكِيمٍ. حَدَّثَنِي طَلْحَةُ بْنُ نَافِعٍ، أَبُو سُفْيَانَ. قَالَ: حَدَّثَنِي أَبُو أَيُّوبَ الأَنْصَارِيُّ، وَجَابِرُ بْنُ عَبْدِ اللَّهِ، وَأَنَسُ بْنُ مَالِكٍ، أَنَّ هٰذِهِ الآيَةَ نَزَلَتْ: ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ﴾ [التوبة: 108]، قَالَ رَسُولُ اللَّهِ ﷺ: «**يَا مَعْشَرَ الأَنْصَارِ إِنَّ اللَّهَ قَدْ أَثْنَى عَلَيْكُمْ فِي الطُّهُورِ. فَمَا طُهُورُكُمْ؟**» قَالُوا: نَتَوَضَّأُ لِلصَّلاَةِ

(to remove the traces of urine and excretion)." He said: "It is alright: you should stick to it!"

356- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to wash his buttocks thrice (with water). Ibn Umar commented: When we did it, we found it (a kind of) medicine and purification.

(...) The same is narrated on the authority of Sharik, through a different chain of transmitters.

357- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In connection with those of Quba (mosque), (the following Holy Statement) was revealed: "In it are men who love to be purified; and Allah loveth those who make themselves pure." (At-Tawbah 108) they used to clean their private parts with the water (after answering the call of nature), thereupon this Holy Verse was revealed in them."

[29] Rubbing One's Hand With The Earth After Cleaning His Privates

358- It is narrated on the authority of Abu Hurairah that the Prophet "Allah's blessing and peace be upon him" answered the call of nature, then washed his privates (with the water) from a bowl, and then he rubbed his hand with the earth.

(...) The same is narrated on the authority of Sharik, through another chain of transmitters.

359- It is narrated on the authority of Ibrahim Ibn Jarir from his father that once, the Prophet "Allah's blessing and peace be upon him" entered an enclosed cluster of date-palms in order to answer the call of nature; and Jarir brought him a pot of water, from which he washed his privates and then he swept his hand with the earth.

[30] Covering The Utensil

360- It is narrated on the authority of Jabir: The Prophet "Allah's blessing and peace be upon him" commanded us to tie up (the mouths of) our water-skins, as well as to cover our utensils.

361- It is narrated on the authority of A'ishah that she said: I used to place three covered utensils (full of water) at night for the Messenger of Allah "Allah's blessing and peace be upon him" to use: one to offer ablution, one to brush his teeth with Siwak, and one to drink.

وَنَغْتَسِلُ مِنَ الْجَنَابَةِ وَنَسْتَنْجِي بِالْمَاءِ. قَالَ: «فَهُوَ ذَاكَ فَعَلَيْكُمُوهُ».

356 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ جَابِرٍ، عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَغْسِلُ مَقْعَدَتَهُ ثَلاثاً. قَالَ ابْنُ عُمَرَ: فَعَلْنَاهُ فَوَجَدْنَاهُ دَوَاءً وَطُهُوراً.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ، وَإِبْرَاهِيمُ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ. قَالاَ: حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا شَرِيكٌ، نَحْوَهُ.

357 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ يُونُسَ بْنِ الْحَرِثِ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَزَلَتْ فِي أَهْلِ قُبَاءٍ ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ﴾» [التوبة: 108] قَالَ: كَانُوا يَسْتَنْجُونَ بِالْمَاءِ فَنَزَلَتْ فِيهِمْ هٰذِهِ الآيَةُ.

29 ـ بَابُ مَنْ دَلَكَ يَدَهُ بِالأَرْضِ بَعْدَ الاسْتِنْجَاءِ

358 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ إِبْرَاهِيمَ بْنِ جَرِيرٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَضَى حَاجَتَهُ، ثُمَّ اسْتَنْجَى مِنْ تَوْرٍ، ثُمَّ دَلَكَ يَدَهُ بِالأَرْضِ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ، عَنْ شَرِيكٍ، نَحْوَهُ.

359 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا أَبَانُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنِي إِبْرَاهِيمُ بْنُ جَرِيرٍ، عَنْ أَبِيهِ أَنَّ نَبِيَّ اللَّهِ ﷺ دَخَلَ الْغَيْضَةَ فَقَضَى حَاجَتَهُ. فَأَتَاهُ جَرِيرٌ بِإِدَاوَةٍ مِنْ مَاءٍ فَاسْتَنْجَى مِنْهَا. وَمَسَحَ يَدَهُ بِالتُّرَابِ.

30 ـ بَابُ تَغْطِيَةِ الإِنَاءِ

360 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَمَرَنَا النَّبِيُّ ﷺ أَنْ نُوكِيَ أَسْقِيَتَنَا وَنُغَطِّيَ آنِيَتَنَا.

361 ـ **حدّثنا** عِصْمَةُ بْنُ الْفَضْلِ، وَيَحْيَى بْنُ حَكِيمٍ. قَالاَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ بْنِ أَبِي حَفْصَةَ. حَدَّثَنَا حَرِيشُ بْنُ الْخِرِّيتِ. أَنْبَأَنَا ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَصْنَعُ لِرَسُولِ اللَّهِ ﷺ ثَلاثَةَ آنِيَةٍ مِنَ اللَّيْلِ مُخَمَّرَةً: إِنَاءً لِطَهُورِهِ، وَإِنَاءً لِسِوَاكِهِ، وَإِنَاءً لِشَرَابِهِ.

362- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" did not entrust to anyone (the matter of preparing and pouring the water he would use for) his ablution, nor (the guardianship of the objects of) charity which he would give: he used to undertake all of those things by himself.

[31] Washing The Utensil In Which A Dog Licks

363- It is narrated on the authority of Abu Razin: I saw Abu Hurairah having slapped his forehead with his hand and said: O people of Iraq! You allege I attribute lies to the Messenger of Allah "Allah's blessing and peace be upon him", in order that you would get the reward (if you take that from me), and I would bear the sin. I bear testimony that I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "When a dog licks in the utensil of anyone of you, let him wash it seven times."

364- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a dog drinks from the utensil of anyone of you, let him wash it seven times."

365- It is narrated on the authority of Abdullah Ibn Al-Mughaffal: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a dog licks in the utensil of anyone of you, let him wash it seven times, and rub it with the earth in the eighth (time)."

366- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a dog licks in the utensil of anyone of you, let him wash it seven times."

[32] It Is Permissible To Offer Ablution With The Water Touched By A Cat

367- It is narrated on the authority of Kabshah Bint Ka'b, and she was the wife of one of the sons of Abu Qatadah, that once, she was pouring water for him to offer ablution when a cat came to drink, and he inclined the utensil to it. I kept looking at him, thereupon he said: "O daughter of my brother! Are you astonished? No doubt, the Prophet "Allah's blessing and peace be upon him" said: "This (cat) is not a filthy thing: it is one of those things which always (come in houses and) turn round (their inhabitants)."

368- It is narrated on the authority of Amrah from A'ishah that she said: (Sometimes) I and the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution from one vessel (knowing that) a cat had got (water) from it before that.

362 ـ **حدّثنا** أَبُو بَدْرٍ، عَبَّادُ بْنُ الْوَلِيدِ. حَدَّثَنَا مُطَهَّرُ بْنُ الْهَيْثَمِ. حَدَّثَنَا عَلْقَمَةُ بْنُ أَبِي جَمْرَةَ الضُّبَعِيُّ، عَنْ أَبِيهِ أَبِي جَمْرَةَ الضُّبَعِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لاَ يَكِلُ طُهُورَهُ إِلَى أَحَدٍ وَلاَ صَدَقَتَهُ الَّتِي يَتَصَدَّقُ بِهَا، يَكُونُ هُوَ الَّذِي يَتَوَلاَّهَا بِنَفْسِهِ.

31 ـ بابُ غَسْلِ الإِنَاءِ مِنْ وُلُوغِ الكَلْبِ

363 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي رَزِينٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَضْرِبُ جَبْهَتَهُ بِيَدِهِ وَيَقُولُ: يَا أَهْلَ الْعِرَاقِ أَنْتُمْ تَزْعُمُونَ أَنِّي أَكْذِبُ عَلَى رَسُولِ اللَّهِ ﷺ: لِيَكُونَ لَكُمُ الْمَهْنَأُ وَعَلَيَّ الإِثْمُ. أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ، فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ**».

364 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ**».

365 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ مُطَرِّفاً يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَفَّلِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا وَلَغَ الْكَلْبُ فِي الإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، وَعَفِّرُوهُ الثَّامِنَةَ بِالتُّرَابِ**».

366 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ. أَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ**».

32 ـ بابُ الوُضُوءِ بِسُؤْرِ الهِرَّةِ والرُّخْصَةِ في ذلك

367 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ. أَخْبَرَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الأَنْصَارِيُّ، عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ كَبْشَةَ بِنْتِ كَعْبٍ، وَكَانَتْ تَحْتَ بَعْضِ وَلَدِ أَبِي قَتَادَةَ، أَنَّهَا صَبَّتْ لأَبِي قَتَادَةَ مَاءً يَتَوَضَّأُ بِهِ. فَجَاءَتْ هِرَّةٌ تَشْرَبُ. فَأَصْغَى لَهَا الإِنَاءَ. فَجَعَلْتُ أَنْظُرُ إِلَيْهِ. فَقَالَ: يَا ابْنَةَ أَخِي أَتَعْجَبِينَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّهَا لَيْسَتْ بِنَجَسٍ. هِيَ مِنَ الطَّوَّافِينَ أَوِ الطَّوَّافَاتِ**».

368 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ، وَإِسْمَاعِيلُ بْنُ تَوْبَةَ. قَالاَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ حَارِثَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَتَوَضَّأُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، قَدْ أَصَابَتْ مِنْهُ الْهِرَّةُ قَبْلَ ذَلِكَ.

369- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A cat never interrupts one's prayer (once it passes in front of him, unlike a black dog, a donkey or a woman), for it belongs to the things of the house" (even though it could hardly be controlled in such a way as to prevent it from passing in front of the praying one).

[33] It Is Permissible To Offer Ablution With The Remaining Water Of The Woman

370- It is narrated on the authority of Ibn Abbas: Once, one of the wives of the Messenger of Allah "Allah's blessing and peace be upon him" took bath from a bowl (of water), and then the Messenger of Allah "Allah's blessing and peace be upon him" came to take bath (or offer ablution from the same bowl), thereupon she said: "O Messenger of Allah! I was in a state of ceremonial impurity (when I took bath from it)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the ceremonial impurity has no effect (of filthiness) on the water."

371- It is narrated on the authority of Ibn Abbas that once, one of the wives of the Prophet "Allah's blessing and peace be upon him" took bath (to get clean) from ceremonial impurity; and then the Messenger of Allah "Allah's blessing and peace be upon him" took bath (or offered ablution) from the remaining water used by her.

372- It is narrated on the authority of Ibn Abbas from Maimunah, the wife of the Prophet "Allah's blessing and peace be upon him" that once the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution with the remaining water with which she took bath (to get clean) from ceremonial impurity.

[34] The Forbiddance To Do So

373- It is narrated on the authority of Al-Hakam Ibn Amr: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should offer ablution with the same water a woman uses (and pours over the parts of her body; and the forbiddance does not apply to the remaining water of her ablution or bathing).

374- It is narrated on the authority of Abdullah Ibn Sarjis that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should take bath with the same water a woman uses (and pours over the parts of her body) as well as (he forbade that) a woman should take bath with the same water a man uses (and pours over the parts of his body): but let both separate (from one another in order that each should take bath

369 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ، يَعْنِي أَبَا بَكْرٍ الْحَنَفِيَّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الزِّنَادِ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْهِرَّةُ لاَ تَقْطَعُ الصَّلاَةَ. لأَنَّهَا مِنْ مَتَاعِ الْبَيْتِ**».

33 ـ بابُ الرُّخْصَةِ بِفَضْلِ وَضُوءِ المَرْأَةِ

370 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اغْتَسَلَ بَعْضُ أَزْوَاجِ النَّبِيِّ ﷺ فِي جَفْنَةٍ. فَجَاءَ النَّبِيُّ ﷺ لِيَغْتَسِلَ أَوْ يَتَوَضَّأَ. فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ جُنُباً. قَالَ: «**الْمَاءُ لاَ يُجْنِبُ**».

371 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةً مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اغْتَسَلَتْ مِنْ جَنَابَةٍ. فَتَوَضَّأَ وَاغْتَسَلَ النَّبِيُّ ﷺ مِنْ فَضْلِ وَضُوئِهَا.

372 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ يَحْيَى، وَإِسْحَاقُ بْنُ مَنْصُورٍ. قَالُوا: حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ بِفَضْلِ غُسْلِهَا مِنَ الْجَنَابَةِ.

34 ـ بابُ النَّهْيِ عَنْ ذلك

373 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي حَاجِبٍ، عَنِ الْحَكَمِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ وَضُوءِ الْمَرْأَةِ.

374 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَغْتَسِلَ الرَّجُلُ بِفَضْلِ وَضُوءِ الْمَرْأَةِ، وَالْمَرْأَةُ بِفَضْلِ الرَّجُلِ. وَلٰكِنْ يَشْرَعَانِ جَمِيعاً.

solely). (Abdullah Ibn Majah says: The former narration (of Al-Hakam Ibn Amr) is right; and as to this, it is false.)

(...) The same is narrated on the authority of Al-Mu'alla Ibn Asad, through a different chain of transmitters.

375- It is narrated on the authority of Ali: (In most cases) The Messenger of Allah "Allah's blessing and peace be upon him" and (anyone of) his wives (with whom he might be) used to take bath together from the same vessel; and by then no one of both would take bath with the remaining water of the other.

[35] A Man And A Woman Take Bath Together From One Vessel

376- It is narrated on the authority of A'ishah that she said: I and the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath at the same time from one vessel.

377- It is narrated on the authority of Ibn Abbas from his maternal aunt Maimunah that she said: I and the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath together from one vessel.

378- It is narrated on the authority of Umm Hani that once, the Messenger of Allah "Allah's blessing and peace be upon him" and Maimunah took bath together from one bowl, i.e. a bowl having the remaining traces of dough.

379- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" and (anyone of) his wives (with whom he might be) used to take bath together from one vessel.

380- It is narrated on the authority of Zainab Bint Umm Salamah from his mother that she and the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from one vessel.

[36] A man and a woman offer ablution from one vessel

381- It is narrated on the authority of Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", men and (their wives and lawful) women (or every man with his wife and lawful woman) used to take bath from one vessel.

382- It is narrated on the authority of Umm Subayyah Al-Juhaniyyah that she said: Sometimes, my hand and the hand of the Messenger of Allah "Allah's blessing and peace be upon him" would go after each other while offering ablution from one vessel (of water).

قَالَ أَبُو عَبْدِ اللَّهِ بْنُ مَاجَةَ: الصَّحِيحُ هُوَ الأَوَّلُ، وَالثَّانِي وَهَمٌ.
قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ، وَأَبُو عُثْمَانَ الْمُحَارِبِيُّ قَالاَ: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ، نَحْوَهُ.

375 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَرِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ وَأَهْلُهُ يَغْتَسِلُونَ مِنْ إِنَاءٍ وَاحِدٍ. وَلاَ يَغْتَسِلُ أَحَدُهُمَا بِفَضْلِ صَاحِبِهِ.

35 ـ بابُ الرَّجُلُ والمَرْأَةُ يَغْتَسِلانِ مِنْ إِنَاءٍ وَاحِدٍ

376 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

377 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ خَالَتِهِ مَيْمُونَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

378 ـ **حدّثنا** أَبُو عَامِرٍ الأَشْعَرِيُّ، عَبْدُ اللَّهِ بْنُ عَامِرٍ. حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ هَانِئٍ أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ وَمَيْمُونَةُ مِنْ إِنَاءٍ وَاحِدٍ، فِي قَصْعَةٍ، فِيهَا أَثَرُ الْعَجِينِ.

379 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الأَسَدِيُّ. حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَزْوَاجُهُ يَغْتَسِلُونَ مِنْ إِنَاءٍ وَاحِدٍ.

380 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا كَانَتْ وَرَسُولُ اللَّهِ ﷺ يَغْتَسِلاَنِ مِنْ إِنَاءٍ وَاحِدٍ.

36 ـ بابُ الرَّجُلُ والمَرْأَةُ يَتَوَضَّآنِ مِنْ إِنَاءٍ وَاحِدٍ

381 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّأُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

382 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ. حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ سَالِمٍ أَبِي النُّعْمَانِ، وَهُوَ ابْنُ سَرْحٍ، عَنْ أُمِّ صُبَيَّةَ الْجُهَنِيَّةِ قَالَتْ: رُبَّمَا اخْتَلَفَتْ يَدِي وَيَدُ رَسُولِ اللَّهِ ﷺ فِي الْوُضُوءِ مِنْ إِنَاءٍ وَاحِدٍ.

Abdullah Ibn Majah says: I heard Muhammad having said that Umm Subayyah is Khawlah Bint Qais; and when I made a mention of that to Abu Zur'ah, he said that he had told the truth.

383- It is narrated on the authority of A'ishah that (sometimes) she and the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution together (at the same time) for performing the prayer.

[37] Offering Ablution With Fruit Soakage

384- It is narrated on the authority of Abdullah Ibn Mas'ud that on the night of the jinns, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do you have any (water to offer) ablution?" he said: "No, barring something of fruit soakage in a pot." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This date (from which it is made) is good; and that (water with which it is mixed up) is pure." Then, he offered ablution.

385- It is narrated on the authority of Ibn Abbas that on the night of the jinns, the Messenger of Allah "Allah's blessing and peace be upon him" said to Abdullah Ibn Mas'ud: "Do you have water (for me to offer ablution)?" he said: "No, except for (something of) fruit soakage in a small leather container." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This date (from which it is made) is good; and that (water with which it is mixed up) is pure. Pour over me!" he (Ibn Mas'ud) said: I poured over him; and he offered ablution.

[38] Offering Ablution With The Water Of The Sea

386- It is narrated on the authority of Abu Hurairah that he said: Once, a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! We frequently ride (the ships) across the sea, carrying a little quantity of sweet water; and if we offer ablution with it, we would be given to severe thirsty: should we offer ablution with the water of the sea?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It (the sea) is that, whose water is pure, and whose dead (fish) is lawful (to eat)."

387- It is narrated on the authority of Ibn Al-Firasi: I was a fisher; and I had a water-skin which I used to fill with water. Once, I offered ablution with the water of the sea. I made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "It (the sea) is that, whose water is pure, and whose dead (fish) is lawful (to eat)."

قَالَ أَبُو عَبْدِ اللَّهِ بْنُ مَاجَةَ: سَمِعْتُ مُحَمَّداً يَقُولُ: أُمُّ صُبَيَّةَ هِيَ خَوْلَةُ بِنْتُ قَيْسٍ. فَذَكَرْتُ لِأَبِي زُرْعَةَ، فَقَالَ: صَدَقَ.

383 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا دَاوُدُ بْنُ شَبِيبٍ. حَدَّثَنَا حَبِيبُ بْنُ أَبِي حَبِيبٍ، عَنْ عَمْرِو بْنِ هَرِمٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُمَا كَانَا يَتَوَضَّآنِ جَمِيعاً لِلصَّلاَةِ.

37 ـ بابُ الوُضُوءِ بالنَّبِيذِ

384 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِيهِ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ سُفْيَانَ، عَنْ أَبِي فَزَارَةَ الْعَبْسِيِّ، عَنْ أَبِي زَيْدٍ، مَوْلَى عَمْرِو بْنِ حُرَيْثٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ، لَيْلَةَ الْجِنِّ: «**عِنْدَكَ طُهُورٌ؟**» قَالَ: لاَ. إِلاَّ شَيْءٌ مِنْ نَبِيذٍ فِي إِدَاوَةٍ. قَالَ: «**تَمْرَةٌ طَيِّبَةٌ وَمَاءٌ طَهُورٌ**» فَتَوَضَّأَ. هٰذَا حَدِيثُ وَكِيعٍ.

385 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ. حَدَّثَنَا قَيْسُ بْنُ الْحَجَّاجِ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِابْنِ مَسْعُودٍ، لَيْلَةَ الْجِنِّ: «**مَعَكَ مَاءٌ؟**» قَالَ: لاَ. إِلاَّ نَبِيذاً فِي سَطِيحَةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**تَمْرَةٌ طَيِّبَةٌ وَمَاءٌ طَهُورٌ. صُبَّ عَلَيَّ**» قَالَ، فَصَبَبْتُ عَلَيْهِ، فَتَوَضَّأَ بِهِ.

38 ـ بابُ الوُضُوءِ بِمَاءِ البَحْرِ

386 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. حَدَّثَنِي صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ سَلَمَةَ، هُوَ مِنْ آلِ ابْنِ الأَزْرَقِ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ، وَهُوَ مِنْ بَنِي عَبْدِ الدَّارِ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّا نَرْكَبُ الْبَحْرَ. وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ. فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا. أَفَنَتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ: «**هُوَ الطَّهُورُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ**».

387 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا يَحْيَىٰ بْنُ بُكَيْرٍ. حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ مُسْلِمِ بْنِ مَخْشِيٍّ، عَنِ ابْنِ الْفِرَاسِيِّ قَالَ: كُنْتُ أَصِيدُ وَكَانَتْ لِي قِرْبَةٌ أَجْعَلُ فِيهَا مَاءً. وَإِنِّي تَوَضَّأْتُ بِمَاءِ الْبَحْرِ ذَكَرْتُ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «**هُوَ الطَّهُورُ مَاؤُهُ. الْحِلُّ مَيْتَتُهُ**».

388- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the water of the sea, thereupon he said: "It (the sea) is that, whose water is pure, and whose dead (fish) is lawful (to eat)."

(...) The same is narrated on the authority of Jabir Ibn Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him".

[39] A Man Seeks The Help Of Others To Offer Ablution

389- It is narrated on the authority of Al-Mughirah Ibn Shu'bah: Once, Allah's Apostle "Allah's blessing and peace be upon him" went out to answer the call of nature. When he returned, I received him with a leather container of water, from which I poured for him. He washed his face, then his hands. He tried to wash his arms, but the cloak was very tight. So, he brought them out from underneath the cloak and then washed them. Then, he passed his wet hands over his footwears. Then he led us in the prayer.

390- It is narrated on the authority of Ar-Rubai Bint Mu'awwidh: I brought an ablution vessel to the Messenger of Allah "Allah's blessing and peace be upon him", who asked me to pour (for him to offer ablution). I poured and he washed his face and arms. Then, he took a new (handful of) water therewith he wiped (the whole of) his head, from the front to the back, and then washed his feet each thrice.

391- It is narrated on the authority of Safwan Ibn Assal: I poured water over the Messenger of Allah "Allah's blessing and peace be upon him" to offer ablution, on journey and residence.

392- It is narrated on the authority of Umm Ayyash, and she was a slave-girl of Ruqayyah, daughter of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: I used to help the Messenger of Allah "Allah's blessing and peace be upon him" offer ablution while I was standing, and he was sitting.

[40] When A Man Gets Up From Sleep: Will He Get His Hand Into The Vessel Before Washing It?

393- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you gets up at night, let not him get his hand into the vessel until he pours over it twice or thrice, for one of you does not know where his hand is during the night."

388 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ. حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الزِّنَادِ. قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ حَازِمٍ، عَنْ عُبَيْدِ اللَّهِ، هُوَ ابْنُ مِقْسَمٍ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ مَاءِ الْبَحْرِ، فَقَالَ: «**هُوَ الطَّهُورُ مَاؤُهُ. الْحِلُّ مَيْتَتُهُ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ الْهَسْتَجَانِيُّ. حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ. حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الزِّنَادِ. حَدَّثَنَا إِسْحَاقُ بْنُ حَازِمٍ، عَنْ عُبَيْدِ اللَّهِ، هُوَ ابْنُ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ. فَذَكَرَ نَحْوَهُ.

39 ـ بابُ الرَّجُلِ يَسْتَعِينُ على وُضُوئِهِ فَيَصُبُّ عليه

389 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ. حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: خَرَجَ النَّبِيُّ ﷺ لِبَعْضِ حَاجَتِهِ. فَلَمَّا رَجَعَ تَلَقَّيْتُهُ بِالإِدَاوَةِ. فَصَبَبْتُ عَلَيْهِ، فَغَسَلَ يَدَيْهِ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ يَغْسِلُ ذِرَاعَيْهِ فَضَاقَتِ الْجُبَّةُ فَأَخْرَجَهُمَا مِنْ تَحْتِ الْجُبَّةِ. فَغَسَلَهُمَا وَمَسَحَ عَلَى خُفَّيْهِ، ثُمَّ صَلَّى بِنَا.

390 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ. حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ بِمِيضَأَةٍ. فَقَالَ: «**اسْكُبِي**». فَسَكَبْتُ. فَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ. وَأَخَذَ مَاءً جَدِيداً. فَمَسَحَ بِهِ رَأْسَهُ. مُقَدَّمَهُ وَمُؤَخَّرَهُ. وَغَسَلَ قَدَمَيْهِ ثَلاثاً ثَلاثاً.

391 ـ **حدّثنا** بِشْرُ بْنُ آدَمَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنِي الْوَلِيدُ بْنُ عُقْبَةَ. حَدَّثَنِي حُذَيْفَةُ بْنُ أَبِي حُذَيْفَةَ الأَزْدِيُّ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: صَبَبْتُ عَلَى النَّبِيِّ ﷺ الْمَاءَ فِي السَّفَرِ وَالْحَضَرِ، فِي الْوُضُوءِ.

392 ـ **حدّثنا** كُرْدُوسُ بْنُ أَبِي عَبْدِ اللَّهِ الْوَاسِطِيُّ. حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ رَوْحٍ. حَدَّثَنَا أَبِي، رَوْحُ بْنُ عَنْبَسَةَ بْنِ سَعِيدِ بْنِ أَبِي عَيَّاشٍ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ عَنْبَسَةَ بْنِ سَعِيدٍ، عَنْ جَدِّهِ، أُمِّ أَبِيهِ، أُمِّ عَيَّاشٍ، وَكَانَتْ أَمَةً لِرُقَيَّةَ بِنْتِ رَسُولِ اللَّهِ ﷺ قَالَتْ: كُنْتُ أُوَضِّىءُ رَسُولَ اللَّهِ ﷺ. أَنَا قَائِمَةٌ وَهُوَ قَاعِدٌ.

40 ـ بابُ الرَّجُلُ يَسْتَيْقِظُ مِنْ مَنَامِهِ هل يُدْخِلُ يَدَهُ في الإناءِ قَبْلَ أنْ يَغْسِلَهَا

393 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّهُمَا حَدَّثَاهُ: أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلاَ يُدْخِلْ يَدَهُ فِي الإِنَاءِ حَتَّى يُفْرِغَ عَلَيْهَا مَرَّتَيْنِ أَوْ ثَلاثاً؛ فَإِنَّ أَحَدَكُمْ لاَ يَدْرِي فِيمَ بَاتَتْ يَدُهُ**».

394- It is narrated on the authority of Salim from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you gets up from sleep, let not him get his hand into the vessel until he washes it."

395- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you gets up from sleep and intends to offer ablution, let not him get his hand into the water prepared for his ablution until he washes it, for he does not know where his hand is during the night and on which thing he is putting it (during his sleep)."

396- It is narrated on the authority of Al-Harith: Once, Ali asked for water and (when it was brought to him) he washed his hands before he put them into the vessel and then said: "As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done."

[41] Mentioning The Name Of Allah On Offering Ablution

397- It is narrated on the authority of Rubai Ibn Abd Ar-Rahman Ibn Abu Sa'id from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (valid) ablution for such as does not mention the Name of Allah on offering it."

398- It is narrated on the authority of Sa'id Ibn Zaid: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no prayer (to be recorded) for such as does not offer ablution; and there is no (valid) ablution for such as does not mention Allah's Name on offering it."

399- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no prayer (to be recorded) for such as does not offer ablution; and there is no (valid) ablution for such as does not mention Allah's Name on offering it."

400- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no prayer (to be recorded) for such as does not offer ablution; and there is no (valid) ablution for such as does not mention Allah's Name on offering it; and there is no prayer (to be accepted) from such as does not invoke for Allah's Blessing (and Peace) upon the Prophet "Allah's blessing and peace be upon him"; and there is no prayer (to be accepted) from such as does not love the Ansar."

(...) The same is narrated on the authority of Abd Al-Muhaimin Ibn Abbas, through another chain of transmitters.

394 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ، وَجَابِرُ بْنُ إِسْمَاعِيلَ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلاَ يُدْخِلْ يَدَهُ فِي الإِنَاءِ حَتَّى يَغْسِلَهَا»**.

395 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ تَوْبَةَ. حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ الْبَكَّائِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا قَامَ أَحَدُكُمْ مِنَ النَّوْمِ فَأَرَادَ أَنْ يَتَوَضَّأَ، فَلاَ يُدْخِلْ يَدَهُ فِي وَضُوئِهِ حَتَّى يَغْسِلَهَا. فَإِنَّهُ لاَ يَدْرِي أَيْنَ بَاتَتْ يَدُهُ، وَلاَ عَلَى مَا وَضَعَهَا»**.

396 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَرِثِ، قَالَ: دَعَا عَلِيٌّ بِمَاءٍ. فَغَسَلَ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَهُمَا الإِنَاءَ. ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَنَعَ.

41 ـ بَابُ مَا جَاءَ فِي التَّسْمِيَةِ فِي الْوُضُوءِ

397 ـ **حدّثنا** أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ. حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ. قَالُوا: حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنْ رُبَيْحِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ ﷺ قَالَ: **«لاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ»**.

398 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا يَزِيدُ بْنُ عِيَاضٍ. حَدَّثَنَا أَبُو ثِفَالٍ، عَنْ رَبَاحِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سُفْيَانَ؛ أَنَّهُ سَمِعَ جَدَّتَهُ بِنْتَ سَعِيدِ بْنِ زَيْدٍ تَذْكُرُ أَنَّهَا سَمِعَتْ أَبَاهَا سَعِيدَ بْنَ زَيْدٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ صَلاَةَ لِمَنْ لاَ وُضُوءَ لَهُ. وَلاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ»**.

399 ـ **حدّثنا** أَبُو كُرَيْبٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ يَعْقُوبَ بْنِ سَلَمَةَ اللَّيْثِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ صَلاَةَ لِمَنْ لاَ وُضُوءَ لَهُ. وَلاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ»**.

400 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ الْمُهَيْمِنِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: **«لاَ صَلاَةَ لِمَنْ لاَ وُضُوءَ لَهُ. وَلاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ. وَلاَ صَلاَةَ لِمَنْ لاَ يُصَلِّي عَلَى النَّبِيِّ. وَلاَ صَلاَةَ لِمَنْ لاَ يُحِبُّ الأَنْصَارَ»**.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا عِيسَى (عُبَيْسُ) بْنُ مَرْحُومٍ الْعَطَّارُ. حَدَّثَنَا عَبْدُ الْمُهَيْمِنِ بْنُ عَبَّاسٍ. فَذَكَرَ نَحْوَهُ.

[42] Starting With The Right Side In Offering Ablution

401- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" liked to start with the right side in (everything he did): in his offering ablution whenever he offered ablution, in combing his hair whenever he combed his hair, and in putting on his sandals whenever he put on his sandals.

402- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you offer ablution, start with the right parts (of the body which the ablution would reach)."

(...) The same is narrated on the authority of Zuhair through a different chain of transmitters.

[43] Rinsing The Mouth And Snuffing With A Single Handful Of Water

403- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" rinsed his mouth, and then snuffed water into his nostrils (and blew it out) from only a single handful (of water).

404- It is narrated on the authority of Ali: The Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he rinsed his mouth thrice, and snuffed water into his nostrils (and blew it out) thrice (and both were) from a single handful (of water).

405- It is narrated on the authority of Abdullah Ibn Zaid Al-Ansari: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came to us, and asked us to bring him (water to offer) ablution. I brought water for him, and he (offered ablution, in which he) rinsed his mouth and snuffed water into his nostrils (and blew it out and both were) from a handful (of water).

[44] Snuffing Water into the nostrils (and then blowing it out) perfectly

406- It is narrated on the authority of Salamah Ibn Qais: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "When you offer ablution, you should snuff water into your nostrils and then blow it out; and when you use stones (to clean your private parts after answering the call of nature), let it be an odd number (of stones)."

407- It is narrated on the authority of Asim Ibn Laqit Ibn Sabrah from his father: I said: "O Messenger of Allah! Tell me (how to offer) ablution." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform ablution perfectly (by washing each part the ablution should

42 ـ بَابُ التَّيَمُّنِ فِي الوُضُوءِ

401 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ. ح وَحَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُحِبُّ التَّيَمُّنَ فِي الطُّهُورِ إِذَا تَطَهَّرَ، وَفِي تَرَجُّلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ.

402 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا أَبُو جَعْفَرٍ النُّفَيْلِيُّ. حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا تَوَضَّأْتُمْ فَابْدَأُوا بِمَيَامِنِكُمْ»**.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، وَابْنُ نُفَيْلٍ وَغَيْرُهُمَا. قَالُوا: حَدَّثَنَا زُهَيْرٌ. فَذَكَرَ نَحْوَهُ.

43 ـ بَابُ المَضْمَضَةِ والاسْتِنْشَاقِ مِنْ كَفٍّ وَاحِدٍ

403 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ مَضْمَضَ وَاسْتَنْشَقَ مِنْ غَرْفَةٍ وَاحِدَةٍ.

404 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَمَضْمَضَ ثَلاَثاً، وَاسْتَنْشَقَ ثَلاَثاً، مِنْ كَفٍّ وَاحِدٍ.

405 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو الْحُسَيْنِ الْعُكَلِيُّ، عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الأَنْصَارِيِّ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فَسَأَلْنَا وَضُوءاً. فَأَتَيْتُهُ بِمَاءٍ، فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَاحِدٍ.

44 ـ بَابُ المُبَالَغَةُ فِي الاسْتِنْشَاقِ والاسْتِنْثَارِ

406 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مَنْصُورٍ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ سَلَمَةَ بْنِ قَيْسٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: **«إِذَا تَوَضَّأْتَ فَانْثُرْ، وَإِذَا اسْتَجْمَرْتَ فَأَوْتِرْ»**.

407 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَى بْنُ سَلِيمٍ الطَّائِفِيُّ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبِرَةَ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنِ الْوُضُوءِ قَالَ: **«أَسْبِغِ الْوُضُوءَ. وَبَالِغْ فِي الاسْتِنْشَاقِ. إِلاَّ أَنْ تَكُونَ صَائِماً»**.

reach to the full) and (as a part of ablution, you should) snuff water into your nostrils (and then blow it out)."

408- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(As a part of your ablution), you should snuff water into nostrils and then blow it out twice or thrice."

409- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one offers ablution, let him snuff water into his nostrils and then blow it out; and when one uses stones (to clean his private parts after answering the call of nature), let it be an odd number (of stones)."

[45] Offering Ablution (And Washing Each Part Of The Body) Once

410- It is narrated on the authority of Thabit Ibn Abu Safiyyah Ath-Thumali that he said: I asked Ja'far Ibn Abdullah: have you received the narration on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution (in which he washed and wiped the parts of his body the ablution should reach) once?" he answered in the affirmative. I asked him: "And (have you been informed that he did so) twice and thrice?" he answered in the affirmative.

411- It is narrated on the authority of Ibn Abbas that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" having offered ablution handful by handful (of water, once for each part of his body)

412- It is narrated on the authority of Umar (Ibn Al-Khattab) that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Tabuk, having offered ablution (in which he washed each part of his body) once.

[46] Offering Ablution (And Washing Each Part Of The Body) Thrice

413- It is narrated on the authority of Shaqiq Ibn Salamah: I saw both Uthman and Ali having offered ablution (in which they washed each part of their bodies) thrice. They told that this was the same ablution offered by the Messenger of Allah "Allah's blessing and peace be upon him".

(...) The same is narrated on the authority of Abd Ar-Rahman Ibn Thabit Ibn Thawban, through another chain of transmitters.

414- It is narrated on the authority of Ibn Umar that he offered ablution (in which he washed each part of his body the ablution should reach) thrice;

408 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ قَارِظِ بْنِ شَيْبَةَ، عَنْ أَبِي غَطَفَانَ الْمُرِّيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«اسْتَنْثِرُوا مَرَّتَيْنِ بَالِغَتَيْنِ أَوْ ثَلاَثاً»**.

409 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، وَدَاوُدُ بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ»**.

45 ـ بابُ ما جَاءَ في الوُضُوءِ مَرَّةً مَرَّةً

410 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ النَّخَعِيُّ، عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةَ الثُّمَالِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ، قُلْتُ لَهُ: حُدِّثْتَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً؟ قَالَ: نَعَمْ. قُلْتُ: وَمَرَّتَيْنِ مَرَّتَيْنِ وَثَلاَثاً ثَلاَثاً؟ قَالَ: نَعَمْ.

411 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ غَرْفَةً غَرْفَةً.

412 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ. أَنْبَأَنَا الضَّحَّاكُ بْنُ شُرَحْبِيلَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ تَوَضَّأَ وَاحِدَةً وَاحِدَةً.

46 ـ بابُ الوُضُوءِ ثَلاثاً ثَلاثاً

413 ـ **حدّثنا** مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ الدِّمَشْقِيُّ، عَنِ ابْنِ ثَوْبَانَ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: رَأَيْتُ عُثْمَانَ وَعَلِيًّا يَتَوَضَّآنِ ثَلاَثاً ثَلاَثاً، وَيَقُولاَنِ: هٰكَذَا كَانَ وُضُوءُ رَسُولِ اللَّهِ ﷺ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَاهُ أَبُو حَاتِمٍ. حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ. فَذَكَرَ نَحْوَهُ.

414 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ تَوَضَّأَ ثَلاَثاً

and he informed the Messenger of Allah "Allah's blessing and peace be upon him" of that (and he admitted it).

415- It is narrated on the authority of both A'ishah and Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" offered ablution (in which he washed and wiped each part of his body) thrice.

416- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution (in which he washed each part of his body the ablution should reach) thrice, and wiped his head only once.

417- It is narrated on the authority of Abu Malik Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution by way of (washing each part of his body) thrice.

418- It is narrated on the authority of Ar-Rubai Bint Mu'awwidh Ibn Afra' that the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution by way of (washing each part of his body) thrice.

[47] Offering Ablution (With Washing Each Part Of The Body) Once, Twice, Or Thrice

419- It is narrated on the authority of Ibn Umar: The Prophet "Allah's blessing and peace be upon him" offered ablution (in which he washed each part of his body) once, and then he said: "This is the ablution of him, from whom Allah never accepts prayer without it." Then, he offered ablution (in which he washed each part of his body) twice and said: "This ablution is commendable (in the Sight of Allah)." Then, he offered ablution (in which he washed each part of his body) thrice and said: "This is the most perfect (way of) ablution: it is the ablution of me as well as of Abraham, Allah's Bosom Friend. Whoever offers ablution as such and then says after he finishes: "There is no god (to be worshipped) but Allah; and Muhammad is His servant and Messenger", the eight gates of the Garden will be opened to him, to enter into it from whichever gate of them he likes."

420- It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" asked for water therewith he offered ablution (in which he washed each part of his body) once and then he said: "This is the minimum limit of ablution (without which it becomes invalid)" or: "This is the ablution of him, from whom Allah never accepts prayer unless he performs it." Then, he offered ablution (in which he washed each part of his body) twice and said: "This is the ablution of him, who will be given a double reward by Allah if he performs it." Then, he offered ablution (in which he washed each part of his

ثَلاَثاً. وَرَفَعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ.

415 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ، عَنْ سَالِمٍ أَبِي الْمُهَاجِرِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ ثَلاَثاً ثَلاَثاً.

416 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ فَائِدٍ، أَبِي الْوَرْقَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ ثَلاَثاً ثَلاَثاً، وَمَسَحَ رَأْسَهُ مَرَّةً.

417 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ ثَلاَثاً ثَلاَثاً.

418 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ ثَلاَثاً ثَلاَثاً.

47 ـ بَابُ مَا جَاءَ فِي الْوُضُوءِ مَرَّةً وَمَرَّتَيْنِ وَثَلاَثاً

419 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنِي مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ. حَدَّثَنِي عَبْدُ الرَّحِيمِ بْنُ زَيْدٍ الْعَمِّيُّ، عَنْ أَبِيهِ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنِ ابْنِ عُمَرَ قَالَ: تَوَضَّأَ رَسُولُ اللَّهِ ﷺ وَاحِدَةً وَاحِدَةً. فَقَالَ: «**هٰذَا وُضُوءُ مَنْ لاَ يَقْبَلُ اللَّهُ مِنْهُ صَلاَةً إِلاَّ بِهِ**» ثُمَّ تَوَضَّأَ ثِنْتَيْنِ ثِنْتَيْنِ. فَقَالَ: «**هٰذَا وُضُوءُ الْقَدْرِ مِنَ الْوُضُوءِ**». وَتَوَضَّأَ ثَلاَثاً. وَقَالَ: «**هٰذَا أَسْبَغُ الْوُضُوءِ. وَهُوَ وُضُوئِي وَوُضُوءُ خَلِيلِ اللَّهِ إِبْرَاهِيمَ. وَمَنْ تَوَضَّأَ هٰكَذَا ثُمَّ قَالَ عِنْدَ فَرَاغِهِ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، فُتِحَ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ**».

420 ـ **حدّثنا** جَعْفَرُ بْنُ مُسَافِرٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ قَعْنَبٍ، أَبُو بِشْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَرَادَةَ الشَّيْبَانِيُّ، عَنْ زَيْدِ بْنِ الْحَوَارِيِّ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا بِمَاءٍ فَتَوَضَّأَ مَرَّةً مَرَّةً. فَقَالَ: «**هٰذَا وَظِيفَةُ الْوُضُوءِ**» أَوْ قَالَ: «**وُضُوءُ مَنْ لَمْ يَتَوَضَّأْهُ لَمْ يَقْبَلِ اللَّهُ لَهُ صَلاَةً**»

body) thrice and said: "This is the ablution of me, as well as of the Messengers (who had been sent) before me."

[48] Moderation Is Required; And Exceeding The Due Limits (of water) Is Hateful In Ablution

421- It is narrated on the authority of Ubai Ibn Ka'b: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, (using water when one offers) ablution has an Evil One called "Walhan" (the Wandering One, who arouses doubts in the heart of such as performs ablution, leading him to use water excessively); so, beware of the (evil) suggestion (which one receives from Satan) pertaining to the water." (I.e. that which gets one consume water lavishly, whether in ablution or in washing his private parts, or get him fall in doubt as to the purity of water, particularly when there is no sign indicative of filthiness.)

422- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather: Once, a desert dweller came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him about the ablution, thereupon the Prophet "Allah's blessing and peace be upon him" showed him (that it was be to wash each part of the body the ablution should reach) thrice (barring wiping the head and washing the feet), and then he said: "This is the (maximum limit beyond which none should go in) ablution; and whoever does more than that, has, indeed, mistreated (the etiquette of Islamic law), or transgressed the due bounds (of using water), or even wronged (himself)."

423- It is narrated on the authority of Ibn Abbas: Once, I spent the night in the house of Maimunah, my maternal aunt (and when it was midnight) The Messenger of Allah "Allah's blessing and peace be upon him" got up (to offer the supererogatory prayer) and performed ablution from a water-skin in which he did not use a great quantity (of water); and then I got up and did the same.

424- It is narrated on the authority of Ibn Umar: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a man offering ablution, thereupon he said to him: "Do not use water lavishly! Do not spend water excessively!"

425- It is narrated on the authority of Abdullah Ibn Amr: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon Sa'd while he was offering ablution, thereupon he said: "What is this extravagance (of spending water)?" he said: "Is there, in ablution,

ثُمَّ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ ثُمَّ قَالَ: «**هٰذَا وُضُوءُ مَنْ تَوَضَّأَهُ أَعْطَاهُ اللَّهُ كِفْلَيْنِ مِنَ الأَجْرِ**» ثُمَّ تَوَضَّأَ ثَلاثاً ثَلاثاً. فَقَالَ: «**هٰذَا وُضُوئِي وَوُضُوءُ الْمُرْسَلِينَ مِنْ قَبْلِي**».

48 ـ بابُ ما جَاءَ في القَصْدِ في الوُضُوءِ وكَرَاهِيَةِ التَّعَدّي فيه

421 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا خَارِجَةُ بْنُ مُصْعَبٍ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ عُتَيِّ بْنِ ضَمْرَةَ السَّعْدِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ لِلْوُضُوءِ شَيْطَاناً يُقَالُ لَهُ وَلَهَانُ. فَاتَّقُوا وَسْوَاسَ الْمَاءِ**».

422 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا خَالِي يَعْلَى، عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ الْوُضُوءِ. فَأَرَاهُ ثَلاثاً ثَلاثاً. ثُمَّ قَالَ: «**هٰذَا الْوُضُوءُ. فَمَنْ زَادَ عَلَى هٰذَا، فَقَدْ أَسَاءَ أَوْ تَعَدَّى أَوْ ظَلَمَ**».

423 ـ **حدّثنا** أَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ. حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ كُرَيْباً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ. فَقَامَ النَّبِيُّ ﷺ فَتَوَضَّأَ مِنْ شَنَّةٍ وُضُوءاً. يُقَلِّلُهُ. فَقُمْتُ فَصَنَعْتُ كَمَا صَنَعَ.

424 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ، عَنْ مُحَمَّدِ بْنِ الْفَضْلِ، عَنْ أَبِيهِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ رَجُلاً يَتَوَضَّأُ فَقَالَ: «**لاَ تُسْرِفْ. لاَ تُسْرِفْ**».

425 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا قُتَيْبَةُ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ حُيَيِّ بْنِ عَبْدِ اللَّهِ الْمَعَافِرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِسَعْدٍ، وَهُوَ يَتَوَضَّأُ. فَقَالَ: «**مَا هٰذَا السَّرَفُ؟**» فَقَالَ: أَفِي الْوُضُوءِ إِسْرَافٌ؟ قَالَ: «**نَعَمْ. وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ**».

profligacy (which one should avoid)?" he said: "Yes even though you are standing on (and offering ablution from) a flowing river."

[49] Performing Ablution Perfectly

426- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us to offer ablution perfectly.

427- It is narrated on the authority of Abu Sa'id Al-Khudri: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not guide you to that, with which Allah plots out sins from you, and increases you in good deeds?" they said: "Yes O Messenger of Allah." He said: "It is to offer ablution perfectly, no matter harmful (the water might be particularly when it is severe cold); to take more steps towards the mosques (when one's house is far from the mosque to offer obligatory prayers in congregation); and to wait the (coming) prayer after (offering the current) prayer."

428- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The deeds) that plot out sins are to offer ablution perfectly no matter harmful this might be, to have one's feet seek in steps towards the mosques (to perform obligatory prayers in congregation), and to expect the (coming) prayer after (offering the current) prayer (either by sitting in the mosque in expectation for it, or by having one's heart and soul attached to it)."

[50] Rubbing (The Hair Of) The Beard (By Getting The Hair Come In Between Fingers While Washing)

429- It is narrated on the authority of Ammar Ibn Yasir that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having rubbed (the hair of) his beard (with his fingers).

430- It is narrated on the authority of Uthman Ibn Affan that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he rubbed (the hair of) his beard (by getting the hair come in between his fingers).

431- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, he would rub (the hair of) his beard and make spaces between his fingers twice (so that the hair would come in between them).

432- It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered

49 ـ بابُ ما جَاءَ في إِسْبَاغِ الوُضُوءِ

426 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا مُوسَى بْنُ سَالِمٍ، أَبُو جَهْضَمٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِإِسْبَاغِ الْوُضُوءِ.

427 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: «**أَلاَ أَدُلُّكُمْ عَلَى مَا يُكَفِّرُ اللَّهُ بِهِ الْخَطَايَا وَيَزِيدُ بِهِ فِي الْحَسَنَاتِ؟**» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ قَالَ: «**إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلاَةِ بَعْدَ الصَّلاَةِ**».

428 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا سُفْيَانُ بْنُ حَمْزَةَ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**كَفَّارَاتُ الْخَطَايَا إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَإِعْمَالُ الأَقْدَامِ إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلاَةِ بَعْدَ الصَّلاَةِ**».

50 ـ بابُ ما جَاءَ في تَخْلِيلِ اللِّحْيَةِ

429 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْكَرِيمِ أَبِي أُمَيَّةَ، عَنْ حَسَّانَ بْنِ بِلاَلٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ. ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ حَسَّانَ بْنِ بِلاَلٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُخَلِّلُ لِحْيَتَهُ.

430 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي خَالِدٍ الْقَزْوِينِيُّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ إِسْرَائِيلَ، عَنْ عَامِرِ بْنِ شَقِيقٍ الأَسَدِيِّ، عَنْ أَبِي وَائِلٍ، عَنْ عُثْمَانَ: أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَخَلَّلَ لِحْيَتَهُ.

431 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَفْصِ بْنِ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ. حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، أَبُو النَّضْرِ، صَاحِبُ الْبَصْرِيِّ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا تَوَضَّأَ خَلَّلَ لِحْيَتَهُ وَفَرَّجَ أَصَابِعَهُ مَرَّتَيْنِ.

432 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ قَيْسٍ. حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا تَوَضَّأَ عَرَكَ عَارِضَيْهِ بَعْضَ الْعَرْكِ، ثُمَّ شَبَكَ لِحْيَتَهُ بِأَصَابِعِهِ مِنْ تَحْتِهَا.

ablution, he would gently rub his cheeks, by interlacing (the hair of) his beard with his fingers from underneath them.

433- It is narrated on the authority of Abu Ayyub Al-Ansari that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution and rubbed (the hair of) his beard (by getting the hair come in between his fingers).

[51] Passing The Wet Hands Over The Head (In Ablution)

434- It is narrated on the authority of Amr Ibn Yahya from his father that he asked Abdullah Ibn Zaid, the grandfather of Amr Ibn Yahya: "Can you show me how Allah's Apostle "Allah's blessing and peace be upon him" used to perform ablution?" Abdullah Ibn Zaid replied: "Well." He asked for water. He poured it over his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by snuffing water into the nostrils and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head just once from its front to its back, up to the nape of the neck, and then returned with them to the front again from where he had started. Then, he washed his feet (up to the ankles).

435- It is narrated on the authority of Uthman Ibn Affan that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution, in which he passed his wet hands over his head once.

436- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" passed his wet hands over his head once (while he was offering ablution).

437- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution, in which he passed his wet hands over his head once.

438- It is narrated on the authority of Ar-Rubai Bint Mu'awwidh Ibn Afra' that she said: The Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he passed his wet hands over his head twice (i.e. in the first time, he passed his wet hands from the front of the head to the back up to the nape, and in the other he returned with his hands from the back to the front, from where he started)

433 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ الْكِلاَبِيُّ. حَدَّثَنَا وَاصِلُ بْنُ السَّائِبِ الرَّقَاشِيُّ، عَنْ أَبِي سَوْرَةَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَخَلَّلَ لِحْيَتَهُ.

51 ـ بابُ ما جَاءَ في مَسْحِ الرَّأْسِ

434 ـ **حدّثنا** الرَّبِيعُ بْنُ سُلَيْمَانَ، وَحَرْمَلَةُ بْنُ يَحْيَىٰ. قَالاَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ. قَالَ: أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ، وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَىٰ: هَلْ تَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ؟ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ: نَعَمْ. فَدَعَا بِوَضُوءٍ. فَأَفْرَغَ عَلَى يَدَيْهِ. فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ ثَلاَثاً. ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثاً. ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ. ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ. بَدَأَ بِمُقَدَّمِ رَأْسِهِ. ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ. ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ. ثُمَّ غَسَلَ رِجْلَيْهِ.

435 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَمَسَحَ رَأْسَهُ مَرَّةً.

436 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، عَنْ عَلِيٍّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ رَأْسَهُ مَرَّةً.

437 ـ **حدّثنا** مُحَمَّدُ بْنُ الْحَارِثِ الْمِصْرِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ رَاشِدٍ الْبَصْرِيُّ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَمَسَحَ رَأْسَهُ مَرَّةً.

438 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ؛ قَالَتْ: تَوَضَّأَ رَسُولُ اللَّهِ ﷺ فَمَسَحَ رَأْسَهُ مَرَّتَيْنِ.

[52] Wiping The Ears

439- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" wiped his ears by getting his index fingers into them, and cross his thumbs to the back of his ears, and wiped both their backs and insides.

440- It is narrated on the authority of Ar-Rubai that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he wiped both the backs and insides of his ears.

441- It is narrated on the authority of Ar-Rubai Bint Mu'awwidh Ibn Afra' that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he got his fingers into the holes of his ears (and rubbed them).

442- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he passed his wet hands over his head, and then wiped both the backs and insides of his ears.

[53] The Ears Are A Part Of The Head

443- It is narrated on the authority of Abdullah Ibn Zaid: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The ears are a part of the head (and should be wiped with the same handful of water with which the head is wiped)."

444- It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The ears are a part of the head." He used to pass his wet hands over the head once, and also wipe both sides of the eyes facing the nose.

445- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The ears are a part of the head."

[54] Rubbing In Between The Fingers

446- It is narrated on the authority of Al-Mustawrid Ibn Shaddad that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution, in which he rubbed in between his toes with his little finger.

(...) The same is narrated on the authority of Ibn Lahi'ah, through another chain of transmitters.

52 ـ بابُ ما جَاءَ في مَسْحِ الأُذُنَيْنِ

439 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ عَجْلاَنَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ أُذُنَيْهِ، دَاخِلَهُمَا بِالسَّبَّابَتَيْنِ، وَخَالَفَ إِبْهَامَيْهِ إِلَى ظَاهِرِ أُذُنَيْهِ. فَمَسَحَ ظَاهِرَهُمَا وَبَاطِنَهُمَا.

440 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ؛ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَمَسَحَ ظَاهِرَ أُذُنَيْهِ وَبَاطِنَهُمَا.

441 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ؛ قَالَتْ: تَوَضَّأَ النَّبِيُّ ﷺ فَأَدْخَلَ إِصْبَعَيْهِ فِي جُحْرَيْ أُذُنَيْهِ.

442 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ. حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَيْسَرَةَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِب ؛ بِأَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ، ظَاهِرَهُمَا وَبَاطِنَهُمَا.

53 ـ بابُ الأُذُنَانِ مِنَ الرَّأْسِ

443 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ زَيْدٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الأُذُنَانِ مِنَ الرَّأْسِ**».

444 ـ **حدّثنا** مُحَمَّدُ بْنُ زِيَادٍ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سِنَانِ بْنِ رَبِيعَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الأُذُنَانِ مِنَ الرَّأْسِ**» وَكَانَ يَمْسَحُ رَأْسَهُ مَرَّةً. وَكَانَ يَمْسَحُ الْمَأْقَيْنِ.

445 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عَمْرُو بْنُ الْحُصَيْنِ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُلاَثَةَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الأُذُنَانِ مِنَ الرَّأْسِ**».

54 ـ بابُ تَخْلِيلِ الأَصَابِعِ

446 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ حِمْيَرَ، عَنِ ابْنِ لَهِيعَةَ. حَدَّثَنِي يَزِيدُ بْنُ عَمْرٍو الْمَعَافِرِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَخَلَّلَ أَصَابِعَ رِجْلَيْهِ بِخِنْصِرِهِ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى الْحُلْوَانِيُّ. حَدَّثَنَا قُتَيْبَةُ. حَدَّثَنَا ابْنُ لَهِيعَةَ. فَذَكَرَ نَحْوَهُ.

447- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you stand for the prayer, offer ablution perfectly, and make water reach in between both fingers and toes."

448- It is narrated on the authority of Asim Ibn Laqit Ibn Sabrah from his father: Allah's Apostle "Allah's blessing and peace be upon him" said: "Offer ablution perfectly, and rub (with water) in between the fingers."

449- It is narrated on the authority of Ubaidullah Ibn Abu Rafi from his father that whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, he would move his seal (so that he would let the water reach the area underneath it).

[55] Washing The Heels

450- It is narrated on the authority of Abdullah Ibn Amr that once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a people offering ablution, with their heels seeming (to have received no water), thereupon he said: "Woe to the heels from the fire (of Hell)! Make perfect the ablution!"

451- It is narrated on the authority of Hisham Ibn Urwah from his father from A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to the heels (which the water of ablution does not reach) from the fire (of Hell)!"

452- It is narrated on the authority of Abu Salamah: Once, A'ishah saw Abd Ar-Rahman (Ibn Abu Bakr) offering ablution, thereupon she said to him: "Make perfect the ablution (by getting the water reach your heels), for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Woe to the heels (which the water of ablution does not reach) from the fire (of Hell)!"

453- It is narrated on the authority of Abu Hurairah that the Prophet "Allah's blessing and peace be upon him" said: "Woe to the heels (which receive no water during ablution) from the fire (of Hell)!"

454- It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard the Prophet "Allah's blessing and peace be upon him" having said: "Woe to the heels (which receive no water during ablution) from the fire (of Hell)!"

455- It is narrated on the authority of Khalid Ibn Al-Walid, Yazid Ibn Abu Sufyan, Sharhabil Ibn Hasanah and Amr Ibn Al-As, all of those heard the Messenger of Allah "Allah's blessing and peace be upon him" having

447 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ. حَدَّثَنَا سَعْدُ بْنُ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنِ ابْنِ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ صَالِحٍ، مَوْلَى التَّوْأَمَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا قُمْتَ إِلَى الصَّلاَةِ فَأَسْبِغِ الْوُضُوءَ وَاجْعَلِ الْمَاءَ بَيْنَ أَصَابِعِ يَدَيْكَ وَرِجْلَيْكَ»**.

448 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبِرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الأَصَابِعِ»**.

449 ـ **حدّثنا** عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الرَّقَاشِيُّ. حَدَّثَنِي مَعْمَرُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ. حَدَّثَنَا أَبِي، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا تَوَضَّأَ حَرَّكَ خَاتَمَهُ.

55 ـ بَابُ غَسْلِ الْعَرَاقِيبِ

450 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ قَوْماً يَتَوَضَّؤُونَ، وَأَعْقَابُهُمْ تَلُوحُ. فَقَالَ: **«وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ. أَسْبِغُوا الْوُضُوءَ»**.

451 ـ **قال** الْقَطَّانُ: حَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا عَبْدُ الْمُؤْمِنِ بْنُ عَلِيٍّ. حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ»**.

452 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنِ ابْنِ عَجْلاَنَ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَأَبُو خَالِدٍ الأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ قَالَ: رَأَتْ عَائِشَةُ عَبْدَ الرَّحْمٰنِ وَهُوَ يَتَوَضَّأُ. فَقَالَتْ: أَسْبِغِ الْوُضُوءَ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ»**.

453 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ»**.

454 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الأَحْوَصُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي كُرَيْبٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ»**.

455 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ، وَعُثْمَانُ بْنُ إِسْمَاعِيلَ الدِّمَشْقِيَّانِ. قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا شَيْبَةُ بْنُ الأَحْنَفِ، عَنْ أَبِي سَلاَّمٍ الأَسْوَدِ، عَنْ أَبِي صَالِحٍ الأَشْعَرِيِّ. حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الأَشْعَرِيُّ، عَنْ خَالِدِ بْنِ الْوَلِيدِ، وَيَزِيدَ بْنِ أَبِي سُفْيَانَ، وَشُرَحْبِيلَ بْنِ حَسَنَةَ، وَعَمْرِو بْنِ الْعَاصِ كُلُّ هٰؤُلاَءِ سَمِعُوا مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«أَتِمُّوا الْوُضُوءَ. وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ»**.

said: "Make perfect the ablution: woe to the heels (which receive no water during ablution) from the fire (of Hell)!"

[56] Washing The Feet

456- It is narrated on the authority of Abu Hayyah: Once, Ali offered ablution, in which he washed his feet up to the ankles and then he said: "I wanted to show you the (way of) ablution offered by your Prophet "Allah's blessing and peace be upon him"."

457- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he washed his feet (up to the ankles) thrice (for each).

458- It is narrated on the authority of Ar-Rubai that she said: Ibn Abbas came to me, and asked me about the narration, i.e. the narration in which she told that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he washed his feet (up to the ankles). (When she affirmed the narration) Ibn Abbas said: "No doubt, the people do not accept but the washing (of the feet in ablution, in imitation of the conduct of the Messenger of Allah "Allah's blessing and peace be upon him"), even though I do not find in Allah's Book but the wiping (of them with one's wet hands)."

Comment: (This is in reference to Allah's saying: "O You who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles." (Al-Ma'idah 6))

[57] Offering Ablution In Accordance With What Allah Commands

459- It is narrated on the authority of Uthman Ibn Affan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who makes perfect the ablution in accordance with what Allah commands, then, the (five obligatory) written prayers act as expiations for (the sins committed in the intervals) between them." (This refers to the fundamental principles of ablution mentioned by Allah: Al-Ma'idah 6)

460- It is narrated on the authority of Rifa'ah Ibn Rafi' that he was sitting with the Prophet "Allah's blessing and peace be upon him" when he said: "No prayer of anyone will be regarded as (valid and) complete unless he makes perfect the ablution in accordance with what Allah Almighty commands: he should wash his face and hands (and arms) up to the elbows; and rub (with water) his head and (wash) his feet up to the ankles."

56 ـ بابُ ما جَاءَ في غَسْلِ القَدَمَيْنِ

456 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ فَغَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ ثُمَّ قَالَ: أَرَدْتُ أَنْ أُرِيَكُمْ طُهُورَ نَبِيِّكُمْ ﷺ.

457 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَيْسَرَةَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَغَسَلَ رِجْلَيْهِ ثَلاَثاً ثَلاَثاً.

458 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ قَالَتْ: أَتَانِي ابْنُ عَبَّاسٍ فَسَأَلَنِي عَنْ هٰذَا الْحَدِيثِ. تَعْنِي حَدِيثَهَا الَّذِي ذَكَرَتْ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَغَسَلَ رِجْلَيْهِ. فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ النَّاسَ أَبَوْا إِلاَّ الْغَسْلَ. وَلاَ أَجِدُ فِي كِتَابِ اللَّهِ إِلاَّ الْمَسْحَ.

57 ـ بابُ ما جَاءَ في الوُضُوءِ على ما أَمَرَ الله تَعَالَى

459 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، أَبِي صَخْرَةَ قَالَ: سَمِعْتُ حُمْرَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي الْمَسْجِدِ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ، فَالصَّلاَةُ الْمَكْتُوبَاتُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ»**.

460 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا حَجَّاجٌ. حَدَّثَنَا هَمَّامٌ. حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ. حَدَّثَنِي عَلِيُّ بْنُ يَحْيَىٰ بْنِ خَلاَّدٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ أَنَّهُ كَانَ جَالِساً عِنْدَ النَّبِيِّ ﷺ فَقَالَ: **«إِنَّهَا لاَ تَتِمُّ صَلاَةٌ لِأَحَدٍ حَتَّى يُسْبِغَ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ تَعَالَى. يَغْسِلُ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ، وَيَمْسَحُ بِرَأْسِهِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ»**.

[58] Sprinkling Water Over One's Privates After Performing Ablution

461- It is narrated on the authority of Al-Hakam Ibn Sufyan Ath-Thaqafi that he saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution and then took a handful of water which he sprinkled over his private parts (to avert suspicions, and instruct the people).

462- It is narrated on the authority of Usamah Ibn Zaid Ibn Harithah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel instructed me (how to offer) ablution, and commanded me to sprinkle (water over my privates from) underneath my garment to remove whatever (drops of) urine might come out after offering ablution."

(...) The same is narrated on the authority of Ibn Lahi'ah through different chains of transmitters.

463- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "When you offer ablution, sprinkle (water over your private parts to avert suspicions of urine)."

464- It is narrated on the authority of Jabir that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, and then sprinkled water over his private parts.

[59] Using The Towel (To Make Dry The Body) After Offering Ablution Or Taking Bath

465- It is narrated on the authority of Umm Hani Bint Abu Talib that when it was the year of the conquest (of Mecca), the Messenger of Allah "Allah's blessing and peace be upon him" stood to take bath, and Fatimah (his daughter) screened him (with the garment); and (when he finished) he took his garment, with which he wrapped himself (as one would do with a towel to make dry his body).

466- It is narrated on the authority of Qais Ibn Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us and we placed water for him; and he took bath. Then, we brought a yellowish quilt to him, therewith he wrapped himself: as if I am looking at the effects of the yellowish dye on the folds of his abdomen.

467- It is narrated on the authority of Ibn Abbas who related from Maimunah, his maternal aunt that she said: I brought a towel to the Messenger of Allah "Allah's blessing and peace be upon him" when he took bath (to get clean) from ceremonial impurity; but he returned it, and started wiping water off (his body).

58 ـ بابُ ما جَاءَ في النَّضح بَعْدَ الوُضُوءِ

461 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ قَالَ: قَالَ مَنْصُورٌ. حَدَّثَنَا مُجَاهِدٌ. عَنِ الْحَكَمِ بْنِ سُفْيَانَ الثَّقَفِيِّ؛ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ تَوَضَّأَ ثُمَّ أَخَذَ كَفًّا مِنْ مَاءٍ فَنَضَحَ بِهِ فَرْجَهُ.

462 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ. حَدَّثَنَا حَسَّانُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ عَقِيلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ؛ قَالَ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ أَبِيهِ زَيْدِ بْنِ حَارِثَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«عَلَّمَنِي جِبْرَائِيلُ الْوُضُوءَ. وَأَمَرَنِي أَنْ أَنْضَحَ تَحْتَ ثَوْبِي، لِمَا يَخْرُجُ مِنَ الْبَوْلِ بَعْدَ الْوُضُوءِ»**.

قالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ. ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ التِّنِّيسِيُّ. حَدَّثَنَا ابْنُ لَهِيعَةَ. فَذَكَرَ نَحْوَهُ.

463 ـ **حدّثنا** الْحُسَيْنُ بْنُ سَلَمَةَ الْيُحْمِ اليحمدي دِيُّ. حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ. حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْهَاشِمِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا تَوَضَّأْتَ فَانْتَضِحْ»**.

464 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ. حَدَّثَنَا قَيْسٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: تَوَضَّأَ رَسُولُ اللَّهِ ﷺ فَنَضَحَ فَرْجَهُ.

59 ـ بابُ المِنْدِيلِ بَعْدَ الوُضُوءِ وبَعْدَ الغُسْلِ

465 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ؛ أَنَّ أَبَا مُرَّةَ، مَوْلَى عَقِيلٍ، حَدَّثَهُ أَنَّ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ حَدَّثَتْهُ أَنَّهُ لَمَّا كَانَ عَامُ الْفَتْحِ، قَامَ رَسُولُ اللَّهِ ﷺ إِلَى غُسْلِهِ. فَسَتَرَتْ عَلَيْهِ فَاطِمَةُ، ثُمَّ أَخَذَ ثَوْبَهُ فَالْتَحَفَ بِهِ.

466 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا ابْنُ أَبِي لَيْلَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدِ بْنِ زُرَارَةَ، عَنْ مُحَمَّدِ بْنِ شُرَحْبِيلَ، عَنْ قَيْسِ بْنِ سَعْدٍ؛ قَالَ: أَتَانَا النَّبِيُّ ﷺ فَوَضَعْنَا لَهُ مَاءً فَاغْتَسَلَ. ثُمَّ أَتَيْنَاهُ بِمِلْحَفَةٍ وَرْسِيَّةٍ فَاشْتَمَلَ بِهَا. فَكَأَنِّي أَنْظُرُ إِلَى أَثَرِ الْوَرْسِ عَلَى عُكَنِهِ.

467 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ. حَدَّثَنَا ابْنُ عَبَّاسٍ، عَنْ خَالَتِهِ مَيْمُونَةَ؛ قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِثَوْبٍ، حِينَ اغْتَسَلَ مِنَ الْجَنَابَةِ. فَرَدَّهُ وَجَعَلَ يَنْفُضُ الْمَاءَ.

468- It is narrated on the authority of Salman Al-Farisi that once the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution (and when he finished) he turned a woolen cloak he had over him, with which he wiped his face.

[60] What Is Said After Offering Ablution

469- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever offers ablution to the best, and then says thrice: "I testify that there is no god (to be worshipped) but Allah, with Whom there is no partner; and I testify that Muhammad is His servant and Messenger", the eight gates of the Garden will be opened to him, in order to enter from whichever of them he likes."

(...) The same is narrated on the authority of Abu Nu'aim, through another chain of transmitters.

470- It is narrated on the authority of Umar Ibn Al-Khattab: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Muslim, who offers ablution to the best and then says: "I testify that there is no god (to be worshipped) but Allah, with Whom there is no partner; and I testify that Muhammad is His servant and Messenger" but that the eight gates of the Garden will be opened to him, in order to enter from whichever of them he likes."

[61] Offering Ablution With (Water In A Container Of) Copper

471- It is narrated on the authority of Abdullah Ibn Zaid, one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came to us, and we brought out to him water in a pot made of copper, with which he offered ablution.

472- It is narrated on the authority of Zainab Bint Jahsh that she had a tub made of copper; and she said: "I used to comb the (hair of the) head of the Messenger of Allah "Allah's blessing and peace be upon him" in it."

473- It is narrated on the authority of Abu Hurairah that the Prophet "Allah's blessing and peace be upon him" offered ablution in a pot (made of stone or copper).

[62] Offering Ablution (After Getting Up) From Sleep

474- It is narrated on the authority of A'ishah that she said: "(Sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" slept (so much) until he snored, and then when he got up, he offered

468 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ، وَأَحْمَدُ بْنُ الأَزْهَرِ قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَزِيدُ بْنُ السِّمْطِ. حَدَّثَنَا الْوَضِينُ بْنُ عَطَاءٍ، عَنْ مَحْفُوظِ بْنِ عَلْقَمَةَ، عَنْ سَلْمَانَ الْفَارِسِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ، فَقَلَبَ جُبَّةَ صُوفٍ كَانَتْ عَلَيْهِ، فَمَسَحَ بِهَا وَجْهَهُ.

60 ـ بابُ ما يُقَالُ بَعْدَ الوُضُوءِ

469 ـ **حدّثنا** مُوسَى بْنُ عَبْدِ الرَّحْمَنِ. حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، وَزَيْدُ بْنُ الْحُبَابِ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا أَبُو نُعَيْمٍ. قَالُوا: حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللَّهِ بْنِ وَهْبٍ، أَبُو سُلَيْمَانَ النَّخَعِيُّ. قَالَ: حَدَّثَنِي زَيْدٌ الْعَمِّيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ، ثَلاَثَ مَرَّاتٍ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ فُتِحَ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ. مِنْ أَيِّهَا شَاءَ دَخَلَ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ الْقَطَّانُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ. حَدَّثَنَا أَبُو نُعَيْمٍ بِنَحْوِهِ.

470 ـ **حدّثنا** عَلْقَمَةُ بْنُ عَمْرٍو الدَّارِمِيُّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ الْبَجَلِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ. ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، إِلاَّ فُتِحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ**».

61 ـ بابُ الوُضُوءِ بالصُّفْرِ

471 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمَاجَشُونِ. حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، صَاحِبِ النَّبِيِّ ﷺ؛ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فَأَخْرَجْنَا لَهُ مَاءً فِي تَوْرٍ مِنْ صُفْرٍ، فَتَوَضَّأَ بِهِ.

472 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَحْشٍ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ؛ أَنَّهُ كَانَ لَهَا مِخْضَبٌ مِنْ صُفْرٍ. قَالَتْ: كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللَّهِ ﷺ فِيهِ.

473 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ إِبْرَاهِيمَ بْنِ جَرِيرٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فِي تَوْرٍ.

62 ـ بابُ الوُضُوءِ مِنَ النَّوْمِ

474 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَنَامُ حَتَّى يَنْفُخَ. ثُمَّ يَقُومُ فَيُصَلِّي، وَلاَ يَتَوَضَّأُ.

prayer without offering ablution." Waki said: "She means during his prostration (in the prayer)."

Comment: (This state is particular to the Prophet, whose eyes would sleep, even though his heart would never sleep; and in this case, the comment of Waki' is of no point here. The state of the Messenger of Allah "Allah's blessing and peace be upon him" should not be compared with the state of other men, who should offer ablution if they sleep; because both their eyes and hearts sleep with them)

475- It is narrated on the authority of Abdullah that once the Messenger of Allah "Allah's blessing and peace be upon him" slept (so much) until he snored; and then when he got up, he offered prayer (without ablution).

476- It is narrated on the authority of Ibn Abbas that he said: "Such sleep of his (as from which he never offered ablution) was while he was sitting." He refers to the Prophet "Allah's blessing and peace be upon him".

477- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The eye (during wakefulness) acts as a strap with which the anus is tied up: so, if one sleeps (and thus this tie becomes of no effect), one should then offer ablution (when he gets up and intends to perform prayer)."

478- It is narrated on the authority of Safwan Ibn Assal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us not to take off our footwears (whenever we liked to offer ablution provided that they were worn after offering ablution) for three days unless it would be because of the state of ceremonial impurity (resulting from sexual intercourse or nocturnal wet dream); but (we might not take them off) because of excrement, or of urination, or of sleep.

[63] Offering Ablution Because Of Touching The Penis

479- It is narrated on the authority of Busrah Bint Safwan: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you touches his penis, let him then offer ablution (if he intends to perform prayer)."

480- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you touches his penis, offering ablution becomes binding upon him (if he intends to perform prayer)."

481- It is narrated on the authority of Umm Habibah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him".

قَالَ الطَّنَافِسِيُّ: قَالَ وَكِيعٌ: تَعْنِي وَهُوَ سَاجِدٌ.

475 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ حَجَّاجٍ، عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَامَ حَتَّى نَفَخَ. ثُمَّ قَامَ فَصَلَّى.

476 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، عَنِ ابْنِ أَبِي زَائِدَةَ، عَنْ حُرَيْثِ بْنِ أَبِي مَطَرٍ، عَنْ يَحْيَىٰ بْنِ عَبَّادٍ، أَبِي هُبَيْرَةَ الأَنْصَارِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ نَوْمُهُ ذٰلِكَ وَهُوَ جَالِسٌ. يَعْنِي النَّبِيَّ ﷺ.

477 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ، عَنِ الْوَضِينِ بْنِ عَطَاءٍ، عَنْ مَحْفُوظِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَائِذٍ الأَزْدِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الْعَيْنُ وِكَاءُ السَّهِ. فَمَنْ نَامَ فَلْيَتَوَضَّأْ**».

478 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا أَنْ لاَ نَنْزِعَ خِفَافَنَا ثَلاَثَةَ أَيَّامٍ، إِلاَّ مِنْ جَنَابَةٍ. لٰكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ.

63 ـ بَابُ الْوُضُوءِ مِنْ مَسِّ الذَّكَرِ

479 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنْ مَرْوَانَ بْنِ الْحَكَمِ، عَنْ بُسْرَةَ بِنْتِ صَفْوَانَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ فَلْيَتَوَضَّأْ**».

480 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا مَعْنُ بْنُ عِيسَى. ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، جَمِيعاً، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ عُقْبَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ ثَوْبَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ، فَعَلَيْهِ الْوُضُوءُ**».

481 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْمُعَلَّىٰ بْنُ مَنْصُورٍ. ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ الدِّمَشْقِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حَمِيدٍ. حَدَّثَنَا الْعَلاَءُ بْنُ الْحَرِثِ، عَنْ مَكْحُولٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي

having said: "Whoever touches his private parts, let him then offer ablution (if he intends to perform prayer)."

482- It is narrated on the authority of Abu Ayyub that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Whoever touches his private parts, let him offer ablution" (if he intends to perform prayer, particularly if touching the privates is because of removing the traces of urine, which itself necessitates one to offer ablution)."

[64] The Concession Pertaining To That

483- It is narrated on the authority of Qais Ibn Talq Ibn Al-Hanafiyyah from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said, when he was asked about touching the penis: "No ablution is binding (upon you if you touch your penis), since it is a part of your (body)" (provided that touching it is not because of cleaning it from urine, for in this case ablution is obligatory as a result of urination and not of touching the Penis).

484- It is narrated on the authority of Abu Umamah that once, the Messenger of Allah "Allah's blessing and peace be upon him" was asked about touching the penis, thereupon he said: "(There is no harm on you since) it is a piece of your (body)."

[65] Offering Ablution Because Of (Eating) Such (Food) As Is Changed (And Cooked) By The Fire

485- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer ablution (when you intend to perform prayer) because of (eating) such (food) as is changed (and cooked) by the fire." On that Ibn Abbas said: "Should I offer ablution (once again with the cold water) because of (offering ablution with) the fetid water?" Abu Hurairah said: "O son of my brother! When you hear a narration related from the Messenger of Allah "Allah's blessing and peace be upon him", do not make comparisons for it (out of objection to it)!"

486- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer ablution (when you intend to perform prayer) because of (eating) such (food) as is touched (and cooked) by the fire."

487- It is narrated on the authority of Anas Ibn Malik that he used to place his hands on his ears saying: Let them (my ears) be deaf if I did not hear the Messenger of Allah "Allah's blessing and peace be upon him"

سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ**».

482 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ إِسْحَاقَ بْنِ أَبِي فَرْوَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِيِّ، عَنْ أَبِي أَيُّوبَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ**».

64 ـ بابُ الرُّخْصَةِ في ذلك

483 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ؛ قَالَ: سَمِعْتُ قَيْسَ بْنَ طَلْقٍ الْحَنَفِيَّ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، سُئِلَ عَنْ مَسِّ الذَّكَرِ، فَقَالَ: «**لَيْسَ فِيهِ وُضُوءٌ. إِنَّمَا هُوَ مِنْكَ**».

484 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ؛ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ مَسِّ الذَّكَرِ، فَقَالَ: «**إِنَّمَا هُوَ جِذْيَةٌ مِنْكَ**».

65 ـ بابُ الوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ

485 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**تَوَضَّأُوا مِمَّا غَيَّرَتِ النَّارُ**» فَقَالَ ابْنُ عَبَّاسٍ: أَتَوَضَّأُ مِنَ الْحَمِيمِ؟ فَقَالَ لَهُ: يَا ابْنَ أَخِي إِذَا سَمِعْتَ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً، فَلاَ تَضْرِبْ لَهُ الأَمْثَالَ.

486 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَوَضَّأُوا مِمَّا مَسَّتِ النَّارُ**».

487 ـ **حدّثنا** هِشَامُ بْنُ خَالِدٍ الأَزْرَقُ. حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ بْنِ أَبِي مَالِكٍ، عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ يَضَعُ يَدَيْهِ عَلَى أُذُنَيْهِ وَيَقُولُ: صُمَّتَا إِنْ لَمْ أَكُنْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**تَوَضَّأُوا مِمَّا مَسَّتِ النَّارُ**».

having said: "Offer ablution (when you intend to perform prayer) because of (eating) such (food) as is touched (and cooked) by the fire."

[66] The Concession Pertaining To That

488- It is narrated on the authority of Ibn Abbas: Once, the Messenger of Allah "Allah's blessing and peace be upon him" ate a (piece of the) shoulder (of a cooked sheep) and then wiped his hands with a piece of hairy cloth which was beneath him; and then he stood for the prayer, and offered the prayer (without performing ablution once again).

489- It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar ate bread and (cooked) meat and did not offer ablution (once again when they intended to perform the prayer).

490- It is narrated on the authority of Az-Zuhri: Once, I attended the supper (banquet made by) Al-Walid (or Abd Al-Malik); and when the prayer was due I got up to offer ablution, thereupon Ja'far Ibn Amr Ibn Umayyah said: I bear witness that my father testified that once the Messenger of Allah "Allah's blessing and peace be upon him" ate food changed (and cooked) by the fire, and then he offered prayer without performing ablution. Ali Ibn Abdullah Ibn Abbas said: I bear witness that my father (told) the same.

491- It is narrated on the authority of Umm Salamah that she said: Once, a shoulder of (a cooked) sheep was brought to the Messenger of Allah "Allah's blessing and peace be upon him", from which he ate and then offered prayer without touching water (i.e. he did not perform ablution because of his eating food changed and cooked by the fire).

492- It is narrated on the authority of Suwaid Ibn An-Nu'man Al-Ansari that they set out with the Messenger of Allah "Allah's blessing and peace be upon him" to Khaibar until when they were at As-Sahba' (a place near Khaibar) they offered Asr prayer there; and then the Messenger of Allah "Allah's blessing and peace be upon him" ordered that food (of lunch) should be brought; and no food but Sawiq was brought to him. They ate and drank, and then he asked for water with which he rinsed his mouth. Then he stood and led us in the Maghrib prayer (without repeating ablution once again because of food).

493- It is narrated on the authority of Abu Hurairah that once the Messenger of Allah "Allah's blessing and peace be upon him" ate the shoulder of a (cooked) sheep, and then he rinsed his mouth and washed his hands; and then he offered the prayer (without repeating ablution).

66 ـ بابُ الرُّخْصَةِ في ذلك

488 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَكَلَ النَّبِيُّ ﷺ كَتِفاً، ثُمَّ مَسَحَ يَدَيْهِ بِمِسْحٍ كَانَ تَحْتَهُ. ثُمَّ قَامَ إِلَى الصَّلاَةِ. فَصَلَّى.

489 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ. وَعَمْرِو بْنِ دِينَارٍ، وَعَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: أَكَلَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ خُبْزاً وَلَحْماً، وَلَمْ يَتَوَضَّؤُوا.

490 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا الزُّهْرِيُّ قَالَ: حَضَرْتُ عَشَاءَ الْوَلِيدِ أَوْ عَبْدِ الْمَلِكِ. فَلَمَّا حَضَرَتِ الصَّلاَةُ قُمْتُ لِأَتَوَضَّأَ. فَقَالَ جَعْفَرُ بْنُ عَمْرِو بْنِ أُمَيَّةَ: أَشْهَدُ عَلَى أَبِي أَنَّهُ شَهِدَ عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ أَكَلَ طَعَاماً مِمَّا غَيَّرَتِ النَّارُ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

وَقَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: وَأَنَا أَشْهَدُ عَلَى أَبِي بِمِثْلِ ذٰلِكَ.

491 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ. عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِكَتِفِ شَاةٍ. فَأَكَلَ مِنْهُ. وَصَلَّى وَلَمْ يَمَسَّ مَاءً.

492 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ. أَنْبَأَنَا سُوَيْدُ بْنُ النُّعْمَانِ الأَنْصَارِيُّ أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى خَيْبَرَ. حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ صَلَّى الْعَصْرَ. ثُمَّ دَعَا بِأَطْعِمَةٍ، فَلَمْ يُؤْتَ إِلاَّ بِسَوِيقٍ. فَأَكَلُوا وَشَرِبُوا. ثُمَّ دَعَا بِمَاءٍ. فَمَضْمَضَ فَاهُ. ثُمَّ قَامَ فَصَلَّى بِنَا الْمَغْرِبَ.

493 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَتِفَ شَاةٍ. فَمَضْمَضَ وَغَسَلَ يَدَيْهِ وَصَلَّى.

[67] Offering Ablution Because Of (Eating The Cooked) Meat Of Camels

494- It is narrated on the authority of Al-Bara Ibn Azib: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about (the necessity of) offering ablution because of (eating the cooked) meat of camels, thereupon he said: "(It'd better for) you to offer ablution because of (eating) it (once you stand for the prayer)."

Comment: (The command of the Messenger of Allah "Allah's blessing and peace be upon him" here should be understood within the limits of desirability more than within the framework of obligation.)

495- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us to offer ablution because of (eating the cooked) meat of camels, and not to offer ablution because of (eating the cooked) meat of sheep.

496- It is narrated on the authority of Usaid Ibn Hudair: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You do not (need to) offer ablution because of (drinking) the milk of sheep; but (it'd better for) you to offer ablution because of (drinking) the milk of camels."

497- It is narrated on the authority of Ibn Umar: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "(It'd better for) you to offer ablution because of (eating the cooked) meat of camels, and you do not (need to) offer ablution because of (eating the cooked) meat of sheep; (it'd better for) you to offer ablution because of (drinking) the milk of camels, but you do not (need to) offer ablution because of (drinking) the milk of sheep; and further you can offer prayer in the folds of sheep, but (it is better for you) not to offer prayer in the kneeling places of camels around the water."

Comment: (Of course this is not because they are filthy, but it is due to the fact that the camels are more ready to go forth, and this might lead to invalidate the prayer or even divert the attention of the praying people.)

[68] Rinsing The Mouth Because Of Drinking Milk

498- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Rinse your mouths because of (drinking) milk, for it has fat (which might leave its effect in the mouth)."

499- It is narrated on the authority of Umm Salamah, the wife of the Prophet "Allah's blessing and peace be upon him": The Messenger of Allah

67 ـ بابُ ما جَاءَ في الوُضُوءِ مِنْ لُحُومِ الإِبِلِ

494 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَأَبُو مُعَاوِيَةَ قَالاَ: حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْوُضُوءِ مِنْ لُحُومِ الإِبِلِ؟ فَقَالَ: «**تَوَضَّأُوا مِنْهَا**».

495 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا زَائِدَةُ وَإِسْرَائِيلُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَتَوَضَّأَ مِنْ لُحُومِ الإِبِلِ وَلاَ نَتَوَضَّأَ مِنْ لُحُومِ الْغَنَمِ.

496 ـ **حدّثنا** أَبُو إِسْحَاقَ الْهَرَوِيُّ، إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاتِمٍ. حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ حَجَّاجٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، مَوْلَى بَنِي هَاشِمٍ (وَكَانَ ثِقَةً. وَكَانَ الْحَكَمُ يَأْخُذُ عَنْهُ) حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَوَضَّأُوا مِنْ أَلْبَانِ الْغَنَمِ وَتَوَضَّأُوا مِنْ أَلْبَانِ الإِبِلِ**».

497 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ. حَدَّثَنَا بَقِيَّةُ، عَنْ خَالِدِ بْنِ يَزِيدَ بْنِ عُمَرَ بْنِ هُبَيْرَةَ الْفَزَارِيِّ، عَنْ عَطَاءِ بْنِ السَّائِبِ؛ قَالَ: سَمِعْتُ مُحَارِبَ بْنَ دِثَارٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**تَوَضَّأُوا مِنْ لُحُومِ الإِبِلِ، وَلاَ تَتَوَضَّأُوا مِنْ لُحُومِ الْغَنَمِ. وَتَوَضَّأُوا مِنْ أَلْبَانِ الإِبِلِ، وَلاَ تَوَضَّأُوا مِنْ أَلْبَانِ الْغَنَمِ. وَصَلُّوا فِي مُرَاحِ الْغَنَمِ، وَلاَ تُصَلُّوا فِي مَعَاطِنِ الإِبِلِ**».

68 ـ بابُ المَضْمَضَةِ مِنْ شُرْبِ اللَّبَنِ

498 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَضْمِضُوا مِنَ اللَّبَنِ فَإِنَّ لَهُ دَسَماً**».

499 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مُوسَى بْنِ يَعْقُوبَ. حَدَّثَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا شَرِبْتُمُ اللَّبَنَ فَمَضْمِضُوا، فَإِنَّ لَهُ دَسَماً**».

"Allah's blessing and peace be upon him" said: "If you drink milk, rinse your mouths, for it has fat."

500- It is narrated on the authority of Abd Al-Muhaimin Ibn Abbas Ibn Sahl Ibn Sa'd As-Sa'idi from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Rinse your mouths because of (drinking) milk, for it has fat (which might leave its effect in the mouth)."

501- It is narrated on the authority of Anas Ibn Malik: Once, the Messenger of Allah "Allah's blessing and peace be upon him" milked a sheep and drank from its milk; and then he asked for water with which he rinsed his mouth and said: "Indeed, it (the milk) has fat."

[69] Offering Ablution Because Of A Kiss

502- It is narrated on the authority of Urwah Ibn Az-Zubair from A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" kissed one of his wives and then came out to perform the prayer, without offering ablution." I said: "This (whom he kissed) seems to be none other than you!" she smiled (approvingly).

503- It is narrated on the authority of A'ishah: The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) offered ablution, then kissed (anyone of his wives), and then performed the prayer without repeating the ablution; and perhaps he did so with me.

[70] Offering Ablution Because Of Pre-Seminal Fluid

504- It is narrated on the authority of Ali: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the pre-seminal fluid, thereupon he said: "It makes offering ablution binding; as well as semen makes bathing obligatory."

505- It is narrated on the authority of Al-Miqdad Ibn Al-Aswad that he asked the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement of) a man who would approach his wife and (fondle her but have no sexual relation with her and thus) have no ejaculation, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you finds that (secretion discharged before semen), let him then sprinkle water over his private parts, i.e. wash his penis and then offer ablution."

506- It is narrated on the authority of Sahl Ibn Hunaif: I used to get troubled from the pre-seminal fluid, because of which I would take bath so many times. I made a mention of that to the Messenger of Allah "Allah's

500 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا عَبْدُ الْمُهَيْمِنِ بْنُ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَضْمِضُوا مِنَ اللَّبَنِ، فَإِنَّ لَهُ دَسَماً**».

501 ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ السَّوَّاقُ. حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ. حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: حَلَبَ رَسُولُ اللَّهِ ﷺ شَاةً وَشَرِبَ مِنْ لَبَنِهَا. ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ فَاهُ، وَقَالَ: «**إِنَّ لَهُ دَسَماً**».

69 ـ بَابُ الوُضُوءِ مِنَ القُبْلَةِ

502 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَبَّلَ بَعْضَ نِسَائِهِ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ وَلَمْ يَتَوَضَّأْ. قُلْتُ: مَا هِيَ إِلاَّ أَنْتِ. فَضَحِكَتْ.

503 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ زَيْنَبَ السَّهْمِيَّةِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَوَضَّأُ ثُمَّ يُقَبِّلُ وَيُصَلِّي وَلاَ يَتَوَضَّأُ. وَرُبَّمَا فَعَلَهُ بِي.

70 ـ بَابُ الوُضُوءِ مِنَ المَذْيِ

504 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا هُشَيْمٌ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ. قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْمَذْيِ فَقَالَ: «**فِيهِ الْوُضُوءُ. وَفِي الْمَنِيِّ الْغُسْلُ**».

505 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْمِقْدَادِ بْنِ الأَسْوَدِ أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنِ الرَّجُلِ يَدْنُو مِنِ امْرَأَتِهِ فَلاَ يُنْزِلُ؟ قَالَ: «**إِذَا وَجَدَ أَحَدُكُمْ ذٰلِكَ فَلْيَنْضَحْ فَرْجَهُ**»، يَعْنِي لِيَغْسِلْهُ، «**وَيَتَوَضَّأْ**».

506 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، وَعَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ بْنِ السَّبَّاقِ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ

blessing and peace be upon him", who said: "Offering ablution is sufficient for you (to get rid) of that." I said: "O Messenger of Allah! How could I do with that (secretion) which my garment receives?" he said: "It is sufficient for you to take a handful of water, and sprinkle it over (the very spot) of your garment you think it receives (such a secretion)."

507- It is narrated on the authority of Ibn Abbas that he went to Ubai Ibn Ka'b in the company of Umar. He (Ubai) came out to them and said: "I detected (in me some) pre-seminal fluid, thereupon I washed my penis and offered ablution (in order to perform the prayer)." Umar said: "Is it just sufficient?" he answered in the affirmative. He asked: "Have you heard it from the Messenger of Allah "Allah's blessing and peace be upon him"?" he answered in the affirmative.

[71] The Ablution Of Sleep

508- It is narrated on the authority of Waki': I heard Sufyan Ath-Thawri asking Za'idah Ibn Qudamah: O Abu As-Salt! Have you heard something pertaining to that? He said: It is related to us from Salamah Ibn Kuhail from Kuraib from Ibn Abbas that once, the Messenger of Allah "Allah's blessing and peace be upon him" got at night and went to the privy where he answered the call of nature; and then he washed his face and hands, and then he slept again.

(...) The same is narrated on the authority of Kuraib from Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him".

[72] Offering Ablution For Every Prayer; And Performing All The Prayers With One Ablution

509- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution for every (obligatory) prayer; and we (the companions) used (sometimes) to perform all the (obligatory) prayers (of the day) with one ablution (as long as it is not broken).

510- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution for every (obligatory) prayer. But when it was the day of the conquest of Mecca, he performed all the (obligatory) prayers (of that day) with one ablution.

511- It is narrated on the authority of Al-Fadl Ibn Mubashshir that he said: Once, I saw Jabir Ibn Abdullah offering all the (obligatory) prayers (of the day) with one ablution, thereupon I said: "What is that (which you

حُنَيْفٍ؛ قَالَ: كُنْتُ أَلْقَىٰ مِنَ الْمَذْيِ شِدَّةً، فَأُكْثِرُ مِنْهُ الاغْتِسَالَ. فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «إِنَّمَا يُجْزِيكَ، مِنْ ذٰلِكَ، الْوُضُوءُ» قُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ بِمَا يُصِيبُ ثَوْبِي؟ قَالَ: «إِنَّمَا يَكْفِيكَ كَفٌّ مِنْ مَاءٍ تَنْضِحُ بِهِ مِنْ ثَوْبِكَ حَيْثُ تَرَى أَنَّهُ أَصَابَ».

507 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا مِسْعَرٌ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ أَبِي حَبِيبِ بْنِ يَعْلَى بْنِ مُنْيَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ أَتَىٰ أُبَيَّ بْنَ كَعْبٍ وَمَعَهُ عُمَرُ. فَخَرَجَ عَلَيْهِمَا. فَقَالَ: إِنِّي وَجَدْتُ مَذْياً، فَغَسَلْتُ ذَكَرِي وَتَوَضَّأْتُ. فَقَالَ عُمَرُ: أَوَ يُجْزِىءُ ذٰلِكَ؟ قَالَ: نَعَمْ. قَالَ: أَسَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

71 ـ بابُ وُضُوءِ النَّوْمِ

508 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. سَمِعْتُ سُفْيَانَ يَقُولُ لِزَائِدَةَ بْنِ قُدَامَةَ: يَا أَبَا الصَّلْتِ هَلْ سَمِعْتَ فِي هٰذَا شَيْئاً؟ فَقَالَ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَامَ مِنَ اللَّيْلِ، فَدَخَلَ الْخَلاَءَ، فَقَضَى حَاجَتَهُ، ثُمَّ غَسَلَ وَجْهَهُ وَكَفَّيْهِ، ثُمَّ نَامَ.

حدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا شُعْبَةُ. أَنْبَأَنَا سَلَمَةُ بْنُ كُهَيْلٍ. أَنْبَأَنَا بُكَيْرٌ، عَنْ كُرَيْبٍ. قَالَ، فَلَقِيتُ كُرَيْباً فَحَدَّثَنِي عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ. فَذَكَرَ نَحْوَهُ.

72 ـ بابُ الوُضُوءِ لِكُلِّ صَلاةٍ، والصَّلَوَاتِ كُلِّها بوُضُوءٍ وَاحِدٍ

509 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا شَرِيكٌ، عَنْ عَمْرِو بْنِ عَامِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ لِكُلِّ صَلاَةٍ. وَكُنَّا نَحْنُ نُصَلِّي الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ.

510 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَوَضَّأُ لِكُلِّ صَلاَةٍ. فَلَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ صَلَّى الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ.

511 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ تَوْبَةَ. حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا الْفَضْلُ بْنُ مُبَشِّرٍ، قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ. فَقُلْتُ: مَا هٰذَا؟

do)?" he said: "No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done the same; and I do the like of what the Messenger of Allah "Allah's blessing and peace be upon him" did."

[73] Offering Ablution Even Though One's Ablution Is Still Effective

512- It is narrated on the authority of Abu Lutaif Al-Hudhali: I was listening to Abdullah Ibn Umar Ibn Al-Khattab in his gathering in the mosque, and when the prayer was due, he stood, offered ablution, and performed the prayer; and then he returned to his gathering. When the Asr prayer was due he stood, offered ablution and performed the prayer; and then he returned to his gathering. When the Maghrib prayer was due, he stood, offered ablution and performed the prayer; and then he returned to his gathering. I said to him: "Might Allah set you on the right! Is it obligatory or a part of the sunnah to offer ablution at every (obligatory) prayer?" he said: "Have you made sense to me and to what I did?" I answered in the affirmative. he said: "No (it is neither obligatory nor a part of the sunnah to offer ablution at every prayer): if I offer ablution for the morning prayer, it will be sufficient for me to perform all the prayers with it as long as I do not break it. But I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who offers ablution even though his ablution is still effective, will receive ten good deeds"; and of a surety, I desire for more good deeds."

[74] No (New) Ablution Is Required Unless The Current Ablution Is Broken

513- It is narrated on the authority of both Sa'id and Abbad Ibn Tamim from his paternal uncle that he said: It was complained to the Messenger of Allah "Allah's blessing and peace be upon him" that a man might have doubt during his prayer (whether he has broken ablution), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "No (let him resume his prayer) unless he is sure to detect (an unpleasant smell or hear sound."

514- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about suspicion during the prayer (of breaking ablution), thereupon he said: "Let not him turn away (from the prayer) unless he (is sure to) hear a sound or detect (an awful) smell."

515- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "No ablution is required unless it is because of (such things as) making sound or passing wind."

فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُ هٰذَا. فَأَنَا أَصْنَعُ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ.

73 ـ بابُ الوُضُوءِ على الطَّهَارَةِ

512 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِىءُ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زِيَادٍ، عَنْ أَبِي غُطَيْفٍ الْهُذَلِيِّ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ بْنِ الْخَطَّابِ، فِي مَجْلِسِهِ فِي الْمَسْجِدِ. فَلَمَّا حَضَرَتِ الصَّلاَةُ قَامَ فَتَوَضَّأَ وَصَلَّى، ثُمَّ عَادَ إِلَى مَجْلِسِهِ. فَلَمَّا حَضَرَتِ الْعَصْرُ قَامَ فَتَوَضَّأَ وَصَلَّى، ثُمَّ عَادَ إِلَى مَجْلِسِهِ. فَلَمَّا حَضَرَتِ الْمَغْرِبُ قَامَ فَتَوَضَّأَ وَصَلَّى، ثُمَّ عَادَ إِلَى مَجْلِسِهِ. فَقُلْتُ: أَصْلَحَكَ اللَّهُ. أَفَرِيضَةٌ أَمْ سُنَّةٌ، الْوُضُوءُ عِنْدَ كُلِّ صَلاَةٍ؟ قَالَ: أَوَ فَطِنْتَ إِلَيَّ، وَإِلَى هٰذَا مِنِّي؟ فَقُلْتُ: نَعَمْ. فَقَالَ: لاَ. لَوْ تَوَضَّأْتُ لِصَلاَةِ الصُّبْحِ لَصَلَّيْتُ بِهِ الصَّلَوَاتِ كُلَّهَا. مَا لَمْ أُحْدِثْ. وَلٰكِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ تَوَضَّأَ عَلَى كُلِّ طُهْرٍ فَلَهُ عَشْرُ حَسَنَاتٍ**» وَإِنَّمَا رَغِبْتُ فِي الْحَسَنَاتِ.

74 ـ بابٌ لا وُضُوءَ إلاَّ مِنْ حَدَثٍ

513 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. قَالَ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ؛ وَعَبَّادُ بْنُ تَمِيمٍ، عَنْ عَمِّهِ؛ قَالَ: شُكِيَ إِلَى النَّبِيِّ ﷺ الرَّجُلُ يَجِدُ الشَّيْءَ فِي الصَّلاَةِ فَقَالَ: «**لا. حَتَّى يَجِدَ رِيحاً، أَوْ يَسْمَعَ صَوْتاً**».

514 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ مَعْمَرِ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ. أَنْبَأَنَا سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ التَّشَبُّهِ فِي الصَّلاَةِ. فَقَالَ: «**لاَ يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتاً أَوْ يَجِدَ رِيحاً**».

515 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمٰنِ؛ قَالُوا: حَدَّثَنَا شُعْبَةُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ وُضُوءَ إِلاَّ مِنْ صَوْتٍ أَوْ رِيحٍ**».

516- It is narrated on the authority of Muhammad Ibn Amr Ibn Ata: I saw As-Sa'ib Ibn Yazid smelling his garment, thereupon I asked him about the reason for that; and he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No ablution is required unless it is because of (such things as) passing wind or hearing sound."

[75] The Level Of Water At Which It Never Becomes Filthy

517- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Umar from his father: I was listening when the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (judgement of the) water in the desert, in which beasts and wild animals might plunge, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the water becomes (no less than) two buckets, nothing could make it filthy."

(...) The same is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Umar from his father from the Messenger of Allah "Allah's blessing and peace be upon him".

518- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Umar from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the water amounts to two or three buckets, nothing could make it filthy."

(...) The same is narrated on the authority of Hammad Ibn Salamah, through another chain of transmitters.

[76] The Tanks

519- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the tanks lying between Mecca and Medina, from which dogs, wild animals and asses would drink, as well as (he was asked) about offering ablution from them, thereupon he said: "Those (animals) have what they get in their bellies, and the remaining (water) is pure for us to use."

520- It is narrated on the authority of Jabir Ibn Abdullah that he said: We reached a stream (of water) and behold! There was the dead body of an ass, thereupon we stopped from (offering ablution and drinking) from it until the Messenger of Allah "Allah's blessing and peace be upon him" joined us, and then he said: "No doubt, nothing could make the water filthy (if it is more than two buckets)." Thus, we drank, watered our animals, and carried (water with us).

516 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ؛ قَالَ: رَأَيْتُ السَّائِبَ بْنَ يَزِيدَ يَشَمُّ ثَوْبَهُ. فَقُلْتُ: مِمَّ ذٰلِكَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ وُضُوءَ إِلاَّ مِنْ رِيحٍ أَوْ سَمَاعٍ**».

75 ـ بابُ مِقْدَارِ المَاءِ الَّذي لا يُنَجَّسُ

517 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْمَاءِ يَكُونُ بِالْفَلاَةِ مِنَ الأَرْضِ، وَمَا يَنُوبُهُ مِنَ الدَّوَابِّ وَالسِّبَاعِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا بَلَغَ الْمَاءُ قُلَّتَيْنِ لَمْ يُنَجِّسْهُ شَيْءٌ**».

حدّثنا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

518 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمِ بْنِ الْمُنْذِرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ أَوْ ثَلاَثاً، لَمْ يُنَجِّسْهُ شَيْءٌ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا أَبُو الْوَلِيدِ، وَأَبُو سَلَمَةَ، وَابْنُ عَائِشَةَ الْقُرَشِيُّ؛ قَالُوا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. فَذَكَرَ نَحْوَهُ.

76 ـ بابُ الحِيَاضِ

519 ـ **حدّثنا** أَبُو مُصْعَبٍ الْمَدَنِيُّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الْحِيَاضِ الَّتِي بَيْنَ مَكَّةَ وَالْمَدِينَةِ. تَرِدُهَا السِّبَاعُ وَالْكِلاَبُ وَالْحُمُرُ. وَعَنِ الطَّهَارَةِ مِنْهَا؟ فَقَالَ: «**لَهَا مَا حَمَلَتْ فِي بُطُونِهَا. وَلَنَا مَا غَبَرَ. طَهُورٌ**».

520 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا شَرِيكٌ، عَنْ طَرِيفِ بْنِ شِهَابٍ؛ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ، يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: انْتَهَيْنَا إِلَى غَدِيرٍ. فَإِذَا فِيهِ جِيفَةُ حِمَارٍ. قَالَ: فَكَفَفْنَا عَنْهُ، حَتَّى انْتَهَى إِلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «**إِنَّ الْمَاءَ لاَ يُنَجِّسُهُ شَيْءٌ**» فَاسْتَقَيْنَا وَأَرْوَيْنَا وَحَمَلْنَا.

521- It is narrated on the authority of Abu Umamah Al-Bahili: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, nothing could make the water filthy, unless it changes its smell, taste or colour."

[77] The Urine Of The Child Who Has Been Given No Food Yet

522- It is narrated on the authority of Lubabah Bint Al-Harith that she said: Once, Al-Husain Ibn Ali urinated in the lap of the Prophet "Allah's blessing and peace be upon him", thereupon I said: "O Messenger of Allah! Give me your garment (to wash it for you), and wear another garment!" he said: "No, (since it is sufficient to) sprinkle water (over the traces) of the urine of a male (child); but it is (necessary for the garment) to be washed because of the urine of a female (child)."

523- It is narrated on the authority of Hisham Ibn Urwah from his father from A'ishah that she said: Once, a child was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and he urinated in his lap. Thereupon the Messenger of Allah "Allah's blessing and peace be upon him" sprinkled water over (the traces of the urine on) it; and he did not wash it completely.

524- It is narrated on the authority of Umm Qais Bint Mihsan that she said: I entered into the Messenger of Allah "Allah's blessing and peace be upon him" with a child of mine, who had been given no food yet, and then he urinated on him, thereupon he asked for water which he sprinkled over that (spot of the garment which received the urine).

525- It is narrated on the authority of Ali: The Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to the urine of the infant child: "As to the urine of the male child, (it is sufficient to) sprinkle water over (the traces of) it (in the garment); and as to the urine of the female child, (it is necessary to) wash (the garment because of) it."

(...) It is narrated on the authority of Abu Al-Yamani Al-Misri that he said: I asked Ash-Shafi'i about the Hadith of the Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "(It is sufficient to) sprinkle water (over the traces) of the urine of a male (child); and it is (necessary for the garment) to be washed because of the urine of a female (child)" even though the urine of both is the same. He (Ash-Shafi'i said: "That's because the urine of a male belongs to water and mud, and that of a female belongs to both flesh and blood." Then, he asked me: "Have you understood?" I answered in the negative, thereupon he said: "When Allah Almighty created Adam (from a quintessence of clay), Eve was then

521 ـ **حدّثنا** مَحْمُودُ بْنُ خَالِدٍ، وَالْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيَّانِ. قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا رِشْدِينُ. أَنْبَأَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ الْمَاءَ لاَ يُنَجِّسُهُ شَيْءٌ، إِلاَّ مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ وَلَوْنِهِ»**.

77 ـ بابُ ما جَاءَ في بَوْلِ الصَّبِيِّ الَّذي لَمْ يَطْعَمْ

522 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَابُوسَ بْنِ أَبِي الْمُخَارِقِ، عَنْ لُبَابَةَ بِنْتِ الْحَرِثِ قَالَتْ: بَالَ الْحُسَيْنُ بْنُ عَلِيٍّ فِي حِجْرِ النَّبِيِّ ﷺ. فَقُلْتُ: يَا رَسُولَ اللَّهِ أَعْطِنِي ثَوْبَكَ وَالْبَسْ ثَوْباً غَيْرَهُ. فَقَالَ: **«إِنَّمَا يُنْضَحُ مِنْ بَوْلِ الذَّكَرِ، وَيُغْسَلُ مِنْ بَوْلِ الأُنْثَى»**.

523 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: أُتِيَ النَّبِيُّ ﷺ بِصَبِيٍّ. فَبَالَ عَلَيْهِ. فَأَتْبَعَهُ الْمَاءَ، وَلَمْ يَغْسِلْهُ.

524 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ؛ قَالَتْ: دَخَلْتُ بِابْنٍ لِي عَلَى رَسُولِ اللَّهِ ﷺ لَمْ يَأْكُلِ الطَّعَامَ. فَبَالَ عَلَيْهِ. فَدَعَا بِمَاءٍ، فَرَشَّ عَلَيْهِ.

525 ـ **حدّثنا** حَوْثَرَةُ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ. أَنْبَأَنَا أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ؛ أَنَّ النَّبِيَّ ﷺ قَالَ، فِي بَوْلِ الرَّضِيعِ: **«يُنْضَحُ بَوْلُ الْغُلاَمِ، وَيُغْسَلُ بَوْلُ الْجَارِيَةِ»**.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى بْنِ مَعْقِلٍ. حَدَّثَنَا أَبُو الْيَمَانِ الْمِصْرِيُّ قَالَ: سَأَلْتُ الشَّافِعِيَّ عَنْ حَدِيثِ النَّبِيِّ ﷺ: **«يُرَشُّ مِنْ بَوْلِ الْغُلاَمِ، وَيُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ»** وَالْمَاءَانِ جَمِيعاً وَاحِدٌ. قَالَ: لأَنَّ بَوْلَ الْغُلاَمِ مِنَ الْمَاءِ وَالطِّينِ، وَبَوْلَ الْجَارِيَةِ مِنَ اللَّحْمِ وَالدَّمِ. ثُمَّ قَالَ لِي: فَهِمْتَ؟ أَوْ قَالَ: لَقِنْتَ؟ قَالَ، قُلْتُ: لاَ. قَالَ: إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ آدَمَ خُلِقَتْ حَوَّاءُ مِنْ ضِلَعِهِ الْقَصِيرِ. فَصَارَ

created from his short (and left) rib, and thus the urine of a male came to belong to both water and clay, and that of a female to flesh and blood." Then he asked: "Have you understood?" I answered in the affirmative, thereupon he said: "Might Allah make it a source of advantage to you!"

526- It is narrated on the authority of Abu As-Samh that he said: I was a servant of the Messenger of Allah "Allah's blessing and peace be upon him". Once, Al-Hasan or Al-Husain was brought to him, and he urinated on his breast. They wanted to wash it (the garment), but the Messenger of Allah "Allah's blessing and peace be upon him" said: "Sprinkle water over (the traces of urine on) it, for it should be washed only because of the urine of a female (child) and (it is sufficient to) sprinkle water over (the traces of urine on) it because of the urine of a male (child)."

527- It is narrated on the authority of Umm Kurz that the Messenger of Allah "Allah's blessing and peace be upon him" said: "As to the urine of the male child, (it is sufficient to) sprinkle water over (the traces of) it (in the garment); and as to the urine of the female child, (it is necessary to) wash (the garment because of) it."

[78] The Way Of Washing The (Piece Of) Land Tainted By Urine

528- It is narrated on the authority of Anas that once, a desert dweller urinated in the mosque, and some people jumped to him swiftly (in order to prevent him), but Allah's Apostle "Allah's blessing and peace be upon him" told them not to disturb him (until he finished); and he further asked for a bucket of water which he poured over that (place where he urinated).

529- It is narrated on the authority of Abu Hurairah: A desert dweller (Bedouin) entered the mosque and the Messenger of Allah "Allah's blessing and peace be upon him" was sitting and said: "O Allah! Forgive only for me and Muhammad, and do not forgive for anyone with us!" on that the Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "No doubt, you've withheld that (i.e. Allah's Mercy) which is all-embracing." Then, he turned away until when he was in one of the corners of the mosque, he made a space between his legs and started urinating. The desert dweller said after he had understood (from the Messenger of Allah "Allah's blessing and peace be upon him"): He (the Prophet) stood to me, let my father and mother be sacrificed for him, and he did neither blame nor abuse me, and said: "This mosque is not fitting for urination! It is rather built for the Celebration of (the Praises of) Allah, and performing the prayer." Then, he ordered that a bucket of water be spilled over (the place which received) his urine.

بَوْلُ الْغُلاَمِ مِنَ الْمَاءِ والطِّينِ، وَصَارَ بَوْلُ الْجَارِيَةِ مِنَ اللَّحْمِ وَالدَّمِ. قَالَ، قَالَ لِي: فَهِمْتَ؟ قُلْتُ: نَعَمْ. قَالَ لِي: نَفَعَكَ اللَّهُ بِهِ.

526 ـ **حدّثنا** عَمْرُو بْنُ عَلِيٍّ، وَمُجَاهِدُ بْنُ مُوسَى، وَالْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا يَحْيَى بْنُ الْوَلِيدِ. حَدَّثَنَا مُحِلُّ بْنُ خَلِيفَةَ، أَخْبَرَنَا أَبُو السَّمْحِ؛ قَالَ: كُنْتُ خَادِمَ النَّبِيِّ ﷺ فَجِيءَ بِالْحَسَنِ أَوِ الْحُسَيْنِ. فَبَالَ عَلَى صَدْرِهِ. فَأَرَادُوا أَنْ يَغْسِلُوهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**رُشُّهُ. فَإِنَّهُ يُغْسَلُ بَوْلُ الْجَارِيَةِ، وَيُرَشُّ مِنْ بَوْلِ الْغُلاَمِ**».

527 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أُمِّ كُرْزٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**بَوْلُ الْغُلاَمِ يُنْضَحُ، وَبَوْلُ الْجَارِيَةِ يُغْسَلُ**».

78 ـ بابُ الأَرْضُ يُصِيبُها البَوْلُ كَيْفَ تُغْسَلُ

528 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ؛ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ. فَوَثَبَ إِلَيْهِ بَعْضُ الْقَوْمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تُزْرِمُوهُ**»، ثُمَّ دَعَا بِدَلْوٍ مِنْ مَاءٍ، فَصَبَّ عَلَيْهِ.

529 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: دَخَلَ أَعْرَابِيٌّ الْمَسْجِدَ، وَرَسُولُ اللَّهِ ﷺ جَالِسٌ. فَقَالَ: اللَّهُمَّ اغْفِرْ لِي وَلِمُحَمَّدٍ، وَلاَ تَغْفِرْ لِأَحَدٍ مَعَنَا. فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «**لَقَدِ احْتَظَرْتَ وَاسِعاً**» ثُمَّ وَلَّى. حَتَّى إِذَا كَانَ فِي نَاحِيَةِ الْمَسْجِدِ فَشَجَ يَبُولُ. فَقَالَ الأَعْرَابِيُّ، بَعْدَ أَنْ فَقِهَ، فَقَامَ: إِلَيَّ، بِأَبِي وَأُمِّي! فَلَمْ يُؤَنِّبْ وَلَمْ يَسُبَّ. فَقَالَ: «**إِنَّ هٰذَا الْمَسْجِدَ لاَ يُبَالُ فِيهِ. وَإِنَّمَا بُنِيَ لِذِكْرِ اللَّهِ وَلِلصَّلاَةِ**». ثُمَّ أَمَرَ بِسَجْلٍ مِنْ مَاءٍ، فَأُفْرِغَ عَلَى بَوْلِهِ.

530- It is narrated on the authority of Wathilah Ibn Al-Asqa' that he said: A desert dweller came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah! Bestow Your Mercy upon me and Muhammad, and do not make anyone join us in Your Mercy!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, you've restrained that (i.e. Allah's Mercy) which is all-embracing! Woe to you!" then, he made a space between his legs and started passing urine, thereupon the companions of the Messenger of Allah "Allah's blessing and peace be upon him" shouted at him; but the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to let him. Then, he asked for a bucket of water which he poured over that (place which received the urine).

[79] The Different Parts Of The Ground Purify Each Other

531- It is narrated on the authority of the mother of a son belonging to Ibrahim Ibn Abd Ar-Rahman Ibn Awf that she asked Umm Salamah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" saying: I'm a woman whose habit is to make long the tail of my (garment), with which I might walk in a filthy place (what is the verdict pertaining to that?)" she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "What is next to this (place, in case it is not filthy) purifies it (the tail of the garment, by removing the traces of filthiness it might receive)."

532- It is narrated on the authority of Abu Hurairah: It was said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! On our way to the mosque, we might trample a filthy ground (what is the judgement of that?)" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the different parts of the ground remove the filthy traces of each other."

533- It is narrated on the authority of a woman belonging to Banu Abd Al-Ashhal that she said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Between us and the mosque, there is a filthy road (upon which we should come in order to reach the mosque: what is the judgement pertaining to that?)" Allah's Apostle "Allah's blessing and peace be upon him" asked: "Is there next to it another road, that is much cleaner?" I answered in the affirmative, thereupon he said: "Then, this (removes the filthy traces made) by that."

[80] Shaking Hands With Such As In The State Of Ceremonial Impurity

534- It is narrated on the authority of Abu Hurairah that once, the Messenger of Allah "Allah's blessing and peace be upon him" met him in

530 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، عَنْ عُبَيْدِ اللَّهِ الْهُذَلِيِّ؛ قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ، وَهُوَ عِنْدَنَا ابْنُ أَبِي حُمَيْدٍ. أَنْبَأَنَا أَبُو الْمَلِيحِ الْهُذَلِيُّ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ، فَقَالَ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّداً. وَلاَ تُشْرِكْ فِي رَحْمَتِكَ إِيَّانَا أَحَداً. فَقَالَ: «**لَقَدْ حَظَرْتَ وَاسِعاً، وَيْحَكَ أَوْ وَيْلَكَ**» قَالَ، فَشَجَ يَبُولُ. فَقَالَ أَصْحَابُ النَّبِيِّ ﷺ: مَهْ. فَقَالَ رَسُولُ اللَّهِ ﷺ «**دَعُوهُ**» ثُمَّ دَعَا بِسَجْلٍ مِنْ مَاءٍ فَصَبَّ عَلَيْهِ.

79 ـ بابُ الأَرْضُ يُطَهِّرُ بَعْضُها بَعْضاً

531 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عُمَارَةَ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَرِثِ التَّيْمِيِّ، عَنْ أُمِّ وَلَدٍ لإِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَنَّهَا سَأَلَتْ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ ﷺ قَالَتْ: إِنِّي امْرَأَةٌ أُطِيلُ ذَيْلِي. فَأَمْشِي فِي الْمَكَانِ الْقَذِرِ. فَقَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُطَهِّرُهُ مَا بَعْدَهُ**».

532 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ الْيَشْكُرِيُّ، عَنِ ابْنِ أَبِي حَبِيبَةَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ إِنَّا نُرِيدُ الْمَسْجِدَ فَنَطَأُ الطَّرِيقَ النَّجِسَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**الأَرْضُ يُطَهِّرُ بَعْضُهَا بَعْضاً**».

533 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَىٰ، عَنْ مُوسَىٰ بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنِ امْرَأَةٍ مِنْ بَنِي عَبْدِ الأَشْهَلِ، قَالَتْ: سَأَلْتُ النَّبِيَّ ﷺ، فَقُلْتُ: إِنَّ بَيْنِي وَبَيْنَ الْمَسْجِدِ طَرِيقاً قَذِرَةً. قَالَ: «**فَبَعْدَهَا طَرِيقٌ أَنْظَفُ مِنْهَا؟**» قُلْتُ: نَعَمْ. قَالَ: «**فَهٰذِهِ بِهٰذِهِ**».

80 ـ بابُ مُصَافَحَةِ الجُنُبِ

534 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ لَقِيَهُ النَّبِيُّ ﷺ فِي طَرِيقٍ مِنْ

one of the streets of Medina, and he was in the state of ceremonial impurity. He slipped away (in order to take bath), and thus the Messenger of Allah "Allah's blessing and peace be upon him" missed him. When he returned the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Where have you been O Abu Hurairah?" he said: "O Messenger of Allah! You met me while I was in the state of ceremonial impurity; and I disliked to sit with you before I took bath." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the faithful believer never becomes impure (even though he is in the state of ceremonial impurity)."

535- It is narrated on the authority of Hudhaifah: Once, the Messenger of Allah "Allah's blessing and peace be upon him" set out and met me while I was in the state of ceremonial impurity. So, I took another side (of the way in avoidance to meet him) until I took bath. When I came back he said: "What is wrong with you?" I said: "I was in the state of ceremonial impurity." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the Muslim never becomes impure (even though he is in the state of ceremonial impurity)."

[81] The Semen Might Affect The Garment

536- It is narrated on the authority of Amr Ibn Maimun that he said: I asked Sulaiman Ibn Yasar about the garment which receives (the traces of) semen: "Should we wash only (the very spot that receives) it, or should we wash the whole garment?" Sulaiman said: A'ishah said: "Whenever it (the semen) affected the garment of the Messenger of Allah "Allah's blessing and peace be upon him", he would wash it off his garment, and then come out to offer the prayer, wearing the same garment, and I would see the traces of washing on it."

[82] Scrubbing The Semen Off The Garment

537- It is narrated on the authority of A'ishah that she said: Perhaps, I scrubbed it (the dry semen) with my hand off the garment of the Messenger of Allah "Allah's blessing and peace be upon him" (until it would be eliminated).

538- It is narrated on the authority of Hammam Ibn Al-Harith that he said: Once, a guest visited A'ishah, and she ordered that a yellow quilt belonging to her should be sent to him, in which he had a nocturnal wet dream. He felt shy of sending it back with the traces of the wet-dream on it. So, he dipped it into the water (to remove the traces of the semen), and then he sent it back. A'ishah said: "Why have he damaged our quilt? (That's

طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ. فانْسَلَّ. فَفَقَدَهُ النَّبِيُّ ﷺ. فَلَمَّا جَاءَ، قَالَ: «**أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟**» قَالَ: يَا رَسُولَ اللَّهِ لَقِيتَنِي وَأَنَا جُنُبٌ. فَكَرِهْتُ أَنْ أُجَالِسَكَ حَتَّى أَغْتَسِلَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُؤْمِنُ لاَ يَنْجُسُ**».

535 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ، جَمِيعاً، عَنْ مِسْعَرٍ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ؛ قَالَ: خَرَجَ النَّبِيُّ ﷺ، فَلَقِيَنِي وَأَنَا جُنُبٌ. فَحِدْتُ عَنْهُ، فَاغْتَسَلْتُ ثُمَّ جِئْتُ. فَقَالَ: «**مَا لَكَ؟**» قُلْتُ: كُنْتُ جُنُباً. قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ الْمُسْلِمَ لاَ يَنْجُسُ**».

81 ـ بابُ المَنِيِّ يُصِيبُ الثَّوْبَ

536 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ؛ قَالَ: سَأَلْتُ سُلَيْمَانَ بْنَ يَسَارٍ عَنِ الثَّوْبِ يُصِيبُهُ الْمَنِيُّ، أَنَغْسِلُهُ أَوْ نَغْسِلُ الثَّوْبَ كُلَّهُ؟ قَالَ سُلَيْمَانُ، قَالَتْ عَائِشَةُ: كَانَ النَّبِيُّ ﷺ يُصِيبُ ثَوْبَهُ، فَيَغْسِلُهُ مِنْ ثَوْبِهِ. ثُمَّ يَخْرُجُ فِي ثَوْبِهِ إِلَى الصَّلاَةِ، وَأَنَا أَرَى أَثَرَ الْغُسْلِ فِيهِ.

82 ـ بابٌ في فَرْكِ المَنِيِّ مِنَ الثَّوْبِ

537 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، جَمِيعاً عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَرِثِ، عَنْ عَائِشَةَ قَالَتْ: رُبَّمَا فَرَكْتُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ بِيَدِي.

538 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَرِثِ؛ قَالَ: نَزَلَ بِعَائِشَةَ ضَيْفٌ. فَأَمَرَتْ لَهُ بِمِلْحَفَةٍ لَهَا صَفْرَاءَ. فَاحْتَلَمَ فِيهَا. فَاسْتَحْيَى أَنْ يُرْسِلَ بِهَا، وَفِيهَا أَثَرُ الاِحْتِلاَمِ. فَغَمَسَهَا فِي الْمَاءِ، ثُمَّ أَرْسَلَ بِهَا. فَقَالَتْ عَائِشَةُ: لِمَ أَفْسَدَ عَلَيْنَا ثَوْبَنَا؟ إِنَّمَا كَانَ يَكْفِيهِ

because dipping it into the water changed its colour) It was sufficient for him to scrub (the traces of the dry semen off) it with his finger. Many times, I scrubbed it off the garment of the Messenger of Allah "Allah's blessing and peace be upon him" with my finger."

539- It is narrated on the authority of A'ishah that she said: (Sometimes) I detected (the traces of) it (the semen) in the garment of the Messenger of Allah "Allah's blessing and peace be upon him", and then scraped it off the garment.

[83] Offering The Prayer In The Garment In Which One Has Sexual Relation

540- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that he asked his sister Umm Habibah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him": "Did the Messenger of Allah "Allah's blessing and peace be upon him" offer prayer in the garment in which he had sexual relation?" she said: "Yes, if it had no traces of the semen."

541- It is narrated on the authority of Abu Ad-Darda' that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us with water dribbling from his head. He led us in the prayer while he was wearing a single garment, with which he covered himself, and crossed its ends (around his shoulders). When he finished (from the prayer), Umar said to him: "O Messenger of Allah! Do you offer prayer in one garment?" he said: "Yes, in it I offer prayer, and in it also I has sexual relation (with my wife)."

542- It is narrated on the authority of Jabir Ibn Samurah that he said: A man asked the Messenger of Allah "Allah's blessing and peace be upon him" whether he could offer prayer in the garment in which he had sexual relation with his wife, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, (he can) unless (semen) is visible on it, and thus he should wash (its traces off) it."

[84] Passing The Wet Hand Over The Footwears

543- It is narrated on the authority of Hammam Ibn Al-Harith: Once, Jarir Ibn Abdullah urinated and then offered ablution in which he passed his wet hand over his footwears. It was said to him: "How do you do so?" he said: "What prevents me from doing so, since I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done the same?" Ibrahim said: They used to admire the narration of Jarir, for his conversion into Islam was after the revealing of Al-Ma'idah.

أَنْ يَفْرُكَهُ بِإِصْبَعِهِ. رُبَّمَا فَرَكْتُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ بِإِصْبَعِي.

539 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَجِدُهُ فِي ثَوْبِ رَسُولِ اللَّهِ ﷺ فَأَحُتُّهُ عَنْهُ.

83 ـ بابُ الصَّلاةِ في الثَّوْبِ الَّذي يُجَامِعُ فيه

540 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّهُ سَأَلَ أُخْتَهُ أُمَّ حَبِيبَةَ، زَوْجَ النَّبِيِّ ﷺ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي الثَّوْبِ الَّذِي يُجَامِعُ فِيهِ؟ قَالَتْ: نَعَمْ. إِذَا لَمْ يَكُنْ فِيهِ أَذًى.

541 ـ **حدّثنا** هِشَامُ بْنُ خَالِدٍ الأَزْرَقُ. حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى الْخُشَنِيُّ. حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَرَأْسُهُ يَقْطُرُ مَاءً. فَصَلَّى بِنَا فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحاً بِهِ. قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ. فَلَمَّا انْصَرَفَ قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ تُصَلِّي بِنَا فِي ثَوْبٍ وَاحِدٍ؟ قَالَ: «**نَعَمْ. أُصَلِّي فِيهِ، وَفِيهِ**» أَيْ قَدْ جَامَعْتُ فِيهِ.

542 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا يَحْيَى بْنُ يُوسُفَ الزِّمِّيُّ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ الرَّقِّيُّ قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: يُصَلِّي فِي الثَّوْبِ الَّذِي يَأْتِي فِيهِ أَهْلَهُ؟ قَالَ: «**نَعَمْ. إِلاَّ أَنْ يَرَى فِيهِ شَيْئاً، فَيَغْسِلَهُ**».

84 ـ بابُ ما جَاءَ في المَسْحِ على الخُفَّيْنِ

543 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَرِثِ؛ قَالَ: بَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ فَقِيلَ لَهُ: أَتَفْعَلُ هٰذَا؟ قَالَ: وَمَا يَمْنَعُنِي؟ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ.

قَالَ إِبْرَاهِيمُ: كَانَ يُعْجِبُهُمْ حَدِيثُ جَرِيرٍ لأَنَّ إِسْلاَمَهُ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ.

544- It is narrated on the authority of Hudhaifah that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he passed his wet hand over his footwears.

545- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that once, the Messenger of Allah "Allah's blessing and peace be upon him" set out to answer the call of nature, and Al-Mughirah went after him with a container of water, until when he finished from answering the call of nature, he offered ablution in which he passed his wet hand over his footwears.

546- It is narrated on the authority of Ibn Umar that once he saw Sa'd Ibn Malik passing his wet hand over his footwears (while he was offering ablution), thereupon he said to him: "How do you do so?" he (Ibn Umar) further said: So, we gathered in the house of Umar, and Sa'd said to Umar: "Give the religious verdict to the son of my brother (i.e. Abdullah) pertaining to the matter of passing one's wet hand over his footwears (in ablution)." Umar said: "When we were with the Messenger of Allah "Allah's blessing and peace be upon him", we would pass our hands over our footwears, seeing no harm in that." Ibn Umar said: "Even though if he (the one who offers ablution) comes from the offices of nature?" he answered in the affirmative.

547- It is narrated on the authority of Abd Al-Muhaimin Ibn Al-Abbas Ibn Sahl Ibn Sa'd As-Sa'idi from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" passed his hand over his footwears (while he was performing ablution), and ordered us to pass our wet hands over our footwears.

548- It is narrated on the authority of Anas Ibn Malik: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him" on journey when he asked for water. He then offered ablution, in which he passed his wet hand over his footwears. Then, he joined the army and led them in the prayer.

549- It is narrated on the authority of Ibn Buraidah from his father that the Negus (of Abyssinia) presented to the Messenger of Allah "Allah's blessing and peace be upon him" two black footwears, which he put on and offered ablution, in which he passed his wet hand over them.

[85] Wiping The Upper And The Lower Parts Of The Footwears

550- It is narrated on the authority of Warrad, the clerk of Al-Mughirah Ibn Shu'bah from Al-Mughirah Ibn Shu'bah that the Messenger of Allah

544 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو هَمَّامٍ الْوَلِيدُ بْنُ شُجَاعِ بْنِ الْوَلِيدِ. حَدَّثَنَا أَبِي، وَابْنُ عُيَيْنَةَ، وَابْنُ أَبِي زَائِدَةَ، جَمِيعاً عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ.

545 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ خَرَجَ لِحَاجَتِهِ. فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ. حَتَّى فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ.

546 ـ **حدّثنا** عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ رَأَى سَعْدَ بْنَ مَالِكٍ وَهُوَ يَمْسَحُ عَلَى الْخُفَّيْنِ. فَقَالَ: إِنَّكُمْ لَتَفْعَلُونَ ذٰلِكَ؟ فَاجْتَمَعَا عِنْدَ عُمَرَ. فَقَالَ سَعْدٌ لِعُمَرَ: أَفْتِ ابْنَ أَخِي فِي الْمَسْحِ عَلَى الْخُفَّيْنِ. فَقَالَ عُمَرُ: كُنَّا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ نَمْسَحُ عَلَى خِفَافِنَا. لاَ نَرَى بِذٰلِكَ بَأْساً. فَقَالَ ابْنُ عُمَرَ: وَإِنْ جَاءَ مِنَ الْغَائِطِ؟ قَالَ: نَعَمْ.

547 ـ **حدّثنا** أَبُو مُصْعَبٍ الْمَدَنِيُّ. حَدَّثَنَا عَبْدُ الْمُهَيْمِنِ بْنُ الْعَبَّاسِ بْنِ سَهْلٍ السَّاعِدِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ، وَأَمَرَنَا بِالْمَسْحِ عَلَى الْخُفَّيْنِ.

548 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ. حَدَّثَنَا عُمَرُ بْنُ الْمُثَنَّى، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ. فَقَالَ: «هَلْ مِنْ مَاءٍ؟» فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ، ثُمَّ لَحِقَ بِالْجَيْشِ، فَأَمَّهُمْ.

549 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا دَلْهَمُ بْنُ صَالِحٍ الْكِنْدِيُّ، عَنْ حُجَيْرِ بْنِ عَبْدِ اللَّهِ الْكِنْدِيِّ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّجَاشِيَّ أَهْدَى لِلنَّبِيِّ ﷺ خُفَّيْنِ أَسْوَدَيْنِ سَاذَجَيْنِ. فَلَبِسَهُمَا، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا.

85 ـ بابٌ في مَسْحِ أَعْلَى الخُفِّ وأَسْفَلِهِ

550 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ رَجَاءِ بْنِ حَيْوَةَ، عَنْ وَرَّادٍ، كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ أَعْلَى الْخُفِّ وَأَسْفَلَهُ.

"Allah's blessing and peace be upon him" wiped both the upper and the lower parts of the footwears (while he was offering ablution).

551- It is narrated on the authority of Jabir that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who was offering ablution and washing his footwears, thereupon he said (pointing with his hand as if he averted him): "You've just been ordered to wipe (and the Prophet said pointing with his hand) from the tips of the toes to the root of the leg." He drew a line with his fingers.

[86] How Long Could One In Residence Or On Journey Keep Wiping His Footwears

552- It is narrated on the authority of Shuraih Ibn Hani': I asked A'ishah about (the limit of time which one should not go beyond in) wiping the footwears (in ablution), thereupon she said: "Go to Ali and ask him for he has better knowledge of that." I came to Ali and asked him about (the limit of time which one should not go beyond in) wiping (the footwears in ablution), and he said: "The Messenger of Allah "Allah's blessing and peace be upon him" gave us permission according to which the one who is in residence could keep wiping (his footwears in ablution) for (no more than) a day and a night (i.e. twenty-four hours), and he who is on journey could do for three days."

553- It is narrated on the authority of Khuzaimah Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made it (the period during which one could keep wiping his footwears in ablution) three (days) for the one on journey; and had the questioner gone on asking (for more), he would have increased it to five (days).

554- It is narrated on the authority of Khuzaimah Ibn Thabit from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Three days (I think he added and nights) are given for the one on journey to keep wiping his footwears (in ablution)."

555- It is narrated on the authority of Abu Hurairah that he said: They (the companions) asked: "O Messenger of Allah! What is (the time given for one) to offer ablution without putting off his footwears?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one on journey is given three days and nights, and the one on residence is given (no more than) a day and night (to wipe his footwears in ablution)."

556- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" gave the one on journey who offers ablution, then puts on his

551 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ؛ قَالَ: حَدَّثَنَا بَقِيَّةُ، عَنْ جَرِيرِ بْنِ يَزِيدَ؛ قَالَ: حَدَّثَنِي مُنْذِرٌ. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرٍ؛ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ يَتَوَضَّأُ وَيَغْسِلُ خُفَّيْهِ. فَقَالَ بِيَدِهِ، كَأَنَّهُ دَفَعَهُ: «**إِنَّمَا أُمِرْتَ بِالْمَسْحِ**» وَقَالَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ هٰكَذَا: مِنْ أَطْرَافِ الأَصَابِعِ إِلَى أَصْلِ السَّاقِ. وَخَطَّطَ بِالأَصَابِعِ.

86 ـ بابُ ما جَاءَ في التَّوْقِيتِ في المَسْحِ للمُقِيمِ والمُسَافِرِ

552 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِىءٍ؛ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ. فَقَالَتِ: ائْتِ عَلِيًّا فَسَلْهُ، فَإِنَّهُ أَعْلَمُ بِذٰلِكَ مِنِّي. فَأَتَيْتُ عَلِيًّا فَسَأَلْتُهُ عَنِ الْمَسْحِ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا أَنْ نَمْسَحَ. لِلْمُقِيمِ يَوْماً وَلَيْلَةً. وَلِلْمُسَافِرِ ثَلاثَةَ أَيَّامٍ.

553 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ. قَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ لِلْمُسَافِرِ ثَلاثاً. وَلَوْ مَضَى السَّائِلُ عَلَى مَسْأَلَتِهِ لَجَعَلَهَا خَمْساً.

554 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ؛ قَالَ: سَمِعْتُ إِبْرَاهِيمَ التَّيْمِيَّ، يُحَدِّثُ عَنِ الْحَرِثِ بْنِ سُوَيْدٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**ثَلاثَةُ أَيَّامٍ**» أَحْسِبُهُ قَالَ: «**وَلَيَالِيهِنَّ لِلْمُسَافِرِ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ**».

555 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ؛ قَالاَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ؛ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي خَثْعَمٍ الثُّمَالِيُّ. قَالَ: حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ، قَالُوا: يَا رَسُولَ اللَّهِ ﷺ مَا الطُّهُورُ عَلَى الْخُفَّيْنِ؟ قَالَ: «**لِلْمُسَافِرِ ثَلاثَةُ أَيَّامٍ وَلَيَالِيهِنَّ. وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ**».

556 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَبِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ؛ قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ؛ قَالَ: حَدَّثَنَا الْمُهَاجِرُ أَبُو مَخْلَدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ رَخَّصَ لِلْمُسَافِرِ، إِذَا تَوَضَّأَ وَلَبِسَ خُفَّيْهِ ثُمَّ أَحْدَثَ وُضُوءاً، أَنْ يَمْسَحَ ثَلاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ. وَلِلْمُقِيمِ، يَوْماً وَلَيْلَةً.

footwears and then breaks ablution (which necessitates him to offer a new one) a concession of three days to keep wiping (his footwears in ablution); and the one on residence (no more than) a day and night.

[87] Wiping (The Footwears In Ablution) Without Fixing A Limit Of Time

557- It is narrated on the authority of Ubai Ibn Imarah, in whose house the Messenger of Allah "Allah's blessing and peace be upon him" offered the prayer to both Qiblahs (of Jerusalem and the Ka'bah), that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "(Is it permissible for me to) pass my wet hand over the footwears (in ablution instead of putting them off and washing my feet)?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative. He asked: "(Is it for only) a day?" he said: "(You are permitted to do even for) two days." He asked: "and also for three days?" he kept (asking him) until he made it seven (days after which) he (the Prophet) said to him: "(And you are permitted to keep doing so) as long as it seems to you (to do)."

558- It is narrated on the authority of Uqbah Ibn Amir that he came to Umar (Ibn Al-Khattab in Medina) from Egypt; and Umar asked him: "How long have you not taken off your footwears?" he said: "(For eight days) from Friday to Friday." On that Umar said to him: "No doubt, you've acted upon the sunnah (of the Prophet)."

[88] Passing The Wet Hand Over Both Socks And Sandals

559- It is narrated on the authority of Al-Dahhak that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he passed his wet hand over both socks and sandals.

560- It is narrated on the authority of Al-Dahhak that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he passed his wet hand over both socks and sandals. (Abu Al-Mu'alla said: I do not know but that he said "both sandals."

[89] Passing The Wet Hand Over The Turban

561- It is narrated on the authority of Ka'b Ibn Ujrah from Bilal that the Prophet "Allah's blessing and peace be upon him" (offered ablution in which he) passed his wet hand over both footwears and the head covering.

562- It is narrated on the authority of Amr Ibn Umayyah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him"

87 ـ بابُ ما جَاءَ في المَسْحِ بغَيْرِ تَوْقِيتٍ

557 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ، وَعَمْرُو بْنُ سَوَّادٍ الْمِصْرِيَّانِ؛ قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يَحْيَىٰ بْنُ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ أَيُّوبَ بْنِ قَطَنٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ أُبَيِّ بْنِ عِمَارَةَ، وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ صَلَّى فِي بَيْتِهِ الْقِبْلَتَيْنِ كِلْتَيْهِمَا، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَمْسَحُ عَلَى الْخُفَّيْنِ؟ قَالَ: «**نَعَمْ**». قَالَ: يَوْماً؟ قَالَ: «**وَيَوْمَيْنِ**» قَالَ: وَثَلاَثاً؟ حَتَّى بَلَغَ سَبْعاً. قَالَ لَهُ: «**وَمَا بَدَا لَكَ**».

558 ـ **حدّثنا** أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ. حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنِ الْحَكَمِ بْنِ عَبْدِ اللَّهِ الْبَلَوِيِّ، عَنْ عَلِيِّ بْنِ رَبَاحٍ اللَّخْمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، أَنَّهُ قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ مِنْ مِصْرَ. فَقَالَ: مُنْذُ كَمْ لَمْ تَنْزِعْ خُفَّيْكَ؟ قَالَ: مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ. قَالَ: أَصَبْتَ السُّنَّةَ.

88 ـ بابُ ما جَاءَ في المَسْحِ على الجَوْرَبَيْنِ والنَّعْلَيْنِ

559 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي قَيْسٍ الأَوْدِيِّ، عَنِ الْهُذَيْلِ بْنِ شُرَحْبِيلَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ.

560 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ، وَبِشْرُ بْنُ آدَمَ. قَالاَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عِيسَى بْنِ سِنَانٍ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَرْزَبٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ.

قَالَ الْمُعَلَّى فِي حَدِيثِهِ: لاَ أَعْلَمُهُ إِلاَّ قَالَ: وَالنَّعْلَيْنِ.

89 ـ بابُ ما جَاءَ في المَسْحِ على العِمَامَةِ

561 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ بِلاَلٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ وَالْخِمَارِ.

562 ـ **حدّثنا** دُحَيْمٌ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ. حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو، عَنْ أَبِيهِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْعِمَامَةِ.

having (offered ablution in which he) passed his wet hand over both footwears and the turban.

563- It is narrated on the authority of Abu Muslim, the freed slave of Zaid Ibn Suhan that he said: I was in the company of Salman when he saw a man intending to take off his footwears for (washing his feet since he was performing) ablution, thereupon he said to him: "Pass your wet hand over your footwears, head covering and forelock, for verily, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having (offered ablution in which he) passed his wet hand over his footwears and head covering."

564- It is narrated on the authority of Anas Ibn Malik that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering ablution, and he had a Qatari turban on his head. So, he got his hand from underneath the turban, and wiped the front portion of his head, without lifting the turban.

[90] Performing Tayammum (Rubbing Face And Hands With Sand Or Clean Earth)

565- It is narrated on the authority of Ammar Ibn Yasir that he said: Once, a necklace (or a collar) belonging to A'ishah fell down (and was lost), thereupon she delayed in search for it (and thus detained the Messenger of Allah "Allah's blessing and peace be upon him" and the people with him from proceeding). Abu Bakr went to A'ishah and scolded her furiously for she detained the people (from going on). Then, Allah Almighty revealed the concession of practicing Tayammum. On that day, we rubbed with the clean earth our hands up to the shoulders (since we had not know yet how to do it exactly). Then, Abu Bakr went to A'ishah (once again) and said to her: "I did not know (when I scolded you) that you are a blessed woman!"

566- It is narrated on the authority of Ammar Ibn Yasir that he said: We practiced Tayammum with the Messenger of Allah "Allah's blessing and peace be upon him" (in which we rubbed with the clean earth our hands) up to the shoulders.

567- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The whole earth has been made for me (and my nation) a place of worship and (an instrument to offer) ablution" i.e. if the prayer is due one could offer it wherever he is; and in case there is no water, one could take clean sand or earth therewith to rub his face and hands to be able to offer the prayer).

563 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ دَاوُدَ بْنِ أَبِي الْفُرَاتِ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي شُرَيْحٍ، عَنْ أَبِي مُسْلِمٍ، مَوْلَى زَيْدِ بْنِ صُوحَانَ؛ قَالَ: كُنْتُ مَعَ سَلْمَانَ. فَرَأَى رَجُلاً يَنْزِعُ خُفَّيْهِ لِلْوُضُوءِ. فَقَالَ لَهُ سَلْمَانُ: امْسَحْ عَلَى خُفَّيْكَ وَعَلَى خِمَارِكَ وَبِنَاصِيَتِكَ. فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْخِمَارِ.

564 ـ **حدّثنا** أَبُو طَاهِرٍ، أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ، عَنْ أَبِي مَعْقِلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَعَلَيْهِ عِمَامَةٌ قِطْرِيَّةٌ. فَأَدْخَلَ يَدَهُ مِنْ تَحْتِ الْعِمَامَةِ، فَمَسَحَ مُقَدَّمَ رَأْسِهِ، وَلَمْ يَنْقُضِ الْعِمَامَةَ.

أَبْوَابُ التَّيَمُّمِ

90 ـ بَابُ مَا جَاءَ فِي السَّبَبِ

565 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّهُ قَالَ: سَقَطَ عِقْدُ عَائِشَةَ. فَتَخَلَّفَتْ لِالْتِمَاسِهِ. فَانْطَلَقَ أَبُو بَكْرٍ إِلَى عَائِشَةَ فَتَغَيَّظَ عَلَيْهَا فِي حَبْسِهَا النَّاسَ. فَأَنْزَلَ اللَّهُ، عَزَّ وَجَلَّ، الرُّخْصَةَ فِي التَّيَمُّمِ. قَالَ فَمَسَحْنَا يَوْمَئِذٍ إِلَى الْمَنَاكِبِ. قَالَ فَانْطَلَقَ أَبُو بَكْرٍ إِلَى عَائِشَةَ فَقَالَ: مَا عَلِمْتُ إِنَّكِ لَمُبَارَكَةٌ.

566 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ؛ قَالَ: تَيَمَّمْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى الْمَنَاكِبِ.

567 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. ح وَحَدَّثَنَا أَبُو إِسْحَاقَ الْهَرَوِيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، جَمِيعاً عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**جُعِلَتْ لِيَ الأَرْضُ مَسْجِداً وَطَهُوراً**».

568- It is narrated on the authority of Hisham Ibn Urwah from his father that A'ishah told: I borrowed a necklace from Asma ' and it was lost. So Allah's Apostle "Allah's blessing and peace be upon him" sent some men in search for it; and Then the time of the prayer became due (when there was no water with them). So, they prayed (without offering ablution) and when they returned to the Messenger of Allah "Allah's blessing and peace be upon him", they complained of that to him . So the verse of Tayammum was revealed. Usaid Ibn Hudair said to A'ishah: "May Allah reward you! By Allah, whenever anything befalls you, Allah makes for you a way out of it, and, at the same time, brings in it good for the Muslims."

[91] Performing Tayammum With One Strike

569- It is narrated on the authority of Sa'id Ibn Abd Ar-Rahman Ibn Abza from his father that he said: A man came to Umar Ibn Al-Khattab and said: "I became in a state of ceremonial impurity (after sexual intercourse); and I had no water (to take a bath and perform ablution)." Umar said to him: "Then do not offer the prayer (until you find water to take a bath and perform ablution)." Upon this, Ammar Ibn Yasir said to Umar Ibn Al-Khattab: "Do you remember, O Commander of The Believers, that both you and I were together in a detachment and we became in a state of ceremonial impurity (after sexual intercourse) and we had no water; and you didn't pray but I rolled myself on the ground and prayed? Then when I returned to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him he said: "It would have been sufficient for you..." and the Prophet "Allah's blessing and peace be upon him" (by way of illustration) struck the earth with his hands once and blew them off, and wiped his face and hands?"

570- It is narrated on the authority of both Al-Hakam and Salamah Ibn Kuhail that they asked Abdullah Ibn Abu Awfa about practicing Tayammum, thereupon he said: The Prophet "Allah's blessing and peace be upon him" commanded Ammar to do as such. He then struck the earth with his hands and shook them off, therewith he wiped his face (and his hands, according to Al-Hakam, and his elbows according to Salamah).

[92] Performing Tayammum With Two Strikes

571- It is narrated on the authority of Ammar Ibn Yasir that when they performed Tayammum while they were in the company of the Messenger of Allah "Allah's blessing and peace be upon him", he ordered the Muslims to strike the earth with their hands, but their hands grasped nothing of the

568 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلاَدَةً. فَهَلَكَتْ. فَأَرْسَلَ النَّبِيُّ ﷺ أُنَاساً فِي طَلَبِهَا. فَأَدْرَكَتْهُمُ الصَّلاَةُ. فَصَلَّوْا بِغَيْرِ وُضُوءٍ. فَلَمَّا أَتَوُا النَّبِيَّ ﷺ شَكَوْا ذٰلِكَ إِلَيْهِ. فَنَزَلَتْ آيَةُ التَّيَمُّمِ. فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: جَزَاكِ اللَّهُ خَيْراً. فَوَاللَّهِ مَا نَزَلَ بِكِ أَمْرٌ قَطُّ إِلاَّ جَعَلَ اللَّهُ لَكِ مِنْهُ مَخْرَجاً، وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً.

91 ـ باب ما جَاءَ فِي التَّيَمُّمِ ضَرْبَةً وَاحِدَةً

569 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ؛ أَنَّ رَجُلاً أَتَى عُمَرَ بْنَ الْخَطَّابِ، فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ. فَقَالَ عُمَرُ: لاَ تُصَلِّ. فَقَالَ عَمَّارُ بْنُ يَاسِرٍ: أَمَا تَذْكُرُ، يَا أَمِيرَ الْمُؤْمِنِينَ إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ، فَأَجْنَبْنَا فَلَمْ نَجِدِ الْمَاءَ، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ فَصَلَّيْتُ فَلَمَّا أَتَيْتُ النَّبِيَّ ﷺ، فَذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: «**إِنَّمَا كَانَ يَكْفِيكَ**» وَضَرَبَ النَّبِيُّ ﷺ بِيَدَيْهِ إِلَى الأَرْضِ، ثُمَّ نَفَخَ فِيهِمَا، وَمَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ؟

570 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، وَسَلَمَةَ بْنِ كُهَيْلٍ؛ أَنَّهُمَا سَأَلاَ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى عَنِ التَّيَمُّمِ. فَقَالَ: أَمَرَ النَّبِيُّ ﷺ عَمَّاراً أَنْ يَفْعَلَ هٰكَذَا. وَضَرَبَ بِيَدَيْهِ إِلَى الأَرْضِ ثُمَّ نَفَضَهُمَا. وَمَسَحَ عَلَى وَجْهِهِ.

قَالَ الْحَكَمُ: وَيَدَيْهِ. وَقَالَ سَلَمَةُ: وَمِرْفَقَيْهِ.

92 ـ بابٌ فِي التَّيَمُّمِ ضَرْبَتَيْنِ

571 ـ **حدّثنا** أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ حِينَ تَيَمَّمُوا مَعَ رَسُولِ اللَّهِ ﷺ، فَأَمَرَ الْمُسْلِمِينَ فَضَرَبُوا بِأَكُفِّهِمُ التُّرَابَ وَلَمْ يَقْبِضُوا مِنَ التُّرَابِ شَيْئاً

dust, therewith they wiped their faces once. Then, they struck the earth with their palms once again, therewith they wiped their hands.

[93] Concerning The Wounded One Who Is Affected By The Ceremonial Impurity, And Fears The Risk Of Bathing On Himself

572- It is narrated on the authority of Ata Ibn Abu Rabah: I heard Ibn Abbas relating that once, a man was head-wounded during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and then; he got a nocturnal wet dream. He was commanded (by his companions whom he asked for their verdict whether he could perform Tayammum instead of bathing) to take bath; and he took bath, thereupon he suffered a severe cold because of which he died. When the news of him reached the Messenger of Allah "Allah's blessing and peace be upon him" he said: "They (who ordered him to take bath) have killed him: might Allah kill them! Is not the recovery from ignorance to ask (for knowledge such as have acquaintance)?" Ata said: We were informed that the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Had he washed his body, and left his head where he was wounded (and passed his wet hand over the bandage, it would have been better for him)!"

[94] Taking Bath (To Get Clean) From Ceremonial Impurity

573- It is narrated on the authority of Ibn Abbas from his maternal aunt Maimunah: I placed water for the bath of the Prophet "Allah's blessing and peace be upon him" to get clean from ceremonial impurity. He turned down the vessel with his left hand on his right hand, and washed his hands thrice and then poured water on his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by snuffing water into his nostrils and blowing it out, washed his face thrice and both forearms thrice, and then poured water over the whole of his body. Then he withdrew from that place and washed his feet.

574- It is narrated on the authority of Jumai' Ibn Umair At-Taimi that he said: I went in the company of both my paternal and maternal aunts to visit A'ishah, whom we asked how the Messenger of Allah "Allah's blessing and peace be upon him" used to do whenever he would take bath to get clean from ceremonial impurity. She said: "He used to pour water over his hands thrice; and then get them into the vessel, and wash his head thrice, and then pour water over (the whole of) his body; and then, he would stand for the prayer. As for us (women), we wash our heads five times, because of the braids (of the hair)."

فَمَسَحُوا بِوُجُوهِهِمْ مَسْحَةً وَاحِدَةً. ثُمَّ عَادُوا فَضَرَبُوا بِأَكُفِّهِمُ الصَّعِيدَ مَرَّةً أُخْرَى فَمَسَحُوا بِأَيْدِيهِمْ.

93 ـ بابٌ في المَجْرُوحِ تُصِيبُهُ الجَنَابَةُ فَيَخَافُ على نَفْسِهِ إنِ اغْتَسَلَ

572 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ؛ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُخْبِرُ أَنَّ رَجُلاً أَصَابَهُ جُرْحٌ فِي رَأْسِهِ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. ثُمَّ أَصَابَهُ احْتِلاَمٌ. فَأُمِرَ بِالاغْتِسَالِ، فَاغْتَسَلَ، فَكُزَّ، فَمَاتَ. فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «**قَتَلُوهُ. قَتَلَهُمُ اللَّهُ. أَوَ لَمْ يَكُنْ شِفَاءَ الْعِيِّ السُّؤَالُ**». قَالَ عَطَاءٌ: وَبَلَغَنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَوْ غَسَلَ جَسَدَهُ وَتَرَكَ رَأْسَهُ، حَيْثُ أَصَابَهُ الْجِرَاحُ**».

94 ـ بابُ ما جَاءَ في الغُسْلِ مِنَ الجَنَابَةِ

573 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ. حَدَّثَنَا ابْنُ عَبَّاسٍ، عَنْ خَالَتِهِ مَيْمُونَةَ؛ قَالَتْ: وَضَعْتُ لِلنَّبِيِّ ﷺ غُسْلاً. فَاغْتَسَلَ مِنَ الْجَنَابَةِ. فَأَكْفَأَ الإِنَاءَ بِشِمَالِهِ عَلَى يَمِينِهِ. فَغَسَلَ كَفَّيْهِ ثَلاَثاً. ثُمَّ أَفَاضَ عَلَى فَرْجِهِ. ثُمَّ دَلَكَ يَدَهُ بِالأَرْضِ. ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ ثَلاَثاً، وَذِرَاعَيْهِ ثَلاَثاً، ثُمَّ أَفَاضَ الْمَاءَ عَلَى سَائِرِ جَسَدِهِ، ثُمَّ تَنَحَّى فَغَسَلَ رِجْلَيْهِ.

574 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. حَدَّثَنَا صَدَقَةُ بْنُ سَعِيدٍ الْحَنَفِيُّ. حَدَّثَنَا جُمَيْعُ بْنُ عُمَيْرٍ التَّيْمِيُّ؛ قَالَ: انْطَلَقْتُ مَعَ عَمَّتِي وَخَالَتِي. فَدَخَلْنَا عَلَى عَائِشَةَ. فَسَأَلْنَاهَا: كَيْفَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ عِنْدَ غُسْلِهِ مِنَ الْجَنَابَةِ. قَالَتْ: كَانَ يُفِيضُ عَلَى كَفَّيْهِ ثَلاَثَ مَرَّاتٍ. ثُمَّ يُدْخِلُهَا الإِنَاءَ. ثُمَّ يَغْسِلُ رَأْسَهُ ثَلاَثَ مَرَّاتٍ. ثُمَّ يُفِيضُ عَلَى جَسَدِهِ. ثُمَّ يَقُومُ إِلَى الصَّلاَةِ. وَأَمَّا نَحْنُ فَإِنَّا نَغْسِلُ رُؤُوسَنَا خَمْسَ مِرَارٍ، مِنْ أَجْلِ الضَّفْرِ.

[95] Taking Bath (To Get Clean) From Ceremonial Impurity

575- It is narrated on the authority of Jubair Ibn Mut'im that he said: They (the companions) fell into argument about (how to) take bath to get clean from ceremonial impurity, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "As for me, I pour three handfuls of water over my head (one on the right side, one on the left side, and one on the middle)."

576- It is narrated on the authority of Abu Sa'id that a man asked him how to take bath in order to get clean from ceremonial impurity, thereupon he said: "Three (handfuls of water to be poured over the head and the body are sufficient)." He said: "I have much hair (and this amount is not sufficient)." On that he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" had more hair and was much better (than you; even though this amount was sufficient for him)."

577- It is narrated on the authority of Jabir: I said: "O Messenger of Allah! I live in a cold land: how should I take bath to get clean from ceremonial impurity?" he said: "As for me, I pour three (handfuls of water) over my head."

578- It is narrated on the authority of Abu Hurairah that a man asked him: "How much water should I pour over my head (to take bath) while I'm in a state of ceremonial impurity?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to pour three handfuls of water over his head." The man said: "But, my hair is long (and this quantity of water might not be sufficient)." On that he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" had more hair than you, and he was much better (even though he saw this quantity of water sufficient for him to get clean from ceremonial impurity)."

[96] Offering Ablution After Taking Bath

579- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used not to offer ablution after bathing to get clean from ceremonial impurity.

[97] One Might Seek The Warmth Of The Body Of His Wife Before She Takes Bath Because Of Ceremonial Impurity To Warm Up His Body

580- It is narrated on the authority of A'ishah that she said: (Sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" took bath to get clean from ceremonial impurity, then sought the warmth of my body before I took bath in order to warm up himself.

95 ـ بابٌ في الغُسْلِ مِنَ الجَنَابَةِ

575 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ؛ قَالَ: تَمَارَوْا فِي الْغُسْلِ مِنَ الْجَنَابَةِ عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلاثَ أَكُفٍّ»**.

576 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو كُرَيْبٍ. حَدَّثَنَا ابْنُ فُضَيْلٍ، جَمِيعاً عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ رَجُلاً سَأَلَهُ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ. فَقَالَ: ثَلاثاً. فَقَالَ الرَّجُلُ: إِنَّ شَعَرِي كَثِيرٌ. فَقَالَ: رَسُولُ اللَّهِ ﷺ كَانَ أَكْثَرَ شَعَراً مِنْكَ وَأَطْيَبَ.

577 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ؛ قَالَ: حَدَّثَنَا حَفْصُ بْنِ غِيَاثٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَنَا فِي أَرْضٍ بَارِدَةٍ. فَكَيْفَ الْغُسْلُ مِنَ الْجَنَابَةِ؟ فَقَالَ ﷺ: **«أَمَّا أَنَا فَأَحْثُو عَلَى رَأْسِي ثَلاثاً»**.

578 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ سَأَلَهُ رَجُلٌ: كَمْ أُفِيضُ عَلَى رَأْسِي وَأَنَا جُنُبٌ؟ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَحْثُو عَلَى رَأْسِهِ ثَلاثَ حَثَيَاتٍ. قَالَ الرَّجُلُ: إِنَّ شَعَرِي طَوِيلٌ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَكْثَرَ شَعَراً مِنْكَ وَأَطْيَبَ.

96 ـ بابٌ في الوُضُوءِ بَعْدَ الغُسْلِ

579 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَبْدُ اللَّهِ بْنُ عَامِرِ بْنَ زُرَارَةَ، وَإِسْمَاعِيلُ بْنُ مُوسَى السُّدِّيُّ. قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ لاَ يَتَوَضَّأُ بَعْدَ الْغُسْلِ مِنَ الْجَنَابَةِ.

97 ـ بابٌ في الجُنُبِ يَسْتَدْفِىءُ بامْرَأَتِهِ قَبْلَ أَنْ تَغْتَسِلَ

580 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ، عَنْ حُرَيْثٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ مِنَ الْجَنَابَةِ ثُمَّ يَسْتَدْفِىءُ بِي قَبْلَ أَنْ أَغْتَسِلَ.

[98] One In The State Of Ceremonial Impurity Might Sleep As He Is, Touching No Water

581- It is narrated on the authority of A'ishah that she said: (So often) The Messenger of Allah "Allah's blessing and peace be upon him" became in a state of ceremonial impurity, and then slept, touching no water until he would get up later and take bath (to become clean).

582- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" had a sexual desire for anyone of his wives, he would fulfill it, and then sleep while he was (in the state of ceremonial impurity); and he would touch no water.

583- It is narrated on the authority of A'ishah that she said: (So often) The Messenger of Allah "Allah's blessing and peace be upon him" became in a state of ceremonial impurity, and then slept while being in the very state as he was; and he would touch no water. Sufyan said: I related this Hadith one day, thereupon Isma'il said to me: O young man! This Hadith should be supported by a further addition!

[99] The Opinion Of Such As Says That The One In The State Of Ceremonial Impurity Should Not Sleep Unless He Offers Ablution Like That Offered For The Prayer

584- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to sleep while being in the state of ceremonial impurity, he would offer ablution like that he offered for the prayer.

585- It is narrated on the authority of Ibn Umar that Umar Ibn Al-Khattab said to the Messenger of Allah "Allah's blessing and peace be upon him": "Is it permissible for anyone of us to sleep while he is in a state of ceremonial impurity?" he said: "Yes (but it'd better for him) that he should offer ablution."

586- It is narrated on the authority of Abu Sa'id Al-Khudri that sometimes, he was affected by ceremonial impurity at night, and he liked to sleep (without bathing); but the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to offer ablution and then sleep.

[100] When The One In A State Of Ceremonial Impurity Intends To Have Sexual Intercourse Once Again, It Is Better For Him To Offer Ablution

587- It is narrated on the authority of Abu Sa'id Al-Khudri: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If

98 ـ بابٌ في الجُنُبِ يَنَامُ كَهَيْئَتِهِ لا يَمَسُّ مَاءً

581 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُجْنِبُ ثُمَّ يَنَامُ وَلاَ يَمَسُّ مَاءً. حَتَّى يَقُومَ بَعْدَ ذٰلِكَ فَيَغْتَسِلَ.

582 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ، إِنْ كَانَتْ لَهُ إِلَى أَهْلِهِ حَاجَةٌ قَضَاهَا. ثُمَّ يَنَامُ كَهَيْئَتِهِ لاَ يَمَسُّ مَاءً.

583 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُجْنِبُ ثُمَّ يَنَامُ كَهَيْئَتِهِ لاَ يَمَسُّ مَاءً.

قَالَ سُفْيَانُ: فَذَكَرْتُ الْحَدِيثَ يَوْماً، فَقَالَ لِي إِسْمَاعِيلُ: يَا فَتَى! يُشَدُّ هٰذَا الْحَدِيثُ بِشَيْءٍ.

99 ـ بابُ مَنْ قَالَ لا يَنَامُ الجُنُبُ حَتَّى يَتَوَضَّأَ وُضُوءَهُ للصَّلاةِ

584 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ، وَهُوَ جُنُبٌ، تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ.

585 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَى. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَيَرْقُدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ. إِذَا تَوَضَّأَ».

586 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ، مُحَمَّدُ بْنُ عُثْمَانَ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّهُ كَانَ تُصِيبُهُ الْجَنَابَةُ بِاللَّيْلِ، فَيُرِيدُ أَنْ يَنَامَ. فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَتَوَضَّأَ ثُمَّ يَنَامَ.

100 ـ بابٌ في الجُنُبِ إذا أَرَادَ العَوْدَ تَوَضَّأَ

587 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ؛ قَالَ:

anyone of you has sexual relation with his wife, and intends to do that once again, let him offer ablution (before doing so)!"

Comment: (That's because it makes one more active and ready to have sexual relation for the second time, according to Al-Baihaqi. According to the narration of Ibn Khuzaimah, "Let him offer ablution like that he offers for the prayer!")

[101] One Takes Bath After Having Sexual Relations With All Of His Wives

588- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him", so often, went round all of his wives (and had sexual relations with them all) with (the intention to take) one bath (after finishing from them all).

589- It is narrated on the authority of Anas that he said: Once, I placed water for the Messenger of Allah "Allah's blessing and peace be upon him" to take bath after (having sexual relations with) all of his wives on one night.

[102] Taking Bath In The House Of Each Woman (After Having Sexual Relation With Her)

590- It is narrated on the authority of Abu Rafi' that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" went round all of his wives on a night, and took a bath in the house of each of them (after having sexual relation with her). It was said to him: "O Messenger of Allah! Would you not reduce it to only one bath?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (taking bath after having sexual relation with each of them) is more pleasant, much better and purer."

[103] The One In The State Of Ceremonial Impurity Could Eat And Drink

591- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to eat while being in the state of ceremonial impurity, he would (first) offer ablution.

592- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the one in a state of ceremonial impurity: (whether he is able) to sleep, eat or drink? He said: "Yes if he (first) offers ablution like that he offers for the prayer."

قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ، ثُمَّ أَرَادَ أَنْ يَعُودَ، فَلْيَتَوَضَّأْ».

101 ـ بابُ ما جَاءَ فِيمَنْ يَغْتَسِلُ مِنْ جَمِيعِ نِسَائِهِ غُسْلاً وَاحِداً

588 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، وَأَبُو أَحْمَدَ، عَنْ سُفْيَانَ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ.

589 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ صَالِحِ بْنِ أَبِي الأَخْضَرِ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ؛ قَالَ: وَضَعْتُ لِرَسُولِ اللَّهِ ﷺ غُسْلاً، فَاغْتَسَلَ مِنْ جَمِيعِ نِسَائِهِ فِي لَيْلَةٍ.

102 ـ بابٌ فيمنْ يَغْتَسِلُ عِنْدَ كُلِّ وَاحِدَةٍ غُسْلاً

590 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا عَبْدُ الصَّمَدِ. حَدَّثَنَا حَمَّادٌ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي رَافِعٍ، عَنْ عَمَّتِهِ سَلْمَى، عَنْ أَبِي رَافِعٍ؛ أَنَّ النَّبِيَّ ﷺ طَافَ عَلَى نِسَائِهِ فِي لَيْلَةٍ. وَكَانَ يَغْتَسِلُ عِنْدَ كُلِّ وَاحِدَةٍ مِنْهُنَّ. فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ أَلاَ تَجْعَلُهُ غُسْلاً وَاحِداً؟ فَقَالَ: «هُوَ أَزْكَى وَأَطْيَبُ وَأَطْهَرُ».

103 ـ بابٌ في الجُنُبِ يَأْكُلُ ويَشْرَبُ

591 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا ابْنُ عُلَيَّةَ، وَغُنْدَرٌ، وَوَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَأْكُلَ، وَهُوَ جُنُبٌ، تَوَضَّأَ.

592 ـ **حدّثنا** مُحَمَّدُ بْنُ عُمَرَ بْنِ هَيَّاجٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ صُبَيْحٍ. حَدَّثَنَا أَبُو أُوَيْسٍ، عَنْ شُرَحْبِيلَ بْنِ سَعْدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْجُنُبِ. هَلْ يَنَامُ أَوْ يَأْكُلُ أَوْ يَشْرَبُ؟ قَالَ: «نَعَمْ. إِذَا تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ».

[104] The Opinion Of Such As Says That It Is Sufficient To Wash His Hands

593- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to eat, while he was in the state of ceremonial impurity, he would (first) wash his hands.

[105] Reciting The Qur'an While One Is Not In The State Of Ablution

594- It is narrated on the authority of Abdullah Ibn Salamah that he said: I visited Ali; and he said: (Sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" went to the open space to answer the call of nature, and then set out and ate with us bread and meat, and recited the Qur'an (before he offered ablution); and nothing barring the state of ceremonial impurity detained him (or perhaps he said held him back) from (reciting) the Holy Qur'an.

595- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no one in the state of ceremonial impurity, nor woman in the state of menses recite the Qur'an!"

596- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no one in the state of ceremonial impurity, nor woman in the state of menstruation recite anything of the Qur'an!"

[106] Underneath Every Single Hair, There Is A Part Of Ceremonial Impurity

597- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, underneath every single hair, there is a part of ceremonial impurity (i.e. it implies the whole body covered up by the hair): so, you should wash the hair, and clean the complexion."

598- It is narrated on the authority of Abu Ayyub Al-Ansari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The five (obligatory) prayers, the Friday (prayer) to (the next) Friday (prayer), and restoring the trusts to their due are to plot out (whatever sins are committed in the intervals) between them." I said: "What is (the significance of) restoring trusts to their due?" he said: "It is to take bath (to get clean) from the ceremonial impurity, for indeed, underneath every single hair, there is a part of ceremonial impurity."

599- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves a location

104 ـ بابُ مَنْ قَالَ يُجْزِئُهُ غَسْلُ يَدَيْهِ

593 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَأْكُلَ، وَهُوَ جُنُبٌ، غَسَلَ يَدَيْهِ.

105 ـ بابُ ما جَاءَ في قِرَاءَةِ القُرْآنِ على غَيْرِ طَهَارَةٍ

594 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ؛ قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ. فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي الْخَلاَءَ. فَيَقْضِي الْحَاجَةَ. ثُمَّ يَخْرُجُ، فَيَأْكُلُ مَعَنَا الْخُبْزَ واللَّحْمَ وَيَقْرأُ الْقُرْآنَ. وَلاَ يَحْجُبُهُ، وَرُبَّمَا قَالَ: وَلاَ يَحْجُزُهُ عَنِ الْقُرْآنِ شَيْءٌ إِلاَّ الْجَنَابَةُ.

595 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَقْرَأُ الْقُرْآنَ الْجُنُبُ وَلاَ الْحَائِضُ»**.

596 ـ قَالَ أَبُو الْحَسَنِ: وحَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَقْرَأُ الْجُنُبُ وَالْحَائِضُ شَيْئاً مِنَ الْقُرْآنِ»**.

106 ـ بابٌ تَحْتَ كُلِّ شَعَرَةٍ جَنَابَةٌ

597 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا الْحَرِثُ بْنُ وَجِيهٍ. حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ تَحْتَ كُلِّ شَعَرَةٍ جَنَابَةً. فَاغْسِلُوا الشَّعَرَ، وَأَنْقُوا الْبَشَرَةَ»**.

598 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ. حَدَّثَنِي عُتْبَةُ بْنُ أَبِي حَكِيمٍ. حَدَّثَنِي طَلْحَةُ بْنُ نَافِعٍ. حَدَّثَنِي أَبُو أَيُّوبَ الأَنْصَارِيُّ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«الصَّلَوَاتُ الْخَمْسُ. وَالْجُمُعَةُ إِلَى الْجُمُعَةِ. وَأَدَاءُ الأَمَانَةِ، كَفَّارَةٌ لِمَا بَيْنَهَا»** قُلْتُ: وَمَا أَدَاءُ الأَمَانَةِ؟ قَالَ: **«غُسْلُ الْجَنَابَةِ. فَإِنَّ تَحْتَ كُلِّ شَعَرَةٍ جَنَابَةً»**.

599 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنِ

of his body (as little as) a hair width, without washing it because of ceremonial impurity, he will be punished (in the very location he leaves) as such and such in the fire (of Hell)." Ali commented: "Henceforth, (I came to deal harshly with) my hair (as if it) was an enemy to me." He used to cut off his hair.

[107] A Woman Has In Her Dream What A Man Has

600- It is narrated on the authority of Zainab, the daughter of Umm Salamah from her mother that she said: Umm Sulaim came to Allah's Apostle "Allah's blessing and peace be upon him" and asked him whether a woman has in her dream what a man has (i.e. a wet dream or nocturnal sexual discharge). The Prophet "Allah's blessing and peace be upon him" replied: "Yes, and she should take bath if she notices a discharge." I said: "You've put women to shame! Does a woman get a discharge?" He replied: "Yes, let your right hand be in dust ("you will not achieve goodness"): why does the son resemble his mother?"

601- It is narrated on the authority of Anas that Umm Sulaim asked The Prophet of Allah "Allah's blessing and peace be upon him" about the woman who would experience in her dream what man would experience. Upon this, the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the woman experiences such a thing, and then has discharge, she should take a bath." Umm Salamah said: "O Messenger of Allah! Does it happen?" Upon this the Prophet "Allah's blessing and peace be upon him" said: "Yes (it happens). Man's discharge (sperm) is thick and white while the discharge of woman (ovum central portion) is thin and yellow; so the resemblance comes from the one whose genes prevail or dominate."

602- It is narrated on the authority of Khawlah Bint Hakim that she asked the Messenger of Allah "Allah's blessing and peace be upon him" about a woman who might have in her dream what a man might have, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no bathing binding upon her unless she ejaculates (her discharge), as well as there is no bathing binding upon a man unless he ejaculates (semen)."

[108] How Do Women Take Bath From Ceremonial Impurity

603- It is narrated on the authority of Umm Salamah: I said: "O Messenger of Allah! I always braid my hair, would I unloose it whenever I want to take a bath from ceremonial impurity?" he (The Prophet) replied: "No! but, it is sufficient for you to put three handfuls (of water) over

النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَكَ مَوْضِعَ شَعَرَةٍ مِنْ جَسَدِهِ، مِنْ جَنَابَةٍ، لَمْ يَغْسِلْهَا، فُعِلَ بِهِ كَذَا وَكَذَا، مِنَ النَّارِ». قَالَ عَلِيٌّ: فَمِنْ ثَمَّ عَادَيْتُ شَعَرِي. وَكَانَ يَجُزُّهُ.

107 ـ بابٌ في المَرْأَةِ تَرَى في مَنَامِهَا ما يَرَى الرَّجُلُ

600 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّهَا أُمِّ سَلَمَةَ؛ قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى النَّبِيِّ ﷺ فَسَأَلَتْهُ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ؟ قَالَ: «نَعَمْ. إِذَا رَأَتِ الْمَاءَ فَلْتَغْتَسِلْ» فَقُلْتُ: فَضَحْتِ النِّسَاءَ. وَهَلْ تَحْتَلِمُ الْمَرْأَةُ؟ قَالَ النَّبِيُّ ﷺ: «تَرِبَتْ يَمِينُكِ. فَبِمَ يُشْبِهُهَا وَلَدُهَا إِذاً؟».

601 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَعَبْدُ الأَعْلَى، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ أُمَّ سُلَيْمٍ سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَتْ ذٰلِكَ، فَأَنْزَلَتْ، فَعَلَيْهَا الْغُسْلُ» فَقَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ أَيَكُونُ هٰذَا؟ قَالَ: «نَعَمْ. مَاءُ الرَّجُلِ غَلِيظٌ أَبْيَضُ. وَمَاءُ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ. فَأَيُّهُمَا سَبَقَ أَوْ عَلاَ، أَشْبَهَهُ الْوَلَدُ».

602 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ؟ فَقَالَ: «لَيْسَ عَلَيْهَا غُسْلٌ حَتَّى تُنْزِلَ. كَمَا أَنَّهُ لَيْسَ عَلَى الرَّجُلِ غُسْلٌ حَتَّى يُنْزِلَ».

108 ـ بابُ ما جَاءَ في غُسْلِ النِّسَاءِ مِنَ الجَنَابَةِ

603 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ أُمِّ سَلَمَةَ؛

your head, and then pour the water over your body so as to become clean (or and thus you will have become clean)."

604- It is narrated on the authority of Ubaid Ibn Umair that A'ishah was informed that Abdullah Ibn Amr ordered his women to undo their (braids of hair on their) heads whenever they intended to take bath. So she exclaimed: How strange this Ibn Amr is! Why doesn't he order them also to get their heads shaved? I and the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from one pot. I used to do no more than pouring three handfuls of water over my head."

[109] Is It Sufficient For Such As In The State Of Ceremonial Impurity To Dip Himself In The Stagnant Water (To Become Clean)

605- It is narrated on the authority of Abu As-Sa'ib, the freed slave of Hisham Ibn Zuhrah that Abu Hurairah told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you while being in a state of ceremonial impurity take bath in the stagnant water!" he asked: "Then, how does such do O Abu Hurairah?" he said: "Let him take it (with his hand and pour over his body)."

[110] The Water (Of Bathing) Is (Obligatory) For (Removing The Traces Of) The Water (Of Semen)

606- It is narrated on the authority of Abu Sa'id Al-Khudri: Once, the Messenger of Allah "Allah's blessing and peace be upon him" passed by (the house of) a man from the Ansar, for whom he sent. The man came out (so hastily that) sweat was dribbling from his head. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Perhaps we put you to haste (to the extent that you departed from your wife hurriedly before orgasm)?" the man answered in the affirmative. Upon this, the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you were put to haste or seamen was not emitted, then there would be no bathing obligatory for you, but you have to perform ablution."

607- It is narrated on the authority of Abu Ayyub: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The water (of bathing) is (obligatory) for (removing the traces of) the water (of semen)."

[111] When Both (Male And Female) Sex Organs Contact Each Other, Bathing Becomes Binding

608- It is narrated on the authority of A'ishah that she said: If both (male and female) sex organs contact each other, bathing becomes binding (even

قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أَشُدُّ ضَفْرَ رَأْسِي. فَأَنْقُضُهُ لِغُسْلِ الْجَنَابَةِ؟ فَقَالَ: **«إِنَّمَا يَكْفِيكِ أَنْ تَحْثِي عَلَيْهِ ثَلاَثَ حَثَيَاتٍ مِنْ مَاءٍ. ثُمَّ تُفِيضِي عَلَيْكِ مِنَ الْمَاءِ فَتَطْهُرِينَ»**. أَوْ قَالَ: **«فَإِذَا أَنْتِ قَدْ طَهُرْتِ»**.

604 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ. عَنْ عُبَيْدِ بْنِ عُمَيْرٍ؛ قَالَ: بَلَغَ عَائِشَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَأْمُرُ نِسَاءَهُ، إِذَا اغْتَسَلْنَ، أَنْ يَنْقُضْنَ رُؤُوسَهُنَّ. فَقَالَتْ: يَا عَجَباً لِابْنِ عَمْرٍو هٰذَا. أَفَلاَ يَأْمُرُهُنَّ أَنْ يَحْلِقْنَ رُؤُوسَهُنَّ. لَقَدْ كُنْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ نَغْتَسِلُ مِنْ إِنَاءٍ وَاحِدٍ. فَلاَ أَزِيدُ عَلَى أَنْ أُفْرِغَ عَلَى رَأْسِي ثَلاَثَ إِفْرَاغَاتٍ.

109 ـ بابُ الجُنُبُ يَنْغَمِسُ في المَاءِ الدَّائِمِ أَيُجْزِئُهُ

605 ـ **حدّثنا** أَحْمَدُ بْنُ عِيسَى، وَحَرْمَلَةُ بْنُ يَحْيَى الْمِصْرِيَّانِ. قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحٰرِثِ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ أَنَّ أَبَا السَّائِبِ، مَوْلَى هِشَامِ بْنِ زُهْرَةَ، حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَغْتَسِلْ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ»** فَقَالَ: كَيْفَ يَفْعَلُ؟ يَا أَبَا هُرَيْرَةَ فَقَالَ: يَتَنَاوَلُهُ تَنَاوُلاً.

110 ـ بابُ المَاءُ مِنَ المَاءِ

606 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا غُنْدَرٌ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَارِ. فَأَرْسَلَ إِلَيْهِ. فَخَرَجَ رَأْسُهُ يَقْطُرُ. فَقَالَ: **«لَعَلَّنَا أَعْجَلْنَاكَ؟»** قَالَ: نَعَمْ. يَا رَسُولَ اللَّهِ! قَالَ: **«إِذَا أُعْجِلْتَ أَوْ أُقْحِطْتَ، فَلاَ غُسْلَ عَلَيْكَ. وَعَلَيْكَ الْوُضُوءُ»**.

607 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ السَّائِبِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سُعَادٍ، عَنْ أَبِي أَيُّوبَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْمَاءُ مِنَ الْمَاءِ»**.

111 ـ بابُ ما جَاءَ في وُجُوبِ الغُسْلِ إذا الْتَقَى الخِتَانَانِ

608 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ. وَعَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ. أَخْبَرَنَا الْقَاسِمُ بْنُ مُحَمَّدٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ قَالَتْ: إِذَا الْتَقَى

though there is no ejaculation). I and the Messenger of Allah "Allah's blessing and peace be upon him" did so, and then we took bath.

609- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: Ubai Ibn Ka'b told us: "This (judgement according to which it was not obligatory to take bath whenever both female and male sex organs contact each other) was a concession during the early days of Islam; and afterwards, we were commanded to take bath (whenever both female and male sex organs contact each other)."

610- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the man sits between her four parts (i.e. of her private parts), and then gets (his glans) into her (vagina), bathing becomes binding."

611- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When both (male and female) sex organs contact each other, and the glans disappears (into the vagina), then, bathing becomes obligatory."

[112] When One Has A Wet Dream, But Detects No Discharge

612- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you gets up and detects discharge, and he feels he has not experienced a wet dream, bathing becomes binding upon him; and when he feels he has experienced a wet dream, but he detects no discharge, then no bathing is obligatory upon him."

[113] Screening Oneself When Bathing

613- It is narrated on the authority of Abu As-Samh: I used to serve the Messenger of Allah "Allah's blessing and peace be upon him". Whenever he intended to take bath, he would say to me: "Turn your back to me"; and I would do accordingly, and spread the garment, therewith to screen him.

614- It is narrated on the authority of Abdullah Ibn Abdullah Ibn Nawfal that he said: I asked whether the Messenger of Allah "Allah's blessing and peace be upon him" had ever offered the supererogatory prayers while being on journey, and I found none to tell me, until Umm Hani', daughter of Abu Talib, informed me that the Messenger of Allah "Allah's blessing and peace be upon him" came (to Mecca) in the year of the conquest; and he ordered that a curtain should be made to screen him, and he took bath and offered supererogatory prayer (of Ad-Duha) consisting of eight rak'ahs.

الْخِتَانَانِ فَقَدْ وَجَبَ الْغُسْلُ. فَعَلْتُهُ أَنَا وَرَسُولُ اللَّهِ ﷺ، فَاغْتَسَلْنَا.

609 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. أَنْبَأَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ. أَنْبَأَنَا أُبَيُّ بْنُ كَعْبٍ، قَالَ: إِنَّمَا كَانَتْ رُخْصَةً فِي أَوَّلِ الْإِسْلَامِ، ثُمَّ أُمِرْنَا بِالْغَسْلِ، بَعْدُ.

610 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«إِذَا جَلَسَ الرَّجُلُ بَيْنَ شُعَبِهَا الأَرْبَعِ، ثُمَّ جَهَدَهَا، فَقَدْ وَجَبَ الْغُسْلُ»**.

611 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا الْتَقَى الْخِتَانَانِ، وَتَوَارَتِ الْحَشَفَةُ، فَقَدْ وَجَبَ الْغُسْلُ»**.

112 ـ بابُ مَنِ احْتَلَمَ ولم يَرَ بَلَلاً

612 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنِ الْعُمَرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: **«إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَرَأَى بَلَلاً، وَلَمْ يَرَ أَنَّهُ احْتَلَمَ، اغْتَسَلَ. وَإِذَا رَأَى أَنَّهُ قَدِ احْتَلَمَ وَلَمْ يَرَ بَلَلاً، فَلاَ غُسْلَ عَلَيْهِ»**.

113 ـ بابُ ما جاءَ في الاسْتِتَارِ عِنْدَ الغُسْلِ

613 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، وَأَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ الْفَلاَّسُ، وَمُجَاهِدُ بْنُ مُوسَى؛ قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا يَحْيَى بْنُ الْوَلِيدِ. أَخْبَرَنِي مُحِلُّ بْنُ خَلِيفَةَ. حَدَّثَنِي أَبُو السَّمْحِ؛ قَالَ: كُنْتُ أَخْدُمُ النَّبِيَّ ﷺ. فَكَانَ إِذَا أَرَادَ أَنْ يَغْتَسِلَ، قَالَ: **«وَلِّنِي»** فَأُوَلِّيهِ قَفَايَ، وَأَنْشُرُ الثَّوْبَ فَأَسْتُرُهُ بِهِ.

614 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ نَوْفَلٍ؛ أَنَّهُ قَالَ: سَأَلْتُ أَنَّ رَسُولَ اللَّهِ ﷺ سَبَّحَ فِي سَفَرٍ. فَلَمْ أَجِدْ أَحَداً يُخْبِرُنِي. حَتَّى أَخْبَرَتْنِي أُمُّ هَانِىءٍ بِنْتُ أَبِي طَالِبٍ أَنَّهُ قَدِمَ عَامَ الْفَتْحِ. فَأَمَرَ بِسِتْرٍ فَسُتِرَ عَلَيْهِ، فَاغْتَسَلَ، ثُمَّ سَبَّحَ ثَمَانِيَ رَكَعَاتٍ.

615- It is narrated on the authority of Abdullah Ibn Mas'ud: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you take bath in an open place or over a roof which could hardly screen him, for indeed, if he sees not, (he should be sure that) he is seen."

[114] It Is Forbidden To Offer Prayer While Restraining Urine Or Excrement

616- It is narrated on the authority of Abdullah Ibn Arqam that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you wants to answer the call of nature, and, at the same time, the prayer is established, let him start with (answering the call of nature)."

617- It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade one to offer prayer while restraining urine or excrement (until he relieves himself).

618- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you stand for the prayer while he is feeling the harm (because of his need to urinate or excrete)."

619- It is narrated on the authority of Thawban that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of the Muslims stand (for the prayer) while he is restraining (urine or excrement) until he relieves himself."

[115] The Woman Who Has Persistent Bleeding From The Uterus Counts The Days Of Her Menses

620- It is narrated on the authority of Urwah Ibn Az-Zubair that Fatimah Bint Abu Hubaish told him that she came to The Prophet "Allah's blessing and peace be upon him" and complained to him how she suffered a persistent bleeding from the uterus (according to which she would not become clean). Allah's Apostle "Allah's blessing and peace be upon him" replied: "It is just from a blood vessel (and not the menses). So when your real menses begins give up your prayers (and calculate the days a normal menses lasts) and when it finishes wash off the blood (by taking a bath) and offer your prayers in the period between one menses and another."

621- It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood

615 ـ **حدّثنا** مُحَمَّدُ بْنُ عُبَيْدِ بْنِ ثَعْلَبَةَ الْحِمَّانِيُّ. حَدَّثَنَا عَبْدُ الْحَمِيدِ أَبُو يَحْيَىٰ الْحِمَّانِيُّ. حَدَّثَنَا الْحَسَنُ بْنُ عِمَارَةَ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَغْتَسِلَنَّ أَحَدُكُمْ بِأَرْضٍ فَلاَةٍ، وَلاَ فَوْقَ سَطْحٍ لاَ يُوَارِيهِ، فَإِنْ لَمْ يَكُنْ يَرَى، فَإِنَّهُ يُرَى»**.

114 ـ بابُ ما جَاءَ في النَّهْيِ للحَاقِنِ أنْ يُصَلِّيَ

616 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَرْقَمَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا أَرَادَ أَحَدُكُمُ الْغَائِطَ، وَأُقِيمَتِ الصَّلاَةُ، فَلْيَبْدَأْ بِهِ»**.

617 ـ **حدّثنا** بِشْرُ بْنُ آدَمَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنِ السَّفْرِ بْنِ نُسَيْرٍ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ، عَنْ أَبِي أُمَامَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ وَهُوَ حَاقِنٌ.

618 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ إِدْرِيسَ الأَوْدِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَقُومُ أَحَدُكُمْ إِلَى الصَّلاَةِ وَبِهِ أَذًى»**.

619 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ، عَنْ حَبِيبِ بْنِ صَالِحٍ، عَنْ أَبِي حَيٍّ الْمُؤَذِّنِ، عَنْ ثَوْبَانَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: **«لاَ يَقُومُ أَحَدٌ مِنَ الْمُسْلِمِينَ وَهُوَ حَاقِنٌ حَتَّى يَتَخَفَّفَ»**.

115 ـ بابُ ما جَاءَ في المُسْتَحَاضَةِ الَّتي قَدْ عَدَّتْ أيَّامُ أَقْرَائِها قَبْلَ أنْ يَسْتَمِرَّ بها الدَّمُ

620 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ حَدَّثَتْهُ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ فَشَكَتْ إِلَيْهِ الدَّمَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّمَا ذَلِكِ عِرْقٌ. فَانْظُرِي إِذَا أَتَى قَرْؤُكِ فَلاَ تُصَلِّي. فَإِذَا مَرَّ الْقَرْءُ فَتَطَهَّرِي، ثُمَّ صَلِّي مَا بَيْنَ الْقَرْءِ إِلَى الْقَرْءِ»**.

621 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: يَا

vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the blood (by taking a bath) and offer your prayers."

622- It is narrated on the authority of Umm Habibah Bint Jahsh: I used to have bleeding in abundance from uterus for a long time (which prevented me from offering the prayer). So, I came to the Messenger of Allah "Allah's blessing and peace be upon him" to seek his religious verdict, and tell him (how I would suffer). I found him in the house of my sister Zainab (Bint Jahsh). I said to him: "O Messenger of Allah! I have a need from you!" He said: "What is it O my sister?" she said: "I have bleeding in abundance from uterus which takes a long time that it prevents me from offering prayer and observing fasts: what do you command me to do concerning it?" he said: "I commend for you the use (of piece of cloth stuffed with) cotton, for it stops bleeding." I said: "but it (the flowing blood) is much more (and too abundant for cotton to stop)."...(and the rest is the same as the narration of Sharik).

623- It is narrated on the authority of Umm Salamah that she said: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, but you can leave it as long as the number of days and nights during which you used to get your menses (every month, according to the narration of Abu Bakr), and then take a bath, straighten a garment stuffed with a piece of cotton on your privates and offer the prayer."

624- It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So leave offering prayer as long as the number of the days which your menses would last, and then take bath and perform ablution for every prayer (and offer prayer) even though the blood drops on the mat."

625- It is narrated on the authority of Adi Ibn Thabit from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman who gets persistent bleeding from uterus should leave offering prayer as long as the number of the days which

رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ. أَفَأَدَعُ الصَّلاَةَ؟ قَالَ: «**لاَ. إِنَّمَا ذَلِكِ عِرْقٌ. وَلَيْسَ بِالْحَيْضَةِ. فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي**». هٰذَا حَدِيثٌ وَكِيعٌ.

622 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ الرَّزَّاقِ (إِمْلاَءً عَلَيَّ مِنْ كِتَابِهِ، وَكَانَ السَّائِلُ غَيْرِي). أَنْبَأَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ عُمَرَ بْنِ طَلْحَةَ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ جَحْشٍ؛ قَالَتْ: كُنْتُ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً طَوِيلَةً. قَالَتْ: فَجِئْتُ إِلَى النَّبِيِّ ﷺ أَسْتَفْتِيهِ وَأُخْبِرُهُ. قَالَتْ فَوَجَدْتُهُ عِنْدَ أُخْتِي زَيْنَبَ. قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ لِي إِلَيْكَ حَاجَةً. قَالَ: «**وَمَا هِيَ، أَيْ هَنْتَاهْ؟**» قُلْتُ: إِنِّي أُسْتَحَاضُ حَيْضَةً طَوِيلَةً كَبِيرَةً. وَقَدْ مَنَعَتْنِيَ الصَّلاَةَ وَالصَّوْمَ. فَمَا تَأْمُرُنِي فِيهَا؟ قَالَ: «**أَنْعَتُ لَكِ الْكُرْسُفَ، فَإِنَّهُ يُذْهِبُ الدَّمَ**» قُلْتُ: هُوَ أَكْثَرُ. فَذَكَرَ نَحْوَ حَدِيثِ شَرِيكٍ.

623 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ. قَالَتْ: سَأَلَتِ امْرَأَةٌ النَّبِيَّ ﷺ قَالَتْ: إِنِّي أُسْتَحَاضُ فَلاَ أَطْهُرُ. أَفَأَدَعُ الصَّلاَةَ؟ قَالَ: «**لاَ. وَلٰكِنْ دَعِي قَدْرَ الأَيَّامِ وَاللَّيَالِي الَّتِي كُنْتِ تَحِيضِينَ**» قَالَ أَبُو بَكْرٍ فِي حَدِيثِهِ: «**وَقَدْرَهُنَّ مِنَ الشَّهْرِ. ثُمَّ اغْتَسِلِي وَاسْتَثْفِرِي بِثَوْبٍ، وَصَلِّي**».

624 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ. أَفَأَدَعُ الصَّلاَةَ؟ قَالَ: «**لاَ. إِنَّمَا ذٰلِكِ عِرْقٌ، وَلَيْسَ بِالْحَيْضَةِ. اجْتَنِبِي الصَّلاَةَ أَيَّامَ مَحِيضِكِ. ثُمَّ اغْتَسِلِي وَتَوَضَّئِي لِكُلِّ صَلاَةٍ. وَإِنْ قَطَرَ الدَّمُ عَلَى الْحَصِيرِ**».

625 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَإِسْمَاعِيلُ بْنُ مُوسَى. قَالاَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي الْيَقْظَانِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الْمُسْتَحَاضَةُ تَدَعُ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا. ثُمَّ تَغْتَسِلُ وَتَتَوَضَّأُ لِكُلِّ صَلاَةٍ، وَتَصُومُ وَتُصَلِّي**».

her menses would last, and then she should take bath and perform ablution for every prayer, observe fasts, and offer prayer."

[116] When The Woman Of Persistent Bleeding From The Uterus Could Not Distinguish The Blood Of The Menses, And Thus Could Not Count The Days thereof

626- It is narrated on the authority of Urwah Ibn Az-Zubair and Amrah Bint Abd Ar-Rahman that A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", reported: Umm Habibah Bint Jahsh, (the sister-in-law of the Messenger of Allah because she was the sister of Zainab Bint Jahsh the wife of the Messenger of Allah and) she was the wife of Abd Ar-Rahman Ibn Awf, got persistent bleeding from her uterus for seven years. She asked for the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this, the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel. So, when the menses starts, give up the prayer, and when it finishes, take a bath (to purify yourself from the menses) and then perform the prayer." A'ishah resumed: She (Umm Habibah) used to take a bath for every prayer, and then she would offer the prayer. She used to sit in a washing tub belonging to her sister Zainab Bint Jahsh, and (the blood was so abundant that) the redness of the blood would prevail the water.

[117] When A Virgin Gets Persistent Bleeding From Uterus

627- It is narrated on the authority of Imran Ibn Talhah that his mother Hamnah Bint Jahsh (the sister of Zainab Bint Jahsh, the wife of the Prophet) had persistent bleeding from the uterus during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and she came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have a persistent bleeding from the uterus, too profuse and strong (to bear)." He said to her: "Stuff your (privates) with cotton (so that the blood might stop)." She said: "It (the blood) is too abundant to (stop with the help of cotton). Indeed, it flows in great quantity." On that he said: "Tie your (privates with a piece of cloth) and regard yourself in the state of menses for six or seven days every month, according to Allah's Knowledge (and Judgement), and then you should take bath (and regard yourself in a state of cleanness) for twenty-three or twenty-four (days, during which) you could offer prayer and observe fasts. You could delay (offering) the Zhuhr prayer and hasten (to offer the Asr prayer when it is due, as early as you can), and take one bath for both; and also you could delay the Maghrib (prayer), and hasten (to offer the Isha prayer when it is due, as early as you can), and take one bath for both: and this is much dearer to me."

116 ـ بابُ ما جَاءَ في المُسْتَحَاضَةِ إذا اخْتَلَطَ عليها الدَّمُ فلم تَقِفْ على أيَّامِ حَيْضِهَا

626 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو الْمُغِيرَةِ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتِ: اسْتُحِيضَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ، وَهِيَ تَحْتَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، سَبْعَ سِنِينَ. فَشَكَتْ ذٰلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ النَّبِيُّ ﷺ: **«إِنَّ هٰذِهِ لَيْسَتْ بِالْحَيْضَةِ. وَإِنَّمَا هُوَ عِرْقٌ. فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ. وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي وَصَلِّي»**.

قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلاَةٍ. ثُمَّ تُصَلِّي. وَكَانَتْ تَقْعُدُ فِي مِرْكَنٍ لأُخْتِهَا زَيْنَبَ بِنْتِ جَحْشٍ. حَتَّى إِنَّ حُمْرَةَ الدَّمِ لَتَعْلُو الْمَاءَ.

117 ـ بابُ ما جَاءَ في البِكْرِ إذا ابْتُدِئَتْ مُسْتَحَاضَةً أو كان لها أيَّامُ حَيْضٍ فَنَسِيَتْهَا

627 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا شَرِيكٌ. عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ عَمِّهِ عِمْرَانَ بْنِ طَلْحَةَ، عَنْ أُمِّهِ حَمْنَةَ بِنْتِ جَحْشٍ؛ أَنَّهَا اسْتُحِيضَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَأَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنِّي اسْتُحِضْتُ حَيْضَةً مُنْكَرَةً شَدِيدَةً. قَالَ لَهَا: «احْتَشِي كُرْسُفاً» قَالَتْ لَهُ: إِنَّهُ أَشَدُّ مِنْ ذٰلِكَ. إِنِّي أَثُجُّ ثَجًّا. قَالَ: **«تَلَجَّمِي وَتَحَيَّضِي فِي كُلِّ شَهْرٍ فِي عِلْمِ اللَّهِ سِتَّةَ أَيَّامٍ أَوْ سَبْعَةَ أَيَّامٍ. ثُمَّ اغْتَسِلِي غُسْلاً، فَصَلِّي وَصُومِي ثَلاَثَةً وَعِشْرِينَ، أَوْ أَرْبَعَةً وَعِشْرِينَ. وَأَخِّرِي الظُّهْرَ وَقَدِّمِي الْعَصْرَ. وَاغْتَسِلِي لَهُمَا غُسْلاً. وَأَخِّرِي الْمَغْرِبَ وَعَجِّلِي الْعِشَاءَ. وَاغْتَسِلِي لَهُمَا غُسْلاً. وَهٰذَا أَحَبُّ الأَمْرَيْنِ إِلَيَّ»**.

[118] When The Blood Of The Menses Affects The Garment

628- It is narrated on the authority of Umm Qais Bint Mihsan that she said: I asked Allah's Apostle "Allah's blessing and peace be upon him" about the (judgement when the) blood of the menses affects the garment, thereupon he said: "Wash (the traces of blood off) it with water mixed with the (leaves of the) lote tree, and scrape it (the blood) even with a stick."

629- It is narrated on the authority of Asma' Bint Abu Bakr that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about (the judgement when) the blood of the menses affects the garment, thereupon he said: "(Take hold of the soiled spot and) rub and wash (the traces of blood off) it, and then you could offer prayer in it."

630- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: Whenever anyone of us got menses, and then became clean, she would rub the blood off the garment, then wash (the traces of blood off) it, and sprinkle water over the whole of it, and then she would offer prayer in it.

[119] There Is No Prayer Due Upon The Menstruating Woman In Lieu (Of What She Misses During Her Menses)

631- It is narrated on the authority of Mu'adhah that a woman asked A'ishah: "Is it obligatory for the menstruating woman to offer the prayers she misses during her menses?" A'ishah said: "Are you from (the village of) Harura? Whenever anyone of us got her menses during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" she would not be ordered to offer them (the prayers missed during the menses)."

[120] A Menstruating Woman Gets Anything From The Mosque

632- It is narrated on the authority of A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" said to me (and he was in the mosque): "Bring me the mat from (outside) the mosque." I said: "I'm in a state of menstruation." He said: "No doubt, your menses is not in your hand."

633- It is narrated on the authority of A'ishah that she said: (Sometimes) while the Messenger of Allah "Allah's blessing and peace be upon him" was practicing I'tikaf (to stay in the mosque in seclusion for worship), he brought his head closer to me, so that I would wash it and comb his hair.

634- It is narrated on the authority of A'ishah that she said: (Sometimes) Allah's Apostle "Allah's blessing and peace be upon him" placed his head in my lap, and recited the Qur'an, while I was in the state of menses.

118 ـ بابُ في ما جَاءَ في دَمِ الحَيْضِ يُصِيبُ الثَّوْبَ

628 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ ثَابِتِ بْنِ هُرْمُزَ أَبِي الْمِقْدَامِ، عَنْ عَدِيِّ بْنِ دِينَارٍ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ؛ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ. قَالَ: «**اغْسِلِيهِ بِالْمَاءِ وَالسِّدْرِ. وَحُكِّيهِ وَلَوْ بِضِلَعٍ**».

629 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ، قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ دَمِ الْحَيْضِ يَكُونُ فِي الثَّوْبِ. قَالَ: «**اقْرُصِيهِ وَاغْسِلِيهِ وَصَلِّي فِيهِ**».

630 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحٰرِثِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: إِنْ كَانَتْ إِحْدَانَا لَتَحِيضُ ثُمَّ تَقْرُصُ الدَّمَ مِنْ ثَوْبِهَا عِنْدَ طُهْرِهَا فَتَغْسِلُهُ وَتَنْضِحُ عَلَى سَائِرِهِ، ثُمَّ تُصَلِّي فِيهِ.

119 ـ بابٌ الحَائِضُ لا تَقْضِي الصَّلاةَ

631 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ، عَنْ عَائِشَةَ؛ أَنَّ امْرَأَةً سَأَلَتْهَا: أَتَقْضِي الْحَائِضُ الصَّلاَةَ؟ قَالَتْ لَهَا عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كُنَّا نَحِيضُ عِنْدَ النَّبِيِّ ﷺ ثُمَّ نَطْهُرُ. وَلَمْ يَأْمُرْنَا بِقَضَاءِ الصَّلاَةِ.

120 ـ بابٌ الحَائِضُ تَتَنَاوَلُ الشَّيْءَ مِنَ المَسْجِدِ

632 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَهِيِّ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ**». فَقُلْتُ: إِنِّي حَائِضٌ. فَقَالَ: «**لَيْسَتْ حَيْضَتُكِ فِي يَدِكِ**».

633 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُدْنِي رَأْسَهُ إِلَيَّ وَأَنَا حَائِضٌ، وَهُوَ مُجَاوِرٌ، تَعْنِي مُعْتَكِفاً، فَأَغْسِلُهُ وَأُرَجِّلُهُ.

634 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا سُفْيَانُ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ؛ قَالَتْ: لَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ رَأْسَهُ فِي حِجْرِي وَأَنَا حَائِضٌ، وَيَقْرَأُ الْقُرْآنَ.

[121] What A Man Could Have From His Menstruating Wife

635- It is narrated on the authority of Abd Ar-Rahman Ibn Al-Aswad from his father that A'ishah said: If anyone of us (i.e. the wives of The Prophet) was menstruating, the Messenger of Allah "Allah's blessing and peace be upon him" (in case he had a sexual desire from her) would order her, even though when the blood of the menses was flowing abundantly, to wear a waist-sheet, then (above which) he would approach her. But, who among you could have control over his desires as the Messenger of Allah "Allah's blessing and peace be upon him" had control over his desires!

636- It is narrated on the authority of A'ishah: If anyone of us (i.e. the wives of The Prophet) was menstruating, the Messenger of Allah "Allah's blessing and peace be upon him" (in case he had a sexual desire from her) would order her to wear a waist-sheet, then (above which) he would approach her.

637- It is narrated on the authority of Umm Salamah that she said: Once, I was lying with the Messenger of Allah "Allah's blessing and peace be upon him" under his quilt, when I got menses as women would get. So, I slipped away from under the quilt, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Have you got your menses?" I said: "I've got the menses as women would get." He said: "This is what Allah has decreed upon the daughters of Adam." (Umm Salamah resumed): then, I slipped away, and made up myself, and when I returned, the Messenger of Allah "Allah's blessing and peace be upon him" ordered me to come and enter into the quilt with him; and I did accordingly.

638- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that he asked his sister Umm Habibah: "How did you use to do with the Messenger of Allah "Allah's blessing and peace be upon him" during your menses?" she said: "When anyone of us (the wives of the Prophet) was at the time the blood of menstruation was flowing abundantly, in the first portion of her menses, she would straighten a waste-sheet around her body down to the half of her thighs, and then she would lie with the Messenger of Allah "Allah's blessing and peace be upon him" (under the same sheet).

[122] It Is Forbidden To Have Sexual Relation With The Menstruating Woman

639- It is narrated on the authority of Abu Hurairah that the Prophet "Allah's blessing and peace be upon him" said: "He, who has sexual relation with a menstruating woman, or (with any) woman from her anus, or (goes to) a soothsayer and trusts him in what he says, has (become

121 ـ بابُ ما للرَّجُلِ مِنَ امْرَأَتِهِ إذا كَانَتْ حَائِضاً

635 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ عَبْدِ الْكَرِيمِ. ح وَحَدَّثَنَا أَبُو سَلَمَةَ يَحْيَىٰ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، جَمِيعاً عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَتْ إِحْدَانَا، إِذَا كَانَتْ حَائِضاً، أَمَرَهَا النَّبِيُّ ﷺ أَنْ تَأْتَزِرَ فِي فَوْرِ حَيْضَتِهَا، ثُمَّ يُبَاشِرُهَا. وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ إِرْبَهُ؟

636 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَتْ إِحْدَانَا، إِذَا حَاضَتْ، أَمَرَهَا النَّبِيُّ ﷺ أَنْ تَأْتَزِرَ بِإِزَارٍ، ثُمَّ يُبَاشِرُهَا.

637 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو. حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي لِحَافِهِ. فَوَجَدْتُ مَا تَجِدُ النِّسَاءُ مِنَ الْحَيْضَةِ. فَانْسَلَلْتُ مِنَ اللِّحَافِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَنُفِسْتِ؟**» قُلْتُ: وَجَدْتُ مَا تَجِدُ النِّسَاءُ مِنَ الْحَيْضَةِ. قَالَ: «**ذٰلِكَ مَا كَتَبَ اللَّهُ عَلَى بَنَاتِ آدَمَ**». قَالَتْ: فَانْسَلَلْتُ، فَأَصْلَحْتُ مِنْ شَأْنِي، ثُمَّ رَجَعْتُ. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «**تَعَالَيْ فَادْخُلِي مَعِي فِي اللِّحَافِ**» قَالَتْ: فَدَخَلْتُ مَعَهُ.

638 ـ **حدّثنا** الْخَلِيلُ بْنُ عَمْرٍو. حَدَّثَنَا ابْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ بْنِ خُدَيْجٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ، زَوْجِ النَّبِيِّ ﷺ؛ قَالَ، سَأَلْتُهَا: كَيْفَ كُنْتِ تَصْنَعِينَ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْحَيْضَةِ؟ قَالَتْ: كَانَتْ إِحْدَانَا، فِي فَوْرِهَا أَوَّلَ مَا تَحِيضُ، تَشُدُّ عَلَيْهَا إِزَاراً إِلَى أَنْصَافِ فَخِذَيْهَا. ثُمَّ تَضْطَجِعُ مَعَ رَسُولِ اللَّهِ ﷺ.

122 ـ بابُ النَّهْيِ عَنْ إِتْيَانِ الحَائِضِ

639 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حَكِيمٍ الأَثْرَمِ، عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَتَىٰ حَائِضاً، أَوِ امْرَأَةً فِي دُبُرِهَا، أَوْ كَاهِناً، فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ**».

worthy of punishment like the punishment of such as) disbelieved in what was revealed upon Muhammad "Allah's blessing and peace be upon him"."

[123] The Expiation For Having Sexual Relation With A Menstruating Woman

640- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to such as has sexual relation with his wife while she is menstruating: "He should give a Dinar or half a Dinar in charity."

[124] How Does A Menstruating Woman Take Bath (To Get Clean)

641- It is narrated on the authority of Hisham Ibn Urwah from his father from A'ishah that the Prophet "Allah's blessing and peace be upon him" said to her when she (intended to assume Ihram for Hajj and she) was menstruating: "Unloose (the braids of) your hair (or head according to the narration of Ali) (to be able to comb it) and then take bath."

642- It is narrated on the authority of A'ishah: Asma' (daughter of Shakal) asked the Messenger of Allah "Allah's blessing and peace be upon him" how to take a bath to get clean from menses. He said: "Let anyone of you (O women who intend to get clean from menses) take her water mixed with (the leaves of) the lote tree and purify herself, i.e. offer ablution perfectly, or complete ablution until she would pour water on her head and rub it strongly till it reaches the roots of the hair. Then she should pour water on her (body). She should take a piece of cotton (or cloth) with musk and purify herself with it." Asma' asked: "How should I purify myself with it?" He (The Prophet) said: "Glory be to Allah! Purify yourself with it!" A'ishah said in a low tone: "Apply it to the traces of blood." She (Asma') then further asked about bathing from the ceremonial impurity (because of sexual intercourse). He (The Prophet) said: "Let anyone of you take her water mixed with the (leaves of the) lot tree and purify herself, i.e. offer ablution well or complete the ablution until she would pour water on her head and rub it till it reaches the roots of the hair. Then she should pour water on her body." A'ishah said: "What good women those of Ansar are that their shyness does not prevent them from getting religious knowledge."

[125] Eating With The Menstruating Woman, And What About Her Leftover

643- It is narrated on the authority of A'ishah that she said: (Sometimes) I ate flesh from a bone while I was in a state of menstruation, then the Prophet "Allah's blessing and peace be upon him" took it and put his mouth where mine had been. Moreover, I (sometimes) drank from the utensil, then

123 ـ بابٌ في كَفَّارَةِ مَنْ أَتَى حَائِضاً

640 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، وَابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الْحَمِيدِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، فِي الَّذِي يَأْتِي امْرَأَتَهُ، وَهِيَ حَائِضٌ قَالَ: **«يَتَصَدَّقُ بِدِينَارٍ أَوْ بِنِصْفِ دِينَارٍ»**.

124 ـ بابٌ في الحَائِضِ كَيْفَ تَغْتَسِلُ

641 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا، وَكَانَتْ حَائِضاً: **«انْقُضِي شَعَرَكِ وَاغْتَسِلِي»**.

قَالَ عَلِيٌّ فِي حَدِيثِهِ: **«انْقُضِي رَأْسَكِ»**.

642 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ؛ قَالَ: سَمِعْتُ صَفِيَّةَ تُحَدِّثُ عَنْ عَائِشَةَ أَنَّ أَسْمَاءَ سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الْغُسْلِ مِنَ الْمَحِيضِ، فَقَالَ: **«تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا وَسِدْرَهَا فَتَطْهُرُ، فَتُحْسِنُ الطُّهُورَ، أَوْ تَبْلُغُ فِي الطُّهُورِ، ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَدْلُكُهُ دَلْكاً شَدِيداً، حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا. ثُمَّ تَصُبُّ عَلَيْهَا الْمَاءَ. ثُمَّ تَأْخُذُ فِرْصَةً مُمَسَّكَةً فَتَطْهُرُ بِهَا»**، قَالَتْ أَسْمَاءُ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: **«سُبْحَانَ اللَّهِ تَطَهَّرِي بِهَا»** قَالَتْ عَائِشَةُ: (كَأَنَّهَا تُخْفِي ذٰلِكَ) تَتَبَّعِي بِهَا أَثَرَ الدَّمِ. قَالَتْ: وَسَأَلَتْهُ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ. فَقَالَ: **«تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا فَتَطْهُرُ، فَتُحْسِنُ الطُّهُورَ أَوْ تَبْلُغُ فِي الطُّهُورِ. حَتَّى تَصُبَّ الْمَاءَ عَلَى رَأْسِهَا فَتَدْلُكُهُ حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا. ثُمَّ تُفِيضُ الْمَاءَ عَلَى جَسَدِهَا»**. فَقَالَتْ عَائِشَةُ: نِعْمَ النِّسَاءُ نِسَاءُ الأَنْصَارِ لَمْ يَمْنَعْهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.

125 ـ بابُ ما جَاءَ في مُؤَاكَلَةِ الحَائِضِ وسُؤْرِهَا

643 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِىءٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كُنْتُ أَتَعَرَّقُ الْعَظْمَ وَأَنَا حَائِضٌ. فَيَأْخُذُهُ رَسُولُ اللَّهِ ﷺ فَيَضَعُ فَمَهُ حَيْثُ كَانَ فَمِي. وَأَشْرَبُ مِنَ الإِنَاءِ. فَيَأْخُذُهُ رَسُولُ اللَّهِ ﷺ فَيَضَعُ فَمَهُ حَيْثُ كَانَ فَمِي. وَأَنَا حَائِضٌ.

the Prophet "Allah's blessing and peace be upon him" took it and put his mouth where mine had been while I was in a state of menstruation.

644- It is narrated on the authority of Thabit from Anas: It was the habit of the Jews, that they did neither stay with the menstruating women in the house, nor did they have food nor drink with them. A mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon Allah Almighty revealed: "They ask you concerning women's courses. Say: they are a hurt and pollution, so keep away from women in their courses, and do not approach them until they are clean." (The Heifer "Al-Baqarah" 222) The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do everything (with your women) except sexual intercourse."

[126] The Menstruating Woman Keeps Herself Far From The Mosque

645- It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" entered the courtyard of this mosque and called at the top of his voice: "No doubt, the mosque is not lawful for anyone in the state of ceremonial impurity, nor (is it lawful) for anyone in the state of menses (to enter)."

[127] When A Woman Detects Yellowish Discharge After She Gets Clean From Menses

646- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said, concerning the woman who detects (yellowish secretion) that arouses her doubt after she gets clean from menses (or on days other than those of her courses): "This (yellowish discharge) is because of a blood vessel (or vessels, and not because of menses)." (Muhammad Ibn Yahya says: He means after she takes bath (to get clean from menses).

647- It is narrated on the authority of Umm Atiyyah that she said: We never considered yellowish discharge as a thing of importance (after getting clean from menses).

(...) It is narrated on the authority of Umm Atiyyah through another chain of transmitters that she said: We never considered yellowish discharge as a thing of significance (after getting clean from menses).

[128] How Long Is The Postpartum Period For A Confined Woman

648- It is narrated on the authority of Umm Salamah that she said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the postpartum period for a confined woman was forty days,

644 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو الْوَلِيدِ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ الْيَهُودَ كَانُوا لاَ يَجْلِسُونَ مَعَ الْحَائِضِ فِي بَيْتٍ. وَلاَ يَأْكُلُونَ وَلاَ يَشْرَبُونَ. قَالَ فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَأَنْزَلَ اللَّهُ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ﴾ [البقرة: 222] فَقَالَ رَسُولُ اللَّهِ ﷺ: **«اصْنَعُوا كُلَّ شَيْءٍ إِلاَّ الْجِمَاعَ»**.

126 ـ بابُ في ما جَاءَ في اجْتِنَابِ الحَائِضِ المَسْجِدَ

645 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ، عَنْ أَبِي الْخَطَّابِ الْهَجَرِيِّ، عَنْ مَخْدُوجٍ الذُّهْلِيِّ، عَنْ جَسْرَةَ؛ قَالَتْ: أَخْبَرَتْنِي أُمُّ سَلَمَةَ، قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ صَرْحَةَ هٰذَا الْمَسْجِدِ. فَنَادَى بِأَعْلَىٰ صَوْتِهِ: **«إِنَّ الْمَسْجِدَ لاَ يَحِلُّ لِجُنُبٍ وَلاَ لِحَائِضٍ»**.

127 ـ بابُ ما جَاءَ في الحَائِضِ تَرَى بَعْدَ الطُّهْرِ الصُّفْرَةَ والكُدْرَةَ

646 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ شَيْبَانَ النَّحْوِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ بَكْرٍ؛ أَنَّهَا أُخْبِرَتْ أَنَّ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ فِي الْمَرْأَةِ تَرَى مَا يَرِيبُهَا بَعْدَ الطُّهْرِ قَالَ: **«إِنَّمَا هِيَ عِرْقٌ أَوْ عُرُوقٌ»**.

قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: يُرِيدُ بَعْدَ الطُّهْرِ بَعْدَ الْغُسْلِ.

647 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ؛ قَالَتْ: لَمْ نَكُنْ نَرَى الصُّفْرَةَ وَالْكُدْرَةَ شَيْئاً.

قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ. حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ؛ قَالَتْ: كُنَّا لاَ نَعُدُّ الصُّفْرَةَ وَالْكُدْرَةَ شَيْئاً.

قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: وُهَيْبٌ أَوْلاَهُمَا عِنْدَنَا بِهٰذَا.

128 ـ بابُ النُّفَسَاءُ كم تَجْلِسُ

648 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ، عَنْ عَلِيِّ بْنِ عَبْدِ الأَعْلَىٰ، عَنْ أَبِي سَهْلٍ، عَنْ مُسَّةَ الأَزْدِيَّةِ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: كَانَتِ النُّفَسَاءُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ تَجْلِسُ أَرْبَعِينَ يَوْماً. وَكُنَّا نَطْلِي وُجُوهَنَا بِالْوَرْسِ مِنَ الْكَلَفِ.

during which we would smear our faces with Wars (a plant cultivated in Yemen to remove the traces) of blackness (on the temple).

649- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" fixed forty days (as the period of postpartum) for a confined woman unless she gets clean before (the conclusion of) that (time).

[129] When One Has Sexual Relation With His Menstruating Wife

650- It is narrated on the authority of Ibn Abbas that he said: Whenever a man had sexual relation with his menstruating wife, the Messenger of Allah "Allah's blessing and peace be upon him" would command him to give half a Dinar in charity.

[130] Sharing Food With The Menstruating Woman

651- It is narrated on the authority of Abdullah Ibn Sa'd that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about sharing food with the menstruating woman, thereupon he said: "(There is no harm on) you to share food with her."

[131] Man Offers Prayer In The Garment Of The Menstruating Woman

652- It is narrated on the authority of A'ishah that she said: (Sometimes) The Prophet "Allah's blessing and peace be upon him" offered prayer and I was beside him, while being in the state of menses, having a woolen sheet over me, a part of which would fall upon him (during his prostration).

653- It is narrated on the authority of Maimunah that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer and he had a garment, a part of which was on him and the other part on her; and she was in the state of menses.

[132] The Girl Who Attains The Age Of Menses Could Not Offer Prayer Unless She Wears A Head Covering

654- It is narrated on the authority of A'ishah that once, the Messenger of Allah "Allah's blessing and peace be upon him" entered into her chamber, thereupon a slave-girl belonging to her hid herself (when she saw the Prophet). On that the Messenger of Allah "Allah's blessing and peace be upon him" asked: "Has she attained the age of menses?" she answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" cut a piece of his turban and then said to her (the slave-girl): "Cover your head with that (piece of cloth)."

649 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ سَلاَّمِ بْنِ سَلِيمٍ (أَوْ سَلْمٍ. شَكَّ أَبُو الْحَسَنِ. وَأَظُنُّهُ هُوَ أَبُو الأَحْوَصِ)، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَقَّتَ لِلنُّفَسَاءِ أَرْبَعِينَ يَوْماً. إِلاَّ أَنْ تَرَى الطُّهْرَ قَبْلَ ذٰلِكَ.

129 ـ بابُ مَنْ وَقَعَ على امْرَأَتِهِ وهي حَائِضٌ

650 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ الرَّجُلُ، إِذَا وَقَعَ عَلَى امْرَأَتِهِ وَهِيَ حَائِضٌ، أَمَرَهُ النَّبِيُّ ﷺ أَنْ يَتَصَدَّقَ بِنِصْفِ دِينَارٍ.

130 ـ بابٌ في مُؤَاكَلَةِ الحَائِضِ

651 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلاَءِ بْنِ الْحَارِثِ، عَنْ حَرَامِ بْنِ حَكِيمٍ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: عَنْ مُؤَاكَلَةِ الْحَائِضِ. فَقَالَ: «**وَاكِلْهَا**».

131 ـ بابٌ في الصَّلاةِ في ثَوْبِ الحَائِضِ

652 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي، وَأَنَا إِلَى جَنْبِهِ، وَأَنَا حَائِضٌ. وَعَلَيَّ مِرْطٌ لِي، وَعَلَيْهِ بَعْضُهُ.

653 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ مَيْمُونَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى وَعَلَيْهِ مِرْطٌ. بَعْضُهُ عَلَيْهِ، وَعَلَيْهَا بَعْضُهُ. وَهِيَ حَائِضٌ.

132 ـ بابٌ إذا حَاضَتِ الجَارِيَةُ لم تُصَلِّ إلا بخِمَارٍ

654 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا، فَاخْتَبَأَتْ مَوْلاَةٌ لَهَا. فَقَالَ النَّبِيُّ ﷺ: «**حَاضَتْ؟**» فَقَالَتْ نَعَمْ. فَشَقَّ لَهَا مِنْ عِمَامَتِهِ، فَقَالَ: «**اخْتَمِرِي بِهٰذَا**».

655- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah does not accept the prayer of such as has attained the age of menses unless she wears a head covering."

[133] The Menstruating Woman Applies Dye

656- It is narrated on the authority of Mu'adhah that a woman asked A'ishah whether a menstruating woman could apply dye, thereupon she said: We were under the guardianship of the Messenger of Allah "Allah's blessing and peace be upon him", and we used to apply dye (while being in the state of menses); and he did not forbid us to do so.

[134] Passing The Wet Hand Over The Splint (In Ablution)

657- It is narrated on the authority of Ali that he said: Once, one of my forearms got broken, and I asked the Messenger of Allah "Allah's blessing and peace be upon him" (how to do in ablution); and he ordered me to pass my wet hand over the splint.

(...) The same is narrated on the authority of Abd Ar-Razzaq, through another chain of transmitters.

[135] The Saliva (Of The Child) Affects The Garment

658- It is narrated on the authority of Abu Hurairah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" carrying Al-Husain Ibn Ali on his shoulder, and his (Al-Husain's) saliva was flowing on the (garment of the Prophet).

[136] Spitting In The Utensil

659- It is narrated on the authority of Abd Al-Jabbar Ibn Wa'il from his father that he said: Once, a utensil was brought to the Messenger of Allah "Allah's blessing and peace be upon him", from which he rinsed his mouth, and then spat in it (the water which was mixed with his saliva; and it was as fragrant as) musk, if not sweeter than musk.

660- It is narrated on the authority of Mahmud Ibn Ar-Rabie that he retained in memory the ejection (of water) made by the Messenger of Allah "Allah's blessing and peace be upon him" (on his face, out of blessing him as was his use with the children of his companions or) in a bucket (of water) from a well belonging to them (Mahmud's family).

655 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو الْوَلِيدِ وَأَبُو النُّعْمَانِ. قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ صَفِيَّةَ بِنْتِ الْحَرِثِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يَقْبَلُ اللَّهُ صَلاَةَ حَائِضٍ إِلاَّ بِخِمَارٍ**».

133 ـ بابُ الحَائِضُ تَخْتَضِبُ

656 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا حَجَّاجٌ. حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا أَيُّوبُ، عَنْ مُعَاذَةَ؛ أَنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ قَالَتْ: تَخْتَضِبُ الْحَائِضُ؟ فَقَالَتْ: قَدْ كُنَّا عِنْدَ النَّبِيِّ ﷺ وَنَحْنُ نَخْتَضِبُ. فَلَمْ يَكُنْ يَنْهَانَا عَنْهُ.

134 ـ بابُ المَسْحِ على الجَبَائِرِ

657 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبَانٍ الْبَلْخِيُّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا إِسْرَائِيلُ، عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: انْكَسَرَتْ إِحْدَى زَنْدَيَّ. فَسَأَلْتُ النَّبِيَّ ﷺ، فَأَمَرَنِي أَنْ أَمْسَحَ عَلَى الْجَبَائِرِ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: أَنْبَأَنَا الدَّبَرِيُّ، عَنْ عَبْدِ الرَّزَّاقِ، نَحْوَهُ.

135 ـ بابُ اللُّعَابُ يُصِيبُ الثَّوْبَ

658 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ حَامِلَ الْحُسَيْنِ بْنِ عَلِيٍّ، عَلَى عَاتِقِهِ، وَلُعَابُهُ يَسِيلُ عَلَيْهِ.

136 ـ بابُ المَجُّ في الإِنَاءِ

659 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مِسْعَرٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ كَرَامَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ أُتِيَ بِدَلْوٍ، فَمَضْمَضَ مِنْهُ، فَمَجَّ فِيهِ مِسْكاً أَوْ أَطْيَبَ مِنَ الْمِسْكِ. وَاسْتَنْثَرَ خَارِجاً مِنَ الدَّلْوِ.

660 ـ **حدّثنا** أَبُو مَرْوَانَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ وَكَانَ قَدْ عَقَلَ مَجَّةً مَجَّهَا رَسُولُ اللَّهِ ﷺ فِي دَلْوٍ مِنْ بِئْرٍ لَهُمْ.

[137] It Is Forbidden To See The Privates Of One's Brother

661- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Sa'id Al-Khudri from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no woman look at the private parts of another woman; and let no man look at the private parts of another man!"

662- It is narrated on the authority of A'ishah that she said: I've never looked at, or I've never seen the private parts of the Messenger of Allah "Allah's blessing and peace be upon him".

[138] When One Takes Bath To Get Clean From The Ceremonial Impurity, With A Spot Of His Body Receiving No Water: What Should He Do

663- It is narrated on the authority of Ibn Abbas that once, the Messenger of Allah "Allah's blessing and peace be upon him" took bath to get clean from the ceremonial impurity, (and when he finished) he noticed a spot (of his body) which received no water, thereupon he pressed his (drenched) hair, and wetted it.

664- It is narrated on the authority of Ali that he said: Once, a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: I took a bath to get clean from the ceremonial impurity, and then offered the Fajr prayer. When it was morning, I detected a spot (of my body, as little as a) nail, which received no water." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had you passed your wet hand over it, it would have been sufficient for you."

[139] When One Offers Ablution And Leaves A Spot With No Water

665- It is narrated on the authority of Anas that he said: Once, a man came to the Messenger of Allah "Allah's blessing and peace be upon him" after he had offered ablution, and left a spot (as little as a) nail unwashed with water, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Return and perform ablution well."

666- It is narrated on the authority of Jabir that Umar Ibn Al-Khattab told them: Once, The Prophet "Allah's blessing and peace be upon him" saw a man offering ablution, in which he left a spot (as small as a) nail (unwashed) over his foot, thereupon he ordered him to offer ablution and prayer once again; and he returned (and did accordingly).

137 ـ بَابُ النَّهْيِ أَنْ يَرَى عَوْرَةَ أَخِيهِ

661 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ. حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ تَنْظُرِ الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلاَ يَنْظُرِ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ**».

662 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ مَوْلًى لِعَائِشَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا نَظَرْتُ، أَوْ مَا رَأَيْتُ فَرْجَ رَسُولِ اللَّهِ ﷺ قَطُّ.

قَالَ أَبُو بَكْرٍ: كَانَ أَبُو نُعَيْمٍ يَقُولُ: عَنْ مَوْلاَةٍ لِعَائِشَةَ.

138 ـ بَابُ مَنِ اغْتَسَلَ مِنَ الْجَنَابَةِ فَبَقِيَ مِنْ جَسَدِهِ لُمْعَةٌ لَمْ يُصِبْهَا الْمَاءُ كَيْفَ يَصْنَعُ

663 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ مَنْصُورٍ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا مُسْلِمُ بْنُ سَعِيدٍ، عَنْ أَبِي عَلِيٍّ الرَّحَبِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ مِنْ جَنَابَةٍ. فَرَأَى لُمْعَةً لَمْ يُصِبْهَا الْمَاءُ. فَقَالَ بِجُمَّتِهِ فَبَلَّهَا عَلَيْهَا.

قَالَ إِسْحَاقُ، فِي حَدِيثِهِ: فَعَصَرَ شَعْرَهُ عَلَيْهَا.

664 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: إِنِّي اغْتَسَلْتُ مِنَ الْجَنَابَةِ، وَصَلَّيْتُ الْفَجْرَ، ثُمَّ أَصْبَحْتُ فَرَأَيْتُ قَدْرَ مَوْضِعِ الظُّفْرِ لَمْ يُصِبْهُ الْمَاءُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْ كُنْتَ مَسَحْتَ عَلَيْهِ بِيَدِكَ أَجْزَأَكَ**».

139 ـ بَابُ مَنْ تَوَضَّأَ فَتَرَكَ مَوْضِعاً لم يُصِبْهُ الْمَاءُ

665 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ، وَقَدْ تَوَضَّأَ وَتَرَكَ مَوْضِعَ الظُّفْرِ لَمْ يُصِبْهُ الْمَاءُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «**ارْجِعْ فَأَحْسِنْ وُضُوءَكَ**».

666 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَى. حَدَّثَنَا ابْنُ وَهْبٍ. ح وَحَدَّثَنَا ابْنُ حُمَيْدٍ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالاَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ رَجُلاً تَوَضَّأَ فَتَرَكَ مَوْضِعَ الظُّفْرِ عَلَى قَدَمِهِ. فَأَمَرَهُ أَنْ يُعِيدَ الْوُضُوءَ وَالصَّلاَةَ. قَالَ: فَرَجَعَ.

(2) THE BOOK OF PRAYER

[1] The (Stated Fixed) Time Of The Prayer

667- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that once, a man came and asked the Messenger of Allah "Allah's blessing and peace be upon him" about the time of the prayer. He said: "Pray with us those two days." When the sun passed the meridian, he ordered Bilal to announce the call for (Zhuhr) prayer. then he ordered him to pronounce the establishment for the Noon (Zhuhr) prayer. (At the time of the afternoon prayer) he ordered (Bilal to announce the call for prayer) and the establishment for the afternoon (Asr) prayer was pronounced when the sun was high, white and clear. He ordered (Bilal to announce the call for the Evening prayer) and the establishment for the evening (Maghrib) prayer was pronounced, after the sun had set. He ordered him (to announce the Adhan for Isha prayer) and the establishment for the night (Isha) prayer was pronounced When the twilight had disappeared. He ordered him (to announce the Adhan for Fajr) and the establishment for the morning (Fajr) prayer was pronounced, when the dawn had appeared. On the next day, he ordered him to delay the Noon (Zhuhr) prayer till the extreme heat had passed and he did so, and he allowed it to be delayed till it became cooler. He performed the Afternoon (Asr) prayer when the sun was high, sometime later than the time he had performed it (on the prior day). He offered the Evening (Maghrib) prayer before the twilight had faded away. He offered the Night (Isha) prayer when the (first) third of the night had passed. Then, he performed the Morning (Fajr) prayer when it was clear daylight. Then, He (The Prophet) said: "Where is the man who asked about the time of prayer?" He (the asker) said: "O Messenger of Allah! Here I am." He (The Prophet) said: "The time for your prayer is within the limits of what you saw" (i.e. between the extremes of the beginning of the time of each prayer as shown on the first day, and the conclusion of the time as shown on the other day).

668- It is narrated on the authority of Ibn Shihab that once he was sitting on the couch of Umar Ibn Abd Al-Aziz during his governorate on Medina, and Urwah (Ibn Az-Zubair) was with him, when Umar delayed the Asr prayer. Upon this, Urwah said to him: "No doubt, Gabriel descended and offered the prayers (in their due times) in front of the Messenger of Allah "Allah's blessing and peace be upon him"." Umar said: "Know what you are saying O Urwah!" he said: I heard Bashir Ibn Abu Mas'ud saying: I heard Abu Mas'ud saying: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Gabriel came down and acted as my

2 ـ كِتَابُ الصَّلاةِ

1 ـ أبوابُ مَوَاقِيتِ الصَّلاةِ

667 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَأَحْمَدُ بْنُ سِنَانٍ. قَالاَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ. أَنْبَأَنَا سُفْيَانُ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنْ وَقْتِ الصَّلاَةِ. فَقَالَ: «**صَلِّ مَعَنَا هٰذَيْنِ الْيَوْمَيْنِ**» فَلَمَّا زَالَتِ الشَّمْسُ أَمَرَ بِلاَلاً فَأَذَّنَ. ثُمَّ أَمَرَهُ فَأَقَامَ الظُّهْرَ. ثُمَّ أَمَرَهُ فَأَقَامَ الْعَصْرَ، وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ. ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ. ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ. ثُمَّ أَمَرَهُ فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ. فَلَمَّا كَانَ مِنَ الْيَوْمِ الثَّانِي، أَمَرَهُ فَأَذَّنَ الظُّهْرَ فَأَبْرَدَ بِهَا. وَأَنْعَمَ أَنْ يُبْرِدَ بِهَا. ثُمَّ صَلَّى الْعَصْرَ، وَالشَّمْسُ مُرْتَفِعَةٌ، أَخَّرَهَا فَوْقَ الَّذِي كَانَ. فَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ. وَصَلَّى الْعِشَاءَ بَعْدَمَا ذَهَبَ ثُلُثُ اللَّيْلِ. وَصَلَّى الْفَجْرَ فَأَسْفَرَ بِهَا. ثُمَّ قَالَ: «**أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلاَةِ؟**» فَقَالَ الرَّجُلُ: أَنَا، يَا رَسُولَ اللَّهِ قَالَ: «**وَقْتُ صَلاَتِكُمْ بَيْنَ مَا رَأَيْتُمْ**».

668 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ كَانَ قَاعِداً عَلَى مَيَاثِرِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، فِي إِمَارَتِهِ عَلَى الْمَدِينَةِ. وَمَعَهُ عُرْوَةُ بْنُ الزُّبَيْرِ. فَأَخَّرَ عُمَرُ الْعَصْرَ شَيْئاً. فَقَالَ لَهُ عُرْوَةُ: أَمَا إِنَّ جِبْرِيلَ نَزَلَ فَصَلَّى إِمَامَ رَسُولِ اللَّهِ ﷺ. فَقَالَ لَهُ عُمَرُ: اعْلَمْ مَا تَقُولُ يَا عُرْوَةُ! قَالَ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: سَمِعْتُ

Imam, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, and then I prayed with him", counting with his fingers five (obligatory) Prayers.

[2] The Time Of Offering Fajr Prayer

669- It is narrated on the authority of A'ishah: The believing women used to perform the Morning Prayer with the Messenger of Allah "Allah's blessing and peace be upon him" and then return to their homes, and No one could recognize them because of the severe darkness.

670- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said, concerning Allah's saying: "and the morning prayer and reading: for the prayer and reading in the morning carry their testimony" (Al-Isra 78): "The angels of both night and day attend that (prayer)."

671- It is narrated on the authority of Mughith Ibn Sumai that he said: Once, I offered the Morning prayer behind Abdullah Ibn Az-Zubair and it was still very dark. When he concluded it with the End Salutation, I turned to Ibn Umar and asked him: "What is that prayer (which you offer in this time)?" he said: "This was (the very time in which we used to offer) our prayer with the Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr and Umar; but when Umar was stabbed (to death), Uthman delayed it until it was clear daylight."

Comment: (Uthman seemed to have done so for fear of the severe darkness during which Umar was overtaken by surprise; and the companions of the Messenger of Allah "Allah's blessing and peace be upon him" agreed with Uthman in this issue).

672- It is narrated on the authority of Rafi' Ibn Khadij that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Once the morning breaks, offer the Morning prayer, for this will make greater the reward (or your reward)."

[3] The Time Of Offering Zhuhr Prayer

673- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Zhuhr prayer just when the sun had passed the meridian.

674- It is narrated on the authority of Abu Barzah Al-Aslami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the prayer, (performed during) the scorching heat, which you call Zhuhr just when the sun had passed the meridian.

رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ فَأَمَّنِي، فَصَلَّيْتُ مَعَهُ. ثُمَّ صَلَّيْتُ مَعَهُ. ثُمَّ صَلَّيْتُ مَعَهُ. ثُمَّ صَلَّيْتُ مَعَهُ. ثُمَّ صَلَّيْتُ مَعَهُ». يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ.

2 ـ بابُ وَقْتِ صَلاةِ الفَجْرِ

669 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كُنَّ نِسَاءُ الْمُؤْمِنَاتِ يُصَلِّينَ مَعَ النَّبِيِّ ﷺ صَلاَةَ الصُّبْحِ. ثُمَّ يَرْجِعْنَ إِلَى أَهْلِهِنَّ فَلاَ يَعْرِفُهُنَّ أَحَدٌ. تَعْنِي مِنَ الْغَلَسِ.

670 ـ **حدّثنا** عُبَيْدُ بْنُ أَسْبَاطِ بْنِ مُحَمَّدٍ الْقُرَشِيُّ. حَدَّثَنَا أَبِي، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، وَالأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ: ﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾ [الإسراء: 78]. قَالَ: «تَشْهَدُهُ مَلاَئِكَةُ اللَّيْلِ وَالنَّهَارِ».

671 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا نَهِيكُ بْنُ يَرِيمَ الأَوْزَاعِيُّ. حَدَّثَنَا مُغِيثُ بْنُ سُمَيٍّ؛ قَالَ: صَلَّيْتُ مَعَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ الصُّبْحَ بِغَلَسٍ. فَلَمَّا سَلَّمَ أَقْبَلْتُ عَلَى ابْنِ عُمَرَ، فَقُلْتُ: مَا هٰذِهِ الصَّلاَةُ؟ قَالَ: هٰذِهِ صَلاَتُنَا كَانَتْ مَعَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ. فَلَمَّا طُعِنَ عُمَرُ أَسْفَرَ بِهَا عُثْمَانُ.

672 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ عَجْلاَنَ، سَمِعَ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ (وَجَدُّهُ بَدْرِيٌّ) يُخْبِرُ عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَصْبِحُوا بِالصُّبْحِ. فَإِنَّهُ أَعْظَمُ لِلأَجْرِ، أَوْ لأَجْرِكُمْ».

3 ـ بابُ وَقْتِ صَلاةِ الظُّهْرِ

673 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي الظُّهْرَ إِذَا دَحَضَتِ الشَّمْسُ.

674 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ، عَنْ سَيَّارِ بْنِ سَلاَمَةَ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي صَلاَةَ الْهَجِيرِ الَّتِي تَدْعُونَهَا الظُّهْرَ، إِذَا دَحَضَتِ الشَّمْسُ.

675- It is narrated on the authority of Khabbab that he said: We complained to the Messenger of Allah "Allah's blessing and peace be upon him" the scorching heat of the sand (that would affect our feet whenever we set out to offer the Zhuhr prayer, and asked him to delay it until it would be cooler); but the Messenger of Allah "Allah's blessing and peace be upon him" did not remove (the cause of) our complaint (i.e. did not respond to our request).

676- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: We complained to the Messenger of Allah "Allah's blessing and peace be upon him" of the scorching heat of the sand (that would affect our feet whenever we set out to offer the Zhuhr prayer, and asked him to delay it until it would be cooler); but the Messenger of Allah "Allah's blessing and peace be upon him" did not remove (the cause of) our complaint.

[4] If It Is Very Hot, Zhuhr Prayer Might Be Offered When It is Cooler

677- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If it is very hot, you might offer the (Zhuhr) prayer when it is cooler; for indeed, the severe heat is from the exhalation of the (fire of the) Hell."

678- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If it is very hot, you might offer the (Zhuhr) prayer when it is cooler; for indeed, the severe heat is from the exhalation of the (fire of the) Hell."

679- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(If it is very hot), you might offer the (Zhuhr) prayer when it is cooler; for indeed, the severe heat is from the exhalation of the (fire of the) Hell."

680- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: We used to offer the Zhuhr prayer with the Messenger of Allah "Allah's blessing and peace be upon him" during the very scorching heat, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "You might offer the (Zhuhr) prayer when the extreme heat passes away; for indeed, the severe heat is from the exhalation of the (fire of the) Hell."

681- It is narrated on the authority of Ibn Omar that the Messenger of Allah "Allah's blessing and peace be upon him" used to perform the

675 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ الْعَبْدِيِّ، عَنْ خَبَّابٍ؛ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ ﷺ حَرَّ الرَّمْضَاءِ، فَلَمْ يُشْكِنَا.

قَالَ الْقَطَّانُ: حَدَّثَنَا أَبُو حَاتِمٍ. حَدَّثَنَا الأَنْصَارِيُّ. حَدَّثَنَا عَوْفٌ نَحْوَهُ.

676 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ جُبَيْرَةَ، عَنْ خِشْفِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: شَكَوْنَا إِلَى النَّبِيِّ ﷺ حَرَّ الرَّمْضَاءِ، فَلَمْ يُشْكِنَا.

4 ـ بابُ الإِبْرَادِ بالظُّهْرِ في شِدَّةِ الحَرِّ

677 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ»**.

678 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالظُّهْرِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ»**.

679 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَبْرِدُوا بِالظُّهْرِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ»**.

680 ـ **حدّثنا** تَمِيمُ بْنُ الْمُنْتَصِرِ الْوَاسِطِيُّ. حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، عَنْ شَرِيكٍ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ صَلاةَ الظُّهْرِ بِالْهَاجِرَةِ. فَقَالَ لَنَا: **«أَبْرِدُوا بِالصَّلاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ»**.

681 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ. حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ

Afternoon (Asr) prayer when the sun was high and bright, and (after the prayer) one could leave for the Heights (four miles from Medina) and reach there while the sun was still high.

[5] The Time Of Offering Asr Prayer

682- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" used to perform the Afternoon (Asr) prayer when the sun was high and bright, and (after the prayer) one could leave for the Heights (four miles from Medina) and reach there while the sun was still high.

683- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to pray the Asr when the sunlight was still inside my room; and its shade had not yet appeared.

[6] Guarding Strictly The (Habit Of Performing) Asr Prayer (At The Earliest Portion Of Its Due Time)

684- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said on the Day of the (holy battle of the) Trench: "Might Allah fill their (the infidels') houses and graves with fire since they occupied us from (offering) the middle prayer (i.e. the Asr prayer)!"

685- It is narrated on the authority of Salim from Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever misses the Asr prayer (intentionally) then it is as if he lost his family and property."

686- It is narrated on the authority of Abdullah that he said: The pagans detained the Messenger of Allah "Allah's blessing and peace be upon him" from offering the Asr prayer (in its due time) until the sun disappeared, thereupon he said: "They detained us from offering the middle prayer: might Allah fill their houses and graves with fire!"

[7] The Time Of Offering Maghrib Prayer

687- It is narrated on the authority of Rafi' Ibn Khadij that he said: We used to offer the Maghrib prayer with the Messenger of Allah "Allah's blessing and peace be upon him" and after finishing the prayer one of us could go away and still see as far as the spots where one's arrow might reach when shot by a bow.

(...) The same is narrated on the authority of Ibrahim Ibn Musa, through another chain of transmitters.

عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَبْرِدُوا بِالظُّهْرِ**».

5 ـ بابُ وَقْتِ صَلاةِ العَصْرِ

682 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ. فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي، وَالشَّمْسُ مُرْتَفِعَةٌ.

683 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: صَلَّى النَّبِيُّ ﷺ الْعَصْرَ، وَالشَّمْسُ فِي حُجْرَتِي، لَمْ يُظْهِرْهَا الْفَيْءُ بَعْدُ.

6 ـ بابُ المُحَافَظَةِ على صَلاةِ العَصْرِ

684 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ الْخَنْدَقِ: «**مَلأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَاراً، كَمَا شَغَلُونَا عَنِ الصَّلاةِ الْوُسْطَى**».

685 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ الَّذِي تَفُوتُهُ صَلاةُ الْعَصْرِ، فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ**».

686 ـ **حدّثنا** حَفْصُ بْنُ عَمْرٍو. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. ح وَحَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: حَبَسَ الْمُشْرِكُونَ النَّبِيَّ ﷺ عَنْ صَلاةِ الْعَصْرِ، حَتَّى غَابَتِ الشَّمْسُ. فَقَالَ: «**حَبَسُونَا عَنْ صَلاةِ الْوُسْطَى. مَلأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَاراً**».

7 ـ بابُ وَقْتِ صَلاةِ المَغْرِبِ

687 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا أَبُو النَّجَاشِيِّ؛ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْمَغْرِبَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيَنْظُرُ إِلَى مَوَاقِعِ نَبْلِهِ.

حدّثنا أَبُو يَحْيَى الزَّعْفَرَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، نَحْوَهُ.

688- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: We used to offer the Maghrib prayer with the Prophet "Allah's blessing and peace be upon him" as soon as the sun had disappeared from the horizon.

689- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "My nation is still on the true tradition (and nature of the Prophets) as long as they do not delay offering the Maghrib prayer until the (twilight appears and the crowds of the) stars intermingle.

Abu Abdullah Ibn Majah says: I heard Muhammad Ibn Yahya having said: The people in Baghdad got troubled because of that narration. So, I and Abu Bakr Al-A'yan went to Al-Awwam Ibn Abbad Ibn Al-Awwam who brought out to us the manuscript of his father, and behold! The narration was written down in it.

[8] The Time Of Offering Isha Prayer

690- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it not been for fear that I would make it difficult upon my nation, surely, I would have commanded them to delay offering the Isha (prayer)."

691- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it not been for fear that I would make it difficult upon my nation, surely, I would have delayed offering the Isha prayer until (the conclusion of the first) third of the night, if not until the midnight."

692- It is narrated on the authority of Humaid that Anas was asked whether the Messenger of Allah "Allah's blessing and peace be upon him" had got a seal, thereupon he said: Yes. Once, the Prophet "Allah's blessing and peace be upon him" delayed the Isha prayer till it was almost midnight. When he offered the prayer he faced us and said: "The people prayed and slept but you have been in prayer as long as you have been waiting for it (the prayer)." Anas added: As if I am looking at the glitter of the seal of The Prophet "Allah's blessing and peace be upon him".

693- It is narrated on the authority of Abu Sa'id that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" offered the Maghrib prayer with us but he did not come out (of his dwelling place) until the middle of the night had passed. Then he came out and led the prayer, and said: "The people prayed and slept but you have been in prayer as long as you have been waiting for it (the prayer). Had it not been for the

688 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ؛ أَنَّهُ كَانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ الْمَغْرِبَ إِذَا تَوَارَتْ بِالْحِجَابِ.

689 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَىٰ. أَنْبَأَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ عُمَرَ بْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَزَالُ أُمَّتِي عَلَى الْفِطْرَةِ مَا لَمْ يُؤَخِّرُوا الْمَغْرِبَ حَتَّى تَشْتَبِكَ النُّجُومُ»**.

قَالَ أَبُو عَبْدِ اللَّهِ بْنُ مَاجَةَ: سَمِعْتُ مُحَمَّدَ بْنَ يَحْيَىٰ يَقُولُ: اضْطَرَبَ النَّاسُ فِي هٰذَا الْحَدِيثِ بِبَغْدَادَ. فَذَهَبْتُ أَنَا وأَبُو بَكْرٍ الأَعْيَنُ إِلَى الْعَوَّامِ بْنِ عَبَّادِ بْنِ الْعَوَّامِ. فَأَخْرَجَ إِلَيْنَا أَصْلَ أَبِيهِ، فَإِذَا الْحَدِيثُ فِيهِ.

8 ـ بَابُ وَقْتِ صَلاةِ الْعِشَاءِ

690 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ بِتَأْخِيرِ الْعِشَاءِ»**.

691 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَخَّرْتُ صَلاَةَ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِ اللَّيْلِ»**.

692 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا حُمَيْدٌ؛ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ، هَلِ اتَّخَذَ النَّبِيُّ ﷺ خَاتَماً؟ قَالَ: نَعَمْ. أَخَّرَ لَيْلَةً صَلاَةَ الْعِشَاءِ إِلَى قَرِيبٍ مِنْ شَطْرِ اللَّيْلِ. فَلَمَّا صَلَّى أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: **«إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا. وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ»**.

قَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ.

693 ـ **حدّثنا** عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ. حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلاَةَ الْمَغْرِبِ، ثُمَّ لَمْ يَخْرُجْ حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ. فَخَرَجَ، فَصَلَّى بِهِمْ ثُمَّ قَالَ: **«إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا. وَأَنْتُمْ لَمْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ، وَلَوْلاَ الضَّعِيفُ وَالسَّقِيمُ أَحْبَبْتُ أَنْ أُؤَخِّرَ هٰذِهِ الصَّلاَةَ إِلَى شَطْرِ اللَّيْلِ»**.

sake of the weak and faint (among you), I would have liked to delay this prayer to the midnight."

[9] The Time Of Prayer When It Is Cloudy

694- It is narrated on the authority of Buraidah Al-Aslami that he said: We were in the company of the Messenger of Allah "Allah's blessing and peace be upon him" on a holy battle when he said to us: "Offer the prayer in the earliest portion of its time (particularly) when it is a cloudy day, for indeed, whoever misses the Asr prayer, his deed will become fruitless."

[10] Concerning Such As Sleeps (And Is Hindered) From Offering Prayer; Or Such As Forgets To Offer It

695- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about such as forgets to offer the prayer, or such as sleeps (and thus is hindered) from offering it, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "He should offer it once he remembers it."

696- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who forgets to offer a certain prayer should offer it once he remembers it."

697- It is narrated on the authority of Abu Hurairah: When the Messenger of Allah "Allah's blessing and peace be upon him" returned from the holy battle of Khaibar, he travelled for one night. Then, when he intended to (take rest for) sleep, he descended (at some place) and said to Bilal: "Keep on guard at night for us (to tell us when the time of Fajr prayer comes)." Bilal prayed as much as he was doomed to do, and the Messenger of Allah "Allah's blessing and peace be upon him" and his companions fell asleep. When the time of the dawn approached, Bilal reclined against the back of his mount, facing the (direction from which the) dawn (would rise). He was overwhelmed by sleep while leaning against the back of his camel. Neither the Messenger of Allah "Allah's blessing and peace be upon him" nor Bilal nor anyone of his companions got up until the sun rose upon them. The Messenger of Allah "Allah's blessing and peace be upon him" was the first of them to get up. The Messenger of Allah "Allah's blessing and peace be upon him" was shocked and he said: "O Bilal! (What has happened?)" he said: "O Messenger of Allah! Let my father and mother be sacrificed for you! I was taken up by the same, which took up you." He (The Prophet) ordered them to drive (their mounts). They drove their mounts to some distance. Then, the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution (followed by his companions), and ordered

9 ـ بابُ مِيقَاتِ الصَّلاةِ في الغَيْمِ

694 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَاجِرِ، عَنْ بُرَيْدَةَ الأَسْلَمِيِّ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ. فَقَالَ: «**بَكِّرُوا بِالصَّلاَةِ فِي الْيَوْمِ الْغَيْمِ، فَإِنَّهُ مَنْ فَاتَتْهُ صَلاَةُ الْعَصْرِ حَبِطَ عَمَلُهُ**».

10 ـ بابُ مَنْ نَامَ عَنِ الصَّلاةِ أو نَسِيَهَا

695 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا حَجَّاجٌ. حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرَّجُلِ يَغْفُلُ عَنِ الصَّلاَةِ أَوْ يَرْقُدُ عَنْهَا. قَالَ: «**يُصَلِّيهَا إِذَا ذَكَرَهَا**».

696 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا**».

697 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ، فَسَارَ لَيْلَةً، حَتَّى إِذَا أَدْرَكَهُ الْكَرَى عَرَّسَ، وقَالَ لِبِلاَلٍ: «**اكْلأْ لَنَا اللَّيْلَ**» فَصَلَّى بِلاَلٌ مَا قُدِّرَ لَهُ. وَنَامَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ. فَلَمَّا تَقَارَبَ الْفَجْرُ اسْتَنَدَ بِلاَلٌ إِلَى رَاحِلَتِهِ، مُوَاجِهَ الْفَجْرِ. فَغَلَبَتْ بِلاَلاً عَيْنَاهُ، وَهُوَ مُسْتَنِدٌ إِلَى رَاحِلَتِهِ. فَلَمْ يَسْتَيْقِظْ بِلاَلٌ وَلاَ أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبَتْهُمُ الشَّمْسُ. فَكَانَ رَسُولُ اللَّهِ ﷺ أَوَّلَهُمُ اسْتِيقَاظاً. فَفَزِعَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «**أَيْ بِلاَلُ**» فَقَالَ

Bilal to pronounce the prayer establishment, and he led them in the Morning prayer. When he finished the prayer he said: "Whoever forgets a certain (obligatory) prayer should offer it once he remembers it, for Allah says: "and establish regular prayer for celebrating my praise.'"' (Ta Ha 14) (Yunus said that Ibn Shihab recited it: "for remembrance.")

698- It is narrated on the authority of Abu Qatadah that he said: They (the companions) made a mention of their indulgence in (offering the prayer because of) the sleep; and he (one of them who rejected that) told them to sleep; and they slept until the sun rose. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The indulgence (in offering the prayer) does not apply to (the state of) sleep: but the indulgence (in offering the prayer) applies to (the state of) wakefulness. So, if anyone of you forgets to offer a (certain obligatory) prayer, or sleeps (and is hindered) from offering it, let him offer it once he remembers it in its due time of the coming day." Abdullah Ibn Rabah (the sub-narrator) said: Imran Ibn Al-Husain heard me while I was relating this narration, thereupon he said: O young man! Consider what you are relating! Verily, I was witness to this narration from the Messenger of Allah "Allah's blessing and peace be upon him". Indeed, he denied nothing of the narration.

[11] The Time Of Prayer When There Is A Legal Excuse Or Necessity

699- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches (even) a single rak'ah of the Asr prayer before the sun sets has, indeed, (been regarded to have) caught the (whole) prayer; and he, who catches a single rak'ah of the Morning prayer before the sun rises has, indeed, (been regarded to have) caught the (whole) prayer."

700- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches (even) a single rak'ah of the Morning prayer before the sun rises has, indeed, (been regarded to have) caught the (whole) prayer; and he, who catches a single rak'ah of the Asr prayer before the sun sets has, indeed, (been regarded to have) caught the (whole) prayer."

(...) It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said... and he mentioned the same through a different chain of transmitters.

بِلاَلٌ: أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِنَفْسِكَ، بِأَبِي أَنْتَ وَأُمِّي، يَا رَسُولَ اللَّهِ! قَالَ: «**اقْتَادُوا**» فَاقْتَادُوا رَوَاحِلَهُمْ شَيْئاً. ثُمَّ تَوَضَّأَ رَسُولُ اللَّهِ ﷺ. وَأَمَرَ بِلاَلاً فَأَقَامَ الصَّلاَةَ. فَصَلَّى بِهِمُ الصُّبْحَ. فَلَمَّا قَضَى النَّبِيُّ ﷺ الصَّلاَةَ قَالَ: «**مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ﴾**» [طه: 14] قَالَ: وَكَانَ ابْنُ شِهَابٍ يَقْرَؤُهَا لِلذِّكْرَى.

698 ـ حدّثنا أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: ذَكَرُوا تَفْرِيطَهُمْ فِي النَّوْمِ. فَقَالَ: نَامُوا حَتَّى طَلَعَتِ الشَّمْسُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لَيْسَ فِي النَّوْمِ تَفْرِيطٌ. إِنَّمَا التَّفْرِيطُ فِي الْيَقْظَةِ. فَإِذَا نَسِيَ أَحَدُكُمْ صَلاَةً، أَوْ نَامَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا. وَلِوَقْتِهَا مِنَ الْغَدِ**».

قَالَ عَبْدُ اللَّهِ بْنُ رَبَاحٍ: فَسَمِعَنِي عِمْرَانُ بْنُ الْحُصَيْنِ وَأَنَا أُحَدِّثُ بِالْحَدِيثِ فَقَالَ: يَا فَتَى انْظُرْ كَيْفَ تُحَدِّثُ فَإِنِّي شَاهِدٌ لِلْحَدِيثِ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَمَا أَنْكَرَ مِنْ حَدِيثِهِ شَيْئاً.

11 ـ بابُ وَقْتِ الصَّلاةِ فِي العُذْرِ والضَّرُورَةِ

699 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ. أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، وَعَنِ الأَعْرَجِ، يُحَدِّثُونَهُ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، فَقَدْ أَدْرَكَهَا. وَمَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، فَقَدْ أَدْرَكَهَا**».

700 ـ حدّثنا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، وَحَرْمَلَةُ بْنُ يَحْيَى، الْمِصْرِيَّانِ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَهَا. وَمَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَهَا**».

حدّثنا جَمِيلُ بْنُ الْحَسَنِ. حَدَّثَنَا عَبْدُ الأَعْلَى. حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ.

[12] It Is Forbidden To Go To Bed Before Offering Isha Prayer; Or To Be Engaged In Night Talks After Offering It

701- It is narrated on the authority of Abu Barzah Al-Aslami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" liked to delay offering the Isha prayer. But he disliked to go to bed before offering it, as well as (he disliked) to be engaged in night talks after offering it (for fear that such talks might occupy one from standing for the supererogatory night prayer).

702- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" never slept before (offering) the Isha (prayer), nor was he engaged in night talks after (offering) it.

703- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" condemned the night talks for us, i.e. scolded us for that, after (offering) the Isha (prayer).

[13] It Is Forbidden To Call (Isha) The Prayer Of Darkness

704- It is narrated on the authority of Ibn Umar: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Do not let the Bedouins overpower you concerning the name of your prayer. Verily, it is the Isha (prayer) which the Bedouins call Darkness (because) they delay milking their camels (and thus delay offering the prayer) till it becomes very dark."

705- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not let the Bedouins overpower you concerning the name of your prayer." The following addition is in the narration of Ibn Harmalah: "Verily, it is the Isha (prayer) and they (the Bedouins) call it Darkness because they delay milking their camels (and thus delay offering the prayer) till it becomes very dark."

12 ـ بابُ النَّهْيِ عَنِ النَّوْمِ قَبْلَ صَلاةِ العِشَاءِ وعَنِ الحَدِيثِ بَعْدَهَا

701 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الْوَهَّابِ. قَالُوا: حَدَّثَنَا عَوْفٌ، عَنْ أَبِي الْمِنْهَالِ، سَيَّارِ بْنِ سَلاَمَةَ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَحِبُّ أَنْ يُؤَخِّرَ الْعِشَاءَ. وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا.

702 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو نُعَيْمٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْلَى الطَّائِفِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا نَامَ رَسُولُ اللَّهِ ﷺ قَبْلَ الْعِشَاءِ، وَلاَ سَمَرَ بَعْدَهَا.

703 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، وَعَلِيُّ بْنُ الْمُنْذِرِ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: جَدَبَ لَنَا رَسُولُ اللَّهِ ﷺ السَّمَرَ بَعْدَ الْعِشَاءِ. يَعْنِي زَجَرَنَا.

13 ـ بابُ النَّهْيِ أَنْ يُقَالَ صَلاةُ العَتَمَةِ

704 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمْ. فَإِنَّهَا الْعِشَاءُ. وَإِنَّهُمْ لَيُعْتِمُونَ بِالإِبِلِ**».

705 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ. ح وَحَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ. حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حَرْمَلَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمْ**» زَادَ ابْنُ حَرْمَلَةَ: «**فَإِنَّمَا هِيَ الْعِشَاءُ. وَإِنَّمَا يَقُولُونَ الْعَتَمَةَ لإِعْتَامِهِمْ بِالإِبِلِ**».

(3) THE BOOK OF ADHAN

(THE CALL FOR PRAYER)

[1] The Beginning Of (The Appearance Of) The Adhan

706- It is narrated on the authority of Muhammad Ibn Abdullah Ibn Zaid from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" intended to (take) the horn (therewith to let the people know the prayer was due, so that they would offer it; but he disliked it since the Jews took it); and then he ordered that a bell should be sculpted (for the same purpose, even though he disliked that since the Christians took it). At that time, Abdullah Ibn Zaid was made to see a (true) vision in his dream. He said (in his narration of the story): "I saw a man having two green garments, and he was carrying a bell, thereupon I asked him: "O servant of Allah! Would you sell me this bell?" he said: "What would you do with it?" I said: "I would call for the prayer with the help of it." He said: "Would I not guide you to something much better than that?" I asked: "What is it?" he said: "It is to say: "Allah is Greater; Allah is Greater; Allah is Greater; Allah is Greater: I testify that there is no god (to be worshipped) but Allah; I testify that there is no god (to be worshipped) but Allah: I testify that Muhammad is the Messenger of Allah; I testify that Muhammad is the Messenger of Allah: Come to the prayer! Come to the prayer! Come to success! Come to success! Allah is Greater; Allah is Greater: there is no god (to be worshipped) but Allah."

He added: Abdullah Ibn Zaid set out until he came to the Messenger of Allah "Allah's blessing and peace be upon him", and told him of what he had seen. He said: "O Messenger of Allah! I saw (in a dream) a man having two green garments, and he was carrying a bell..." and he related the story (in full) to him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, your companion (Abdullah Ibn Zaid) has seen a (true) vision! Go with Bilal to the mosque, and dictate that to him, and let Bilal call (with it), for he has a sweeter voice than you." He (Abdullah) added: I went with Bilal to the mosque, and I started dictating it to him, and he went on calling with it. When Umar Ibn Al-Khattab heard the voice, he set out and said: "O Messenger of Allah! By Allah! I've seen the like of what he (Abdullah Ibn Zaid) has seen!"

He (the narrator) said: Abu Bakr Al-Hakami told that Abdullah Ibn Zaid said (the following three poetic verses) in this issue: "I praise Allah, the Lord of Glory, Bounty and Honour, so much praise for (making) the Adhan (appear on my tongue). Behold! The giver of glad tidings brought it to me

3 ـ كِتَابُ الأَذَانِ والسُّنَّةِ فيها

1 ـ بابُ بَدْءِ الأَذَانِ

706 ـ حدّثنا أَبُو عُبَيْدٍ، مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ الْمَدَنِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ. حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدٍ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ قَدْ هَمَّ بِالْبُوقِ، وَأَمَرَ بِالنَّاقُوسِ فَنُحِتَ. فَأُرِيَ عَبْدُ اللَّهِ بْنُ زَيْدٍ فِي الْمَنَامِ. قَالَ: رَأَيْتُ رَجُلاً عَلَيْهِ ثَوْبَانِ أَخْضَرَانِ. يَحْمِلُ نَاقُوساً. فَقُلْتُ لَهُ: يَا عَبْدَ اللَّهِ تَبِيعُ النَّاقُوسَ؟ قَالَ: وَمَا تَصْنَعُ بِهِ؟ قُلْتُ: أُنَادِي بِهِ إِلَى الصَّلاَةِ. قَالَ: أَفَلاَ أَدُلُّكَ عَلَى خَيْرٍ مِنْ ذٰلِكَ؟ قُلْتُ: وَمَا هُوَ؟ قَالَ تَقُولُ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ. حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. لاَ إِلٰهَ إِلاَّ اللَّهُ. قَالَ فَخَرَجَ عَبْدُ اللَّهِ بْنُ زَيْدٍ، حَتَّى أَتَى رَسُولَ اللَّهِ ﷺ. فَأَخْبَرَهُ بِمَا رَأَى. قَالَ: يَا رَسُولَ اللَّهِ رَأَيْتُ رَجُلاً عَلَيْهِ ثَوْبَانِ أَخْضَرَانِ يَحْمِلُ نَاقُوساً. فَقَصَّ عَلَيْهِ الْخَبَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ صَاحِبَكُمْ قَدْ رَأَى رُؤْيَا. فَاخْرُجْ مَعَ بِلاَلٍ إِلَى الْمَسْجِدِ فَأَلْقِهَا عَلَيْهِ، وَلْيُنَادِ بِلاَلٌ، فَإِنَّهُ أَنْدَى صَوْتاً مِنْكَ»** قَالَ فَخَرَجْتُ مَعَ بِلاَلٍ إِلَى الْمَسْجِدِ. فَجَعَلْتُ أُلْقِيهَا عَلَيْهِ وَهُوَ يُنَادِي بِهَا. قَالَ فَسَمِعَ عُمَرُ بْنُ الْخَطَّابِ بِالصَّوْتِ. فَخَرَجَ فَقَالَ: يَا رَسُولَ اللَّهِ وَاللَّهِ، لَقَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَى.

قَالَ أَبُو عُبَيْدٍ: فَأَخْبَرَنِي أَبُو بَكْرٍ الْحَكَمِيُّ أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ الأَنْصَارِيَّ قَالَ فِي ذٰلِكَ:

أَحْمَدُ اللَّهَ ذَا الْجَلاَلِ وَذَا الإِكْـ ... ـرَامِ حَمْداً عَلَى الأَذَانِ كَثِيرَا
إِذْ أَتَانِي بِهِ الْبَشِيرُ مِنَ اللَّـ ... ـهِ فَأَكْرِمْ بِهِ لَدَيَّ بَشِيرَا
فِي لَيَالٍ وَالَى بِهِنَّ ثَلاَثٍ ... كُلَّمَا جَاءَ زَادَنِي تَوْقِيرَا

from Allah: how generous and honourable giver of glad news he is in my sight! (He came to me) in three successive nights; and the more he came to me, the more he advanced me in honour."

707- It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" consulted the people as to what concerned them pertaining to the prayer. They made a mention of the horn, but he disliked it because (he disliked to imitate) the Jews; and they made a mention of the bell, but he disliked it because (he disliked to imitate) the Christians. On that night, a man from the Ansar called Abdullah Ibn Zaid, and Umar Ibn Al-Khattab were made to see (in a vision in their dreams somebody who dictated to them) the Adhan (i.e. the Call for the prayer). The Ansari man visited the Messenger of Allah "Allah's blessing and peace be upon him" at night (and told him of it), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered Bilal (to call) with it; and he called (for the prayer). According to Az-Zuhri, Bilal added in the Call for the Morning prayer: "Verily, the prayer is better than the sleep!" and the Messenger of Allah "Allah's blessing and peace be upon him" concurred to that. Umar then said: "O Messenger of Allah! No doubt, I've seen the like of what he (the Ansari man) has seen; but he preceded me (to tell you)."

|2| Repeating The Words Of Adhan (The Call For The Prayer)

708- It is narrated on the authority of Abdullah Ibn Muhairiz who was an orphan under the guardianship of Abu Mahdhurah that he asked him when he prepared him to set out to Sham: "O Uncle! I'm going to travel to Sham, and I fear the people there might ask me about your way of Adhan." He said: "Yes. I was with a group of my companions on the way when we met the Messenger of Allah "Allah's blessing and peace be upon him" , whose Mu'adhdhin announced the called for the prayer. We heard the voice of this Mu'adhdhin, and we went on sending our voices loud, in imitation of his voice mockingly. When the Messenger of Allah "Allah's blessing and peace be upon him" heard our voices, he sent someone to bring us, and when we stood before him he said to us: "Who among you whose loud voice I heard?" the people hinted to me, and they were true. He let them off and kept me standing. He asked me to get up and announce the call for the prayer. I got up, and at this time, there was nothing more hateful to me than the Messenger of Allah "Allah's blessing and peace be upon him" , and that which he ordered me to do. I stood in front of the Messenger of Allah "Allah's blessing and peace be upon him" , who dictated to me the (wording of) Adhan as follows: "Allah is greater! Allah is greater! Allah is

707 ـ **حدّثنا** مُحَمَّدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيُّ. حَدَّثَنَا أَبِي، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ اسْتَشَارَ النَّاسَ لِمَا يُهِمُّهُمْ إِلَى الصَّلاَةِ. فَذَكَرُوا الْبُوقَ. فَكَرِهَهُ مِنْ أَجْلِ الْيَهُودِ. ثُمَّ ذَكَرُوا النَّاقُوسَ. فَكَرِهَهُ مِنْ أَجْلِ النَّصَارَى. فَأُرِيَ النِّدَاءَ تِلْكَ اللَّيْلَةَ رَجُلٌ مِنَ الأَنْصَارِ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ، وَعُمَرُ بْنُ الْخَطَّابِ. فَطَرَقَ الأَنْصَارِيُّ رَسُولَ اللَّهِ ﷺ لَيْلاً. فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِلاَلاً بِهِ، فَأَذَّنَ.

قَالَ الزُّهْرِيُّ: وَزَادَ بِلاَلٌ، فِي نِدَاءِ صَلاَةِ الْغَدَاةِ، الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ. فَأَقَرَّهَا رَسُولُ اللَّهِ ﷺ.

قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ قَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَى، وَلٰكِنَّهُ سَبَقَنِي.

2 ـ بابُ التَّرْجِيعِ في الأذانِ

708 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ. أَنْبَأَنَا ابْنُ جُرَيْجٍ. أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَيْرِيزٍ، وَكَانَ يَتِيماً فِي حِجْرِ أَبِي مَحْذُورَةَ بْنِ مِعْيَرٍ، حِينَ جَهَّزَهُ إِلَى الشَّامِ. فَقُلْتُ لأَبِي مَحْذُورَةَ: أَيْ عَمِّ إِنِّي خَارِجٌ إِلَى الشَّامِ، وَإِنِّي أُسْأَلُ عَنْ تَأْذِينِكَ. فَأَخْبَرَنِي أَنَّ أَبَا مَحْذُورَةَ قَالَ: خَرَجْتُ فِي نَفَرٍ. فَكُنَّا بِبَعْضِ الطَّرِيقِ. فَأَذَّنَ مُؤَذِّنُ رَسُولِ اللَّهِ ﷺ بِالصَّلاَةِ، عِنْدَ رَسُولِ اللَّهِ ﷺ. فَسَمِعْنَا صَوْتَ الْمُؤَذِّنِ وَنَحْنُ عَنْهُ مُتَنَكِّبُونَ. فَصَرَخْنَا نَحْكِيهِ، نَهْزَأُ بِهِ. فَسَمِعَ رَسُولُ اللَّهِ ﷺ. فَأَرْسَلَ إِلَيْنَا قَوْماً فَأَقْعَدُونَا بَيْنَ يَدَيْهِ. فَقَالَ: «**أَيُّكُمُ الَّذِي سَمِعْتُ صَوْتَهُ قَدِ ارْتَفَعَ؟**» فَأَشَارَ إِلَيَّ الْقَوْمُ كُلُّهُمْ، وَصَدَقُوا. فَأَرْسَلَ كُلَّهُمْ وَحَبَسَنِي. وَقَالَ لِي: «**قُمْ فَأَذِّنْ**». فَقُمْتُ، وَلاَ شَيْءَ أَكْرَهُ إِلَيَّ مِنْ رَسُولِ اللَّهِ ﷺ وَلاَ مِمَّا يَأْمُرُنِي بِهِ. فَقُمْتُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، فَأَلْقَى عَلَيَّ رَسُولُ اللَّهِ ﷺ التَّأْذِينَ هُوَ بِنَفْسِهِ. فَقَالَ: «**قُلْ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ**». ثُمَّ قَالَ لِي: «**ارْفَعْ مِنْ صَوْتِكَ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ. حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. اللَّهُ أَكْبَرُ، اللَّهُ**

greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah!" then, the Messenger of Allah "Allah's blessing and peace be upon him" ordered me to raise my voice: "I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to the prayer! Come to the prayer! Come to success! Come to success! Allah is greater! Allah is greater! there is no god but Allah."

When I finished, he invited me and gave me a parcel containing something of silver. (The narrator added): Then, the Messenger of Allah "Allah's blessing and peace be upon him" put his hand on the forelock of Abu Mahdhurah, then passed it on his face, then in the area between his nipples, down to his liver until the hand of the Messenger of Allah "Allah's blessing and peace be upon him" reached the umbilicus of Abu Mahdhurah. Then, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Might Allah bless in you and bless upon you." I said: "O Messenger of Allah! Give an order that I should announce the calls for prayer in Mecca." He said: "I order that you should do so." Every kind of hatred and aversion I had to the Messenger went away, and turned into great love for him. Then, I came to Itab Ibn Usaid, who was appointed by the Messenger of Allah "Allah's blessing and peace be upon him" in charge of the affairs of the people in Mecca, and I undertook the task of announcing the calls for prayers there.

709- It is narrated on the authority of Abdullah Ibn Muhairiz from Abu Mahdhurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught me the Adhan (Call for prayer, and it is) nineteen statements; and the Iqamah (pronouncement of prayer establishment, and it is) seventeen statements. The Adhan is of nineteen statements, and it goes as follows: "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to the prayer! Come to the prayer! Come to success! Come to success! Allah is greater! Allah is greater! there is no god but Allah." The Iqamah is of seventeen statements, and it goes as follows: "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah!

أَكْبَرُ، لاَ إِلَهَ إِلاَّ اللَّهُ». ثُمَّ دَعَانِي حِينَ قَضَيْتُ التَّأْذِينَ فَأَعْطَانِي صُرَّةً فِيهَا شَيْءٌ مِنْ فِضَّةٍ. ثُمَّ وَضَعَ يَدَهُ عَلَى نَاصِيَةِ أَبِي مَحْذُورَةَ. ثُمَّ أَمَرَّهَا عَلَى وَجْهِهِ، ثُمَّ عَلَى ثَدْيَيْهِ، ثُمَّ عَلَى كَبِدِهِ، ثُمَّ بَلَغَتْ يَدُ رَسُولِ اللَّهِ ﷺ صُرَّةَ أَبِي مَحْذُورَةَ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ» فَقُلْتُ: يَا رَسُولَ اللَّهِ أَمَرْتَنِي بِالتَّأْذِينِ بِمَكَّةَ؟ قَالَ: «نَعَمْ. قَدْ أَمَرْتُكَ» فَذَهَبَ كُلُّ شَيْءٍ كَانَ لِرَسُولِ اللَّهِ ﷺ مِنْ كَرَاهِيَةٍ، وَعَادَ ذٰلِكَ كُلُّهُ مَحَبَّةً لِرَسُولِ اللَّهِ ﷺ. فَقَدِمْتُ عَلَى عَتَّابِ بْنِ أَسِيدٍ، عَامِلِ رَسُولِ اللَّهِ ﷺ بِمَكَّةَ، فَأَذَّنْتُ مَعَهُ بِالصَّلاَةِ عَنْ أَمْرِ رَسُولِ اللَّهِ ﷺ.

قَالَ: وَأَخْبَرَنِي ذٰلِكَ مَنْ أَدْرَكَ أَبَا مَحْذُورَةَ، عَلَى مَا أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَيْرِيزٍ.

709 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ، عَنْ عَامِرٍ الأَحْوَلِ؛ أَنَّ مَكْحُولاً حَدَّثَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ مُحَيْرِيزٍ حَدَّثَهُ، أَنَّ أَبَا مَحْذُورَةَ حَدَّثَهُ؛ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ الأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً. وَالإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً. الأَذَانُ «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ. حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لاَ إِلَهَ إِلاَّ اللَّهُ». وَالإِقَامَةُ سَبْعَ عَشْرَةَ كَلِمَةً «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ

I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to the prayer! Come to the prayer! Come to success! Come to success! The prayer has been established! The prayer has been established! Allah is greater! Allah is greater! there is no god but Allah."

[3] Following The Sunnah Pertaining To The Adhan

710- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd, the Mu'adhdhin of the Messenger of Allah "Allah's blessing and peace be upon him", that he said: My father told me from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" ordered Bilal to place his fingers in both his ears, and said to him: "This causes your voice to be much louder."

711- It is narrated on the authority of Awn Ibn Abu Juhaifah from his father that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" in Al-Abtah, while he was in a red tent. Then, Bilal set out and pronounced the Adhan, during which he turned (his face here and there to make the inhabitants of the different sides hear), and placed his fingers in both his ears.

712- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two things belonging to the Muslims, which are hung in the necks of the Mu'adhdhins (i.e. depend upon them): their prayer (whose time they know once the Adhan is pronounced) and their fasting (which begins with the Adhan of the Fajr prayer, and comes to an end with the Adhan of the Maghrib prayer)."

713- It is narrated on the authority of Jabir Ibn Samurah that he said: Bilal never delayed the Adhan (Call for the prayer) from its due time; but perhaps he delayed the Iqamah (the Call for prayer establishment) to some extent

714- It is narrated on the authority of Uthman Ibn Abu Al-As that he said: The last thing which the Messenger of Allah "Allah's blessing and peace be upon him" commanded me to do was to take none to act as Mu'adhdhin for charge.

715- It is narrated on the authority of Bilal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded me to repeat the announcement for the prayer (by saying: "The prayer is better than the sleep! The prayer is better than the sleep!") in (the Adhan of) Fajr; and he forbade me to do the same in (the Adhan of) Isha.

أَكْبَرُ. أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ. حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. قَدْ قَامَتِ الصَّلاَةُ، قَدْ قَامَتِ الصَّلاَةُ. اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لاَ إِلَهَ إِلاَّ اللَّهُ».

3 ـ بابُ السُّنَّةِ في الأذانِ

710 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ، مُؤَذِّنِ رَسُولِ اللَّهِ ﷺ. حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِلاَلاً أَنْ يَجْعَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ. وَقَالَ: «**إِنَّهُ أَرْفَعُ لِصَوْتِكَ**».

711 ـ **حدّثنا** أَيُّوبُ بْنُ مُحَمَّدٍ الْهَاشِمِيُّ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِالأَبْطَحِ، وَهُوَ فِي قُبَّةٍ حَمْرَاءَ. فَخَرَجَ بِلاَلٌ. فَأَذَّنَ فَاسْتَدَارَ فِي أَذَانِهِ. وَجَعَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ.

712 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ، عَنْ مَرْوَانَ بْنِ سَالِمٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَصْلَتَانِ مُعَلَّقَتَانِ فِي أَعْنَاقِ الْمُؤَذِّنِينَ لِلْمُسْلِمِينَ: صَلاَتُهُمْ وَصِيَامُهُمْ**».

713 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كَانَ بِلاَلٌ لاَ يُؤَخِّرُ الأَذَانَ عَنِ الْوَقْتِ. وَرُبَّمَا أَخَّرَ الإِقَامَةَ شَيْئاً.

714 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ؛ قَالَ: كَانَ آخِرُ مَا عَهِدَ إِلَيَّ النَّبِيُّ ﷺ أَنْ لاَ أَتَّخِذَ مُؤَذِّناً يَأْخُذُ عَلَى الأَذَانِ أَجْراً.

715 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَسَدِيُّ، عَنْ أَبِي إِسْرَائِيلَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ بِلاَلٍ؛ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُثَوِّبَ فِي الْفَجْرِ، وَنَهَانِي أَنْ أُثَوِّبَ فِي الْعِشَاءِ.

716- It is narrated on the authority of Sa'id Ibn Al-Musayyab that when Bilal came to the Messenger of Allah "Allah's blessing and peace be upon him" to announce to him that the Fajr prayer was due, it was said to him: "He was asleep." On that Bilal said: "The prayer is better than the sleep! The prayer is better than the sleep!" then, it was fixed in pronouncing the Adhan for the Fajr (prayer); and it remained as such (with no change).

717- It is narrated on the authority of Ziyad Ibn Al-Harith As-Suda'i that he said: I was with the Messenger of Allah "Allah's blessing and peace be upon him" on journey when he ordered me to pronounce the Adhan; and I did accordingly. Bilal wanted to pronounce the prayer establishment, but the Messenger of Allah "Allah's blessing and peace be upon him" said: "The brother of Suda' has pronounced the Adhan; and such as pronounces the Adhan (has more right to) pronounce the prayer establishment."

[4] What Is Said When The Mu'adhdhin Pronounces The Adhan

718- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the Mu'adhdhin pronounces the Adhan, say the like of what he says."

Comment: (except when he says: "Come to the prayer! Come to success!" for one in this case should say after each of the four statements: "There is no Might nor Power but with Allah")

719- It is narrated on the authority of Umm Habibah that she heard the Messenger of Allah "Allah's blessing and peace be upon him", when he was with her (as it was her turn) on her day and night, and he heard the Mu'adhdhin pronouncing the Adhan, having said the like of what the Mu'adhdhin said.

720- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you hear the Call (for the prayer), say the like of what the Mu'adhdhin says."

721- It is narrated on the authority of Sa'd Ibn Abu Waqqas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says once he hears the Mu'adhdhin (having finished the Adhan): "As to me, I testify that there is no god (to be worshipped) but Allah, other than Whom there is no partner; and I testify that Muhammad is His servant and Messenger: I have accepted Allah as (my) Lord (and Cherisher of the worlds), Islam as (my) religion (which prevails over all the religions), and Muhammad as (my) Prophet", his sins will be forgiven for him."

716 ـ **حدّثنا** عُمَرُ بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ بِلاَلٍ، أَنَّهُ أَتَى النَّبِيَّ ﷺ يُؤْذِنُهُ بِصَلاَةِ الْفَجْرِ. فَقِيلَ: هُوَ نَائِمٌ. فَقَالَ: الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ. فَأُقِرَّتْ فِي تَأْذِينِ الْفَجْرِ. فَثَبَتَ الأَمْرُ عَلَى ذٰلِكَ.

717 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ. حَدَّثَنَا الأَفْرِيقِيُّ، عَنْ زِيَادِ بْنِ نُعَيْمٍ، عَنْ زِيَادِ بْنِ الْحٰرِثِ الصُّدَائِيِّ؛ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ. فَأَمَرَنِي فَأَذَّنْتُ. فَأَرَادَ بِلاَلٌ أَنْ يُقِيمَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ أَخَا صُدَاءٍ قَدْ أَذَّنَ. وَمَنْ أَذَّنَ فَهُوَ يُقِيمُ»**.

4 ـ بابُ ما يُقَالُ إذا أَذَّنَ المُؤَذِّنُ

718 ـ **حدّثنا** أَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ عَبَّادِ بْنِ إِسْحَاقَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا أَذَّنَ الْمُؤَذِّنُ فَقُولُوا مِثْلَ قَوْلِهِ»**.

719 ـ **حدّثنا** شُجَاعُ بْنُ مَخْلَدٍ، أَبُو الْفَضْلِ؛ قَالَ: حَدَّثَنَا هُشَيْمٌ. أَنْبَأَنَا أَبُو بِشْرٍ، عَنْ أَبِي الْمَلِيحِ بْنِ أُسَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ أَبِي سُفْيَانَ. حَدَّثَتْنِي عَمَّتِي أُمُّ حَبِيبَةَ؛ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ، إِذَا كَانَ عِنْدَهَا فِي يَوْمِهَا وَلَيْلَتِهَا، فَسَمِعَ الْمُؤَذِّنَ يُؤَذِّنُ، قَالَ كَمَا يَقُولُ الْمُؤَذِّنُ.

720 ـ **حدّثنا** أَبُو كُرَيْبٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ: رَسُولُ اللَّهِ ﷺ: **«إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا كَمَا يَقُولُ الْمُؤَذِّنُ»**.

721 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: **«مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ نَبِيًّا؛ غُفِرَ لَهُ ذَنْبُهُ»**.

722- It is narrated on the authority of Jabir Ibn Abdullah: Allah's Apostle "Allah's blessing and peace be upon him" said: "he, who says after listening the Adhan: "O Allah! Lord of this perfect call (by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and celebrity, and resurrect him to the best and the highest Station that You promised him in Paradise", then my intercession will be assured to him on the Day of Judgement."

[5] The Excellence Of The Adhan And The Reward Of The Mu'adhdhins

723- It is narrated on the authority of Abdullah Ibn Abd Ar-Rahman Ibn Abu Sa'sa'ah from his father, who was under the guardianship of Abu Sa'id that he said: Abu Sa'id said to me: If you are in the desert, raise your voice with the Adhan, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no jinn nor man, nor tree nor stone hears it (the Adhan) but that he bears witness to it."

724- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Mu'adhdhin has his sins forgiven for him, as far as his voice reaches, and everything, be it wet or dry, asks for forgiveness for him; and such as witnesses the prayer has twenty-five good deeds written in his account, and the (remaining) sins are plotted out (in the period) between both (Adhan and prayer establishment, or between the current prayer and the coming prayer he is waiting)."

725- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the Mu'adhdhins will have the longest necks from amongst the people on the Day of Judgement" (and this is because they will be the chiefs of all the people, and the happiest among them all).

726- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the best (and most righteous) among you pronounce the Adhan for you; and let such as recites the Qur'an best among you lead you in the prayer."

727- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who pronounces the Adhan for seven years, expecting the reward (of that from Allah), Allah Almighty writes for him a clearance from the fire (of Hell)."

728- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who calls for

722 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، وَالْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ، وَمُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ. قَالُوا: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ الأَلْهَانِيُّ. حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ الْقَائِمَةِ، آتِ مُحَمَّداً الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتَهُ. إِلاَّ حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ»**.

5 ـ بَابُ فَضْلِ الأَذَانِ وثَوَابِ الْمُؤَذِّنِينَ

723 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، وَكَانَ أَبُوهُ فِي حِجْرِ أَبِي سَعِيدٍ، قَالَ: قَالَ لِي أَبُو سَعِيدٍ: إِذَا كُنْتَ فِي الْبَوَادِي، فَارْفَعْ صَوْتَكَ بِالأَذَانِ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لاَ يَسْمَعُهُ جِنٌّ وَلاَ إِنْسٌ وَلاَ شَجَرٌ وَلاَ حَجَرٌ، إِلاَّ شَهِدَ لَهُ»**.

724 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَىٰ بْنِ أَبِي عُثْمَانَ، عَنْ أَبِي يَحْيَىٰ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«الْمُؤَذِّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ. وَيَسْتَغْفِرُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ. وَشَاهِدُ الصَّلاَةِ يُكْتَبُ لَهُ خَمْسٌ وَعِشْرُونَ حَسَنَةً، وَيُكَفَّرُ لَهُ مَا بَيْنَهُمَا»**.

725 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ: حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عُثْمَانُ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عِيسَىٰ بْنِ طَلْحَةَ؛ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقاً يَوْمَ الْقِيَامَةِ»**.

726 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حُسَيْنُ بْنُ عِيسَىٰ، أَخُو سُلَيْمٍ الْقَارِي، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لِيُؤَذِّنْ لَكُمْ خِيَارُكُمْ، وَلْيَؤُمَّكُمْ قُرَّاؤُكُمْ»**.

727 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا مُخْتَارُ بْنُ غَسَّانَ. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الأَزْرَقُ الْبَرْجُمِيُّ، عَنْ جَابِرٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ. ح وَحَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ. حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ. حَدَّثَنَا أَبُو حَمْزَةَ، عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَذَّنَ مُحْتَسِباً سَبْعَ سِنِينَ، كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ»**.

728 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ. حَدَّثَنَا يَحْيَىٰ بْنُ أَيُّوبَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ أَذَّنَ ثِنْتَيْ عَشْرَةَ سَنَةً، وَجَبَتْ لَهُ الْجَنَّةُ، وَكُتِبَ**

the prayer for twelve years, the Garden becomes assured to him, and sixty good deeds are written in his account for (every) Adhan he pronounces everyday, and thirty good deeds for every pronouncement of prayer establishment (are recorded for him)."

[6] Pronouncing The (Wording Of) Iqamah Once

729- It is narrated on the authority of Anas: (When the Muslims grew more) they tried to find a thing to discriminate the prayer times with something they know. (They talked about the possibility of kindling fire or ringing a bill, and after Abdullah Ibn Zaid had been inspired the words of the Adhan in a true vision) Bilal was ordered to repeat the wording of the Adhan (call for prayers) twice, and to pronounce the wording of Iqamah (establishing prayer) once.

730- It is narrated on the authority of Anas: Bilal was ordered to repeat the wording of Adhan twice, and to pronounce the wording of Iqamah once.

731- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd, the Mu'adhdhin of the Messenger of Allah "Allah's blessing and peace be upon him", that his father told him from his father from his grandfather that (each statement of) the Adhan of Bilal was pronounced twice, and (each statement of) Iqamah was pronounced once.

732- It is narrated on the authority of Abu Rafi', the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: I saw Bilal pronouncing the Adhan in front of the Messenger of Allah "Allah's blessing and peace be upon him" twice for each (statement); and he pronounced the prayer establishment once for each (statement).

[7] When It Is Called For The Prayer And You Are In The Mosque, Do Not Come Out

733- It is narrated on the authority of Abu Ash-Sha'tha' that he said: We were sitting in the mosque in the company of Abu Hurairah when the Mu'adhdhin called for the prayer, thereupon a man in the mosque stood up and walked, and Abu Hurairah followed him with his sight until he came out of the mosque. On that Abu Hurairah said: "As for this (man), he has disobeyed Abu Al-Qasim "Allah's blessing and peace be upon him"."

734- It is narrated on the authority of Uthman Ibn Affan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said "Whoever is in the mosque when the Adhan is pronounced, and then he comes out of the mosque, with no need to cause him to come out, and he intends not to return is (regarded to have acted like) a hypocrite."

لَهُ، بِتَأْذِينِهِ، فِي كُلِّ يَوْمٍ، سِتُّونَ حَسَنَةً. وَلِكُلِّ إِقَامَةٍ ثَلاثُونَ حَسَنَةً».

6 ـ بابُ إِفْرَادِ الإِقَامَةِ

729 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: الْتَمَسُوا شَيْئاً يُؤْذِنُونَ بِهِ عِلْماً لِلصَّلاةِ، فَأُمِرَ بِلالٌ أَنْ يَشْفَعَ الأَذَانَ وَيُوتِرَ الإِقَامَةَ.

730 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ؛ قَالَ: أُمِرَ بِلالٌ أَنْ يَشْفَعَ الأَذَانَ وَيُوتِرَ الإِقَامَةَ.

731 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدٍ. حَدَّثَنَا عَمَّارُ بْنُ سَعْدٍ، مُؤَذِّنُ رَسُولِ اللَّهِ ﷺ. حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ أَذَانَ بِلالٍ كَانَ مَثْنَى مَثْنَى. وَإِقَامَتُهُ مُفْرَدَةٌ.

732 ـ **حدّثنا** أَبُو بَدْرٍ، عَبَّادُ بْنُ الْوَلِيدِ. حَدَّثَنِي مَعْمَرُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، مَوْلَى النَّبِيِّ ﷺ. حَدَّثَنِي أَبِي، مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ عُبَيْدِ اللَّهِ، عَنْ أَبِي رَافِعٍ؛ قَالَ: رَأَيْتُ بِلالاً يُؤَذِّنُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ مَثْنَى مَثْنَى، وَيُقِيمُ وَاحِدَةً.

7 ـ بابٌ إذا أُذِّنَ وأَنْتَ في المَسْجِدِ فلا تَخْرُجْ

733 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ أَبِي الشَّعْثَاءِ؛ قَالَ: كُنَّا قُعُوداً فِي الْمَسْجِدِ مَعَ أَبِي هُرَيْرَةَ. فَأَذَّنَ الْمُؤَذِّنُ. فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمِيسُ. فَأَتْبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ الْمَسْجِدِ. فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هٰذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

734 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا عَبْدُ الْجَبَّارِ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي فَرْوَةَ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَدْرَكَهُ الأَذَانُ فِي الْمَسْجِدِ، ثُمَّ خَرَجَ، لَمْ يَخْرُجْ لِحَاجَةٍ، وَهُوَ لاَ يُرِيدُ الرَّجْعَةَ، فَهُوَ مُنَافِقٌ**».

(4) THE BOOK OF MOSQUES AND GROUPS

[1] Concerning Such As Builds A Mosque For The Sake Of Allah

735- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who constructs a mosque in which Allah's Name is celebrated, Allah will build a house for him in the Garden."

736- It is narrated on the authority of Uthman Ibn Affan that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who constructs a mosque for the sake of Allah, Allah will build the like of it for him in the Garden."

737- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who constructs a mosque for the sake of Allah, out of his own property, Allah will build for him a house in the Garden."

738- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who constructs for Allah a mosque (even as small) as a place occupied by a sand grouse or more less, Allah will build for him a house in the Garden."

[2] Constructing Mosques

739- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (Doomed) Hour will not be established until the people compete in (building) mosques (or vie in glory with each other in the mosques out of showing off)."

740- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I see that you will make high (the construction of) your mosques after my (death), in the same way as the Jews made high their synagogues, and the Christians made high their Churches."

741- It is narrated on the authority of Umar Ibn Al-Khattab that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no people whose deed becomes evil (by being mainly concerned with the material benefits of this world and the construction and adornment of their houses) but that they would adorn (with gold) their mosques."

4 ـ كِتَابُ المَسَاجِدِ والجَمَاعَاتِ

1 ـ بابُ مَنْ بَنَى لله مَسْجِداً

735 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ اللَّهِ الْجَعْفَرِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ. جَمِيعاً عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ الْعَدَوِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ بَنَى مَسْجِداً يُذْكَرُ فِيهِ اسْمُ اللَّهِ، بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ**».

736 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ بَنَى لِلَّهِ مَسْجِداً، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ**».

737 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ لَهِيعَةَ. حَدَّثَنِي أَبُو الأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ بَنَى لِلَّهِ مَسْجِداً مِنْ مَالِهِ، بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ**».

738 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ إِبْرَاهِيمَ بْنِ نَشِيطٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي حُسَيْنٍ النَّوْفَلِيِّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ بَنَى مَسْجِداً لِلَّهِ كَمَفْحَصِ قَطَاةٍ، أَوْ أَصْغَرَ، بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ**».

2 ـ بابُ تَشْيِيدِ المَسَاجِدِ

739 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ**».

740 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ، حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ الرَّحْمٰنِ الْبَجَلِيُّ، عَنْ لَيْثٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَرَاكُمْ سَتُشَرِّفُونَ مَسَاجِدَكُمْ بَعْدِي كَمَا شَرَّفَتِ الْيَهُودُ كَنَائِسَهَا، وَكَمَا شَرَّفَتِ النَّصَارَى بِيَعَهَا**».

741 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا سَاءَ عَمَلُ قَوْمٍ قَطُّ إِلاَّ زَخْرَفُوا مَسَاجِدَهُمْ**».

[3] Where Could Mosques Be Built

742- It is narrated on the authority of Anas that he said: The place where the mosque of the Messenger of Allah "Allah's blessing and peace be upon him" was built belonged to (some of) Banu An-Najjar, and there were in it many date-palms, and graves of pagans. The Messenger of Allah "Allah's blessing and peace be upon him" asked them to suggest a price for it, but they said: "We never take any price for it (but from Allah Almighty)." The Messenger of Allah "Allah's blessing and peace be upon him" took part in the (process of) building, and they would hand him (the stones and bricks required for the construction). At that time, the Messenger of Allah "Allah's blessing and peace be upon him" was saying: "Behold! The real living is that of the hereafter: (O Allah)! Forgive both the Ansar and the Emigrants!" before building the mosque, the Messenger of Allah "Allah's blessing and peace be upon him" prayed wherever (he was even if he was at sheepfolds since) the prayer was due.

743- It is narrated on the authority of Uthman Ibn Abu Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" commanded him to build the mosque of Ta'if in the same place where the tyrant (idol they worshipped before Islam) was.

744- It is narrated on the authority of Ibn Umar that he said, in reply to a question raised to him about (offering prayer in) the garden when the dirty things are thrown in them: "If they (such gardens) are watered many times, you might offer prayer in them (on the basis that the traces of filth would be removed by the great quantity of water)." He traced this narration up to the Messenger of Allah "Allah's blessing and peace be upon him".

[4] The Places That Are Undesirable For Offering Prayer

745- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The whole earth is (fitting for the prayer like) a mosque, barring a grave or a bathroom."

746- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to offer prayer in seven places: the dunghill, the butchery, the grave, the road way, the bathroom, the kneeling place of camels around the water, and over the Ka'bah.

747- It is narrated on the authority of Ibn Umar from Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are seven places, in which offering prayer is

3 ـ بابٌ أَيْنَ يَجُوزُ بِنَاءُ المَسَاجِدِ

742 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ مَوْضِعُ مَسْجِدِ النَّبِيِّ ﷺ لِبَنِي النَّجَّارِ. وَكَانَ فِيهِ نَخْلٌ وَمَقَابِرُ لِلْمُشْرِكِينَ. فَقَالَ لَهُمُ النَّبِيُّ ﷺ: **«ثَامِنُونِي بِهِ»** قَالُوا: لاَ نَأْخُذُ لَهُ ثَمَناً أَبَداً. قَالَ فَكَانَ النَّبِيُّ ﷺ يَبْنِيهِ وَهُمْ يُنَاوِلُونَهُ. وَالنَّبِيُّ ﷺ يَقُولُ: **«أَلاَ إِنَّ الْعَيْشَ عَيْشُ الآخِرَةِ. فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَةِ»** قَالَ: وَكَانَ النَّبِيُّ ﷺ يُصَلِّي قَبْلَ أَنْ يَبْنِيَ الْمَسْجِدَ حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ.

743 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو هَمَّامٍ الدَّلاَّلُ. حَدَّثَنَا سَعِيدُ بْنُ السَّائِبِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عِيَاضٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ أَنْ يَجْعَلَ مَسْجِدَ الطَّائِفِ حَيْثُ كَانَ طَاغِيَتُهُمْ.

744 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ. حَدَّثَنَا مُوسَىٰ بْنُ أَعْيُنَ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. وَسُئِلَ عَنِ الْحِيطَانِ تُلْقَى فِيهَا الْعَذِرَاتُ. فَقَالَ: **«إِذَا سُقِيَتْ مِرَاراً فَصَلُّوا فِيهَا»**. يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ.

4 ـ بابُ المَوَاضِعِ الَّتِي تُكْرَهُ فيها الصَّلاةُ

745 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ. وَحَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الأَرْضُ كُلُّهَا مَسْجِدٌ. إِلاَّ الْمَقْبُرَةَ وَالْحَمَّامَ»**.

746 ـ **حدّثنا** مُحَمَّدُ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، عَنْ يَحْيَىٰ بْنِ أَيُّوبَ، عَنْ زَيْدِ بْنِ جَبِيرَةَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُصَلَّى فِي سَبْعِ مَوَاطِنَ: فِي الْمَزْبَلَةِ وَالْمَجْزَرَةِ وَالْمَقْبَرَةِ وَقَارِعَةِ الطَّرِيقِ وَالْحَمَّامِ وَمَعَاطِنِ الإِبِلِ وَفَوْقَ الْكَعْبَةِ.

747 ـ **حدّثنا** عَلِيُّ بْنُ دَاوُدَ، وَمُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ. قَالاَ: حَدَّثَنَا أَبُو صَالِحٍ. حَدَّثَنِي اللَّيْثُ. حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«سَبْعُ مَوَاطِنَ لاَ تَجُوزُ فِيهَا الصَّلاَةُ: ظَاهِرُ بَيْتِ اللَّهِ وَالْمَقْبَرَةُ وَالْمَزْبَلَةُ وَالْمَجْزَرَةُ وَالْحَمَّامُ وَعَطَنُ الإِبِلِ وَمَحَجَّةُ الطَّرِيقِ»**.

impermissible: the surface of Allah's House (the Ka'bah), the grave, the dunghill, the butchery, the bathroom, the kneeling place of camels around the water, and the road way."

[5] What Is Undesirable (To Do) In The Mosques

748- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are many things, which should not be done in the mosque: it should not be taken as a passage (for people or animals), nor should arms be held in it, nor should a bow be straightened in it, nor should arrows be spread in it, nor should anyone carrying raw meat pass by in it, nor should a legal punishment be executed in it, nor should retribution be exacted from anyone in it, nor should it be taken as a market."

749- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade entering into transactions and reciting poetry in the mosques (by way of vainglory).

750- It is narrated on the authority of Wathilah Ibn Al-Asqa' that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Safeguard your mosques from your children, the mad persons among you, your transactions, your disputes, raising your voices, implementing the legal punishment upon the sinful among you, unsheathing your swords; and further set up places for offering ablution near their gates, and apply incense in them on Fridays."

[6] Lying In The Mosque

751- It is narrated on the authority of Ibn Umar that he said: We used to sleep in the mosque during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him".

752- It is narrated on the authority of Ya'ish Ibn Qais Ibn Tikhfah from his father, and he was one of the Suffah, (i.e. the poor people) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Go (with me)!" we went (with him) to the house of A'ishah where we had food and drink. Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "You can sleep here if you so like; otherwise you can go to the mosque (and sleep there)." We said: "No: let's go to the mosque (and sleep there)."

5 ـ بابُ ما يُكْرَهُ في المَسَاجِدِ

748 ـ **حدّثنا** يَحْيَىٰ بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ حِمْيَرَ. حَدَّثَنَا زَيْدُ بْنُ جَبِيرَةَ الأَنْصَارِيُّ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«خِصَالٌ لاَ تَنْبَغِي فِي الْمَسْجِدِ: لاَ يُتَّخَذُ طَرِيقاً. وَلاَ يُشْهَرُ فِيهِ سِلاَحٌ. وَلاَ يُنْبَضُ فِيهِ بِقَوْسٍ وَلاَ يُنْشَرُ فِيهِ نَبْلٌ. وَلاَ يُمَرُّ فِيهِ بِلَحْمٍ نَيْءٍ. وَلاَ يُضْرَبُ فِيهِ حَدٌّ وَلاَ يُقْتَصُّ فِيهِ مِنْ أَحَدٍ. وَلاَ يُتَّخَذُ سُوقاً»**.

749 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْبَيْعِ وَالاِبْتِيَاعِ وَعَنْ تَنَاشُدِ الأَشْعَارِ فِي الْمَسَاجِدِ.

750 ـ **حدّثنا** أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ. حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْحَارِثُ بْنُ نَبْهَانَ. حَدَّثَنَا عُتْبَةُ بْنُ يَقْظَانَ، عَنْ أَبِي سَعِيدٍ، عَنْ مَكْحُولٍ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«جَنِّبُوا مَسَاجِدَكُمْ صِبْيَانَكُمْ وَمَجَانِينَكُمْ وَشِرَارَكُمْ وَبَيْعَكُمْ وَخُصُومَاتِكُمْ وَرَفْعَ أَصْوَاتِكُمْ وَإِقَامَةَ حُدُودِكُمْ وَسَلَّ سُيُوفِكُمْ. وَاتَّخِذُوا عَلَى أَبْوَابِهَا الْمَطَاهِرَ. وَجَمِّرُوهَا فِي الْجُمَعِ»**.

6 ـ بابُ النَّوْمِ في المَسْجِدِ

751 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. أَنْبَأَنَا عُبَيْدُ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كُنَّا نَنَامُ فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

752 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى. حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ يَعِيشَ بْنَ قَيْسِ بْنِ طِخْفَةَ حَدَّثَهُ عَنْ أَبِيهِ، وَكَانَ مِنْ أَصْحَابِ الصُّفَّةِ. قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: **«انْطَلِقُوا»** فَانْطَلَقْنَا إِلَى بَيْتِ عَائِشَةَ وَأَكَلْنَا وَشَرِبْنَا. فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: **«إِنْ شِئْتُمْ نِمْتُمْ هٰهُنَا. وَإِنْ شِئْتُمْ انْطَلَقْتُمْ إِلَى الْمَسْجِدِ»** قَالَ فَقُلْنَا: بَلْ نَنْطَلِقُ إِلَى الْمَسْجِدِ.

[7] The First Mosque To Be Constructed (On The Earth)

753- It is narrated on the authority of Abu Dharr: I asked (The Prophet): "O Messenger of Allah! Which mosque was constructed first on the earth?" he (The Messenger) answered: "It was The Sacred Mosque (of Mecca)." I asked: "Then, which was next?" he said: "It was the Farthest Mosque (of Jerusalem)." I asked again: "How long was the period between (constructing) them?" he said: "Forty years; and wherever (you are and) the time of the prayer came upon you, then you should offer the prayer, for it (wherever you are) would be regarded as a place of prayer."

[8] The Mosques In The Houses

754- It is narrated on the authority of Mahmud Ibn Ar-Rabie, and he retained in memory an ejaculation (of water) which the Messenger of Allah "Allah's blessing and peace be upon him" made from a bucket (of water) from a well belonging to them: Itban Ibn Malik, who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him", and one of the Ansar who took part in the battle of Badr, and he was the imam of his people, told: I came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between my people and me so I cannot go to their mosque to lead them in prayer. O Allah's Apostle! If you see it better, (I wish that) you would come to my house and pray in it so that I could take that part as a place of prayer." Allah's Apostle "Allah's blessing and peace be upon him" said: "I shall do, Allah willing." Next day after the sun rose high, Allah's Apostle "Allah's blessing and peace be upon him" and Abu Bakr came and Allah's Apostle "Allah's blessing and peace be upon him" asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me: "Where do you like me to pray?" I pointed to a certain place in my house, I liked to offer prayer in. So Allah's Apostle "Allah's blessing and peace be upon him" stood there and we all aligned behind him, and he led us in a two-rak'ah prayer. We requested him (The Prophet) to stay for a meat curry, which we had prepared for them (the Prophet and Abu Bakr).

755- It is narrated on the authority of Abu Hurairah that once, a man from the Ansar sent (somebody) to the Messenger of Allah "Allah's blessing and peace be upon him" (with the following message): "Come and assign for me a place of prayer in my house (by your praying in it), wherein I would offer prayer"; and this was after he had got blind. The Messenger of Allah "Allah's blessing and peace be upon him" did accordingly.

7 ـ بابٌ أيُّ مَسْجِدٍ وُضِعَ أَوَّلَ

753 ـ **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ؛ قَالَ، قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ مَسْجِدٍ وُضِعَ أَوَّلُ؟ قَالَ: «**الْمَسْجِدُ الْحَرَامُ**» قَالَ، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «**ثُمَّ الْمَسْجِدُ الأَقْصَى**» قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «**أَرْبَعُونَ عَاماً. ثُمَّ الأَرْضُ لَكَ مُصَلًّى. فَصَلِّ حَيْثُ مَا أَدْرَكَتْكَ الصَّلاةُ**».

8 ـ بابُ المَسَاجِدِ في الدُّورِ

754 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ، وَكَانَ قَدْ عَقَلَ مَجَّةً مَجَّهَا رَسُولُ اللَّهِ ﷺ مِنْ دَلْوٍ فِي بِئْرٍ لَهُمْ، عَنْ عِتْبَانَ بْنِ مَالِكٍ السَّالِمِيِّ، وَكَانَ إِمَامَ قَوْمِهِ بَنِي سَالِمٍ. وَكَانَ شَهِدَ بَدْراً مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ: جِئْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ أَنْكَرْتُ مِنْ بَصَرِي. وَإِنَّ السَّيْلَ يَأْتِي فَيَحُولُ بَيْنَهُ وَبَيْنَ مَسْجِدِ قَوْمِي. وَيَشُقُّ عَلَيَّ اجْتِيَازُهُ. فَإِنْ رَأَيْتَ أَنْ تَأْتِيَنِي فَتُصَلِّيَ فِي بَيْتِي مَكَاناً أَتَّخِذُهُ مُصَلًّى، فَافْعَلْ. قَالَ: «**أَفْعَلُ**». فَغَدَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، بَعْدَمَا اشْتَدَّ النَّهَارُ، وَاسْتَأْذَنَ. فَأَذِنْتُ لَهُ. وَلَمْ يَجْلِسْ حَتَّى قَالَ: «**أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ لَكَ مِنْ بَيْتِكَ؟**» فَأَشَرْتُ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ أَنْ أُصَلِّيَ فِيهِ. فَقَامَ رَسُولُ اللَّهِ ﷺ. وَصَفَفْنَا خَلْفَهُ. فَصَلَّى بِنَا رَكْعَتَيْنِ. ثُمَّ احْتَبَسْتُهُ عَلَى خَزِيرَةٍ تُصْنَعُ لَهُمْ.

755 ـ **حدّثنا** يَحْيَى بْنُ الْفَضْلِ الْمُقْرِي. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلاً مِنَ الأَنْصَارِ أَرْسَلَ إِلَى رَسُولِ اللَّهِ ﷺ أَنْ: تَعَالَ فَخُطَّ لِي مَسْجِداً فِي دَارِي أُصَلِّي فِيهِ. وَذَلِكَ بَعْدَمَا عَمِيَ. فَجَاءَ فَفَعَلَ.

756- It is narrated on the authority of Anas Ibn Malik that he said: One of my paternal uncles prepared food for the Messenger of Allah "Allah's blessing and peace be upon him". He said to the Messenger of Allah "Allah's blessing and peace be upon him": "I like that you would (come to) have food in my house, and offer prayer in it." He came, and in the house, there was one of the (straw) mats (made of the leafstalk of date-palms, which grew dark because of use). He (the Prophet) ordered that one of its corners should be swept and water be sprinkled on it; and then he offered prayer and we prayed with him.

[9] Purifying And Perfuming Mosques

757- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes (anything that causes) harm out of the mosque, Allah will build for him a house in the Garden."

758- It is narrated on the authority of Hisham Ibn Urwah from his father from A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that mosques should be constructed in the (different) districts (and towns); and they should be purified and perfumed (for they are places where the angels attend).

759- It is narrated on the authority of Hisham Ibn Urwah from his father from A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that places of worship should be taken in the houses; and they should be purified and perfumed.

760- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The first to light up a lamp in mosques was Tamim Ad-Dari.

[10] It Is Hateful To Spit Or Expectorate In The Mosques

761- It is narrated on the authority of Abu Hurairah and Abu Sa'id Al-Khudri: Allah's Apostle "Allah's blessing and peace be upon him" saw some expectoration on the wall of the mosque. He took gravel and scraped it off; and said: "If anyone of you wanted to spit he should spit neither in front of him nor on his right but he could spit either on his left or under his left foot."

762- It is narrated on the authority of Anas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a sputum on the (direction of the) Qiblah (on the wall) of the mosque, thereupon he grew angry so much that (the colour of) his face turned red. A woman from amongst the Ansar came to him, scraped it (the sputum) and

756 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ الْمُنْذِرِ بْنِ الْجَارُودِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: صَنَعَ بَعْضُ عُمُومَتِي لِلنَّبِيِّ ﷺ طَعَاماً. فَقَالَ لِلنَّبِيِّ ﷺ: إِنِّي أُحِبُّ أَنْ تَأْكُلَ فِي بَيْتِي وَتُصَلِّيَ فِيهِ. قَالَ، فَأَتَاهُ. وَفِي الْبَيْتِ فَحْلٌ مِنْ هٰذِهِ الْفُحُولِ. فَأَمَرَ بِنَاحِيَةٍ مِنْهُ، فَكُنِسَ وَرُشَّ فَصَلَّى وَصَلَّيْنَا مَعَهُ.

قَالَ أَبُو عَبْدِ اللَّهِ بْنُ مَاجَةَ: الْفَحْلُ هُوَ الْحَصِيرُ الَّذِي قَدِ اسْوَدَّ.

9 ـ بابُ تَطْهِيرِ المَسَاجِدِ وتَطْيِيبِهَا

757 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سُلَيْمَانَ بْنِ أَبِي الْجَوْنِ. حَدَّثَنَا مُحَمَّدُ بْنُ صَالِحٍ الْمَدَنِيُّ. حَدَّثَنَا مُسْلِمُ بْنُ أَبِي مَرْيَمَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَخْرَجَ أَذًى مِنَ الْمَسْجِدِ بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ»**.

758 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ بِشْرِ بْنِ الْحَكَمِ، وَأَحْمَدُ بْنُ الأَزْهَرِ، قَالاَ: حَدَّثَنَا مَالِكُ بْنُ سُعَيْرٍ. أَنْبَأَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِالْمَسَاجِدِ أَنْ تُبْنَى فِي الدُّورِ، وَأَنْ تُطَهَّرَ وَتُطَيَّبَ.

759 ـ **حدّثنا** رِزْقُ اللَّهِ بْنُ مُوسَى. حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ. حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ تُتَّخَذَ الْمَسَاجِدُ فِي الدُّورِ وَأَنْ تُطَهَّرَ وَتُطَيَّبَ.

760 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ خَالِدِ بْنِ إِيَاسٍ، عَنْ يَحْيَىٰ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ حَاطِبٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: أَوَّلُ مَنْ أَسْرَجَ فِي الْمَسَاجِدِ تَمِيمٌ الدَّارِيُّ.

10 ـ بابُ كَرَاهِيَةِ النُّخَامَةِ فِي المَسْجِدِ

761 ـ **حدّثنا** مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ أَبُو مَرْوَانَ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، وَأَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّهُمَا أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً فِي جِدَارِ الْمَسْجِدِ. فَتَنَاوَلَ حَصَاةً فَحَكَّهَا. ثُمَّ قَالَ: **«إِذَا تَنَخَّمَ أَحَدُكُمْ فَلاَ يَتَنَخَّمَنَّ قِبَلَ وَجْهِهِ، وَلاَ عَنْ يَمِينِهِ. وَلْيَبْزُقْ عَنْ شِمَالِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَىٰ»**.

762 ـ **حدّثنا** مُحَمَّدُ بْنُ طَرِيفٍ. حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ. فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ. فَجَاءَتْهُ

replaced it with Khaluq (a kind of perfume). On that Allah's Apostle "Allah's blessing and peace be upon him" said: "How good this act is!"

763- It is narrated on the authority of Abdullah Ibn Umar: Allah's Apostle "Allah's blessing and peace be upon him" saw sputum on the wall of the mosque in the direction of the Qiblah while he was offering the prayer in front of the people. He scraped it off . when he finished from the prayer, He said: "Whenever any one of you is praying, Allah is in front of him; so let none spit in front of him in the prayer."

764- It is narrated on the authority of A'ishah that Allah's Apostle "Allah's blessing and peace be upon him" scraped off a sputum (he saw) on the wall of the mosque in the direction of the Qiblah.

[11] It Is Forbidden To Cry Out (In Search) For Lost Things In The Mosques

765- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that after The Prophet "Allah's blessing and peace be upon him" had offered the prayer (with the people), a man stood up and cried out in the mosque saying: "Who did (find and) call (me) out for the red camel (which is my lost thing)?" The Prophet "Allah's blessing and peace be upon him" said: "May you not find it! Verily, the mosques have been built only for what they have been built" (i.e. for mentioning Allah, praying, reciting and studying Qur'an and so on).

766- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade crying out and calling for lost things in the mosques.

767- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Whoever hears a man crying out in search for a lost thing in the mosque, let him say, in reply to him: "May it not be brought back to you by Allah!" indeed, mosques have not been built for that (purpose of crying out and calling for lost things)."

[12] What About Offering Prayer In The Kneeling Places Of Camels Around Water, And In The Sheepfolds

768- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you find (no place to offer the prayer) but the sheepfolds and the kneeling places of camels around the water, then, you might offer prayer in the sheepfolds, but you should not pray in the kneeling places of camels around the water."

امْرَأَةٌ مِنَ الأَنْصَارِ فَحَكَّتْهَا. وَجَعَلَتْ مَكَانَهَا خَلُوقاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَحْسَنَ هٰذَا».

763 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، وَهُوَ يُصَلِّي بَيْنَ يَدَيِ النَّاسِ، فَحَكَّهَا. ثُمَّ قَالَ، حِينَ انْصَرَفَ مِنَ الصَّلاَةِ: «**إِنَّ أَحَدَكُمْ، إِذَا كَانَ فِي الصَّلاَةِ، كَانَ اللَّهُ قِبَلَ وَجْهِهِ. فَلاَ يَتَنَخَّمَنَّ أَحَدُكُمْ قِبَلَ وَجْهِهِ فِي الصَّلاَةِ**».

764 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ حَكَّ بُزَاقاً فِي قِبْلَةِ الْمَسْجِدِ.

11 ـ بابُ النَّهْيِ عَنْ إِنْشَادِ الضَّوَالِّ في المَسْجِدِ

765 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي سِنَانٍ، سَعِيدِ بْنِ سِنَانٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ. فَقَالَ رَجُلٌ: مَنْ دَعَا إِلَى الْجَمَلِ الأَحْمَرِ؟ فَقَالَ النَّبِيُّ ﷺ: «**لاَ وَجَدْتَهُ! إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ**».

766 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا ابْنُ لَهِيعَةَ. ح وَحَدَّثَنَا أَبُو كُرَيْبٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، جَمِيعاً عَنِ ابْنِ عَجْلاَنَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ إِنْشَادِ الضَّالَّةِ فِي الْمَسْجِدِ.

767 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الأَسَدِيِّ، أَبِي الأَسْوَدِ، عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى شَدَّادِ بْنِ الْهَادِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ سَمِعَ رَجُلاً يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ: لاَ رَدَّ اللَّهُ عَلَيْكَ. فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهٰذَا**».

12 ـ بابُ الصَّلاةِ في أَعْطَانِ الإِبِلِ ومُرَاحِ الغَنَمِ

768 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. ح وَحَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. قَالاَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنْ لَمْ تَجِدُوا إِلاَّ مَرَابِضَ الْغَنَمِ وَأَعْطَانَ الإِبِلِ، فَصَلُّوا فِي مَرَابِضِ الْغَنَمِ، وَلاَ تُصَلُّوا فِي أَعْطَانِ الإِبِلِ**».

769- It is narrated on the authority of Abdullah Ibn Al-Mughaffal Al-Muzani that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You might offer prayer in the sheepfolds, but you should not pray in the kneeling places of camels around the water, for they are created (in such a way that they are more ready to go forth and spoil the prayer of the praying people and thus do evil like that) of the Evil Ones."

770- It is narrated on the authority of Abd Al-Malik Ibn Ar-Rabie Ibn Sabrah Ibn Ma'bad Al-Juhani from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No prayer should be offered in the kneeling places of camels around the water; but prayer might be offered in the sheepfolds."

[13] The Supplication (Which One Might Say) On Entering The Mosque

771- It is narrated on the authority of Abdullah Ibn Al-Hasan from his mother (Fatimah, the daughter of Al-Husain Ibn Ali) from Fatimah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque, he would say: "In the Name of Allah, and Peace be upon the Messenger of Allah: O Allah! Forgive for me my sins, and open for me the gates of Your Mercy!" and whenever he came out (of the mosque) he would say: "In the Name of Allah, and Peace be upon the Messenger of Allah: O Allah! Forgive for me my sins, and open for me the gates of Your Bounty!"

772- It is narrated on the authority of Abu Humaid As-Sa'idi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you enters the mosque, let him salute with peace the Messenger of Allah "Allah's blessing and peace be upon him", and then say: "O Allah! Open for me the gates of Your Mercy!" and when he comes out, let him say: "O Allah! I ask You (to give me out) of Your Bounty!"

773- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you enters the mosque, let him greet with peace the Messenger of Allah "Allah's blessing and peace be upon him", and then say: "O Allah! Open for me the gates of Your Mercy!" and when he comes out, let him greet with peace the Messenger of Allah "Allah's blessing and peace be upon him" and say: "O Allah! Protect me from (the evil of) Satan, the despised!"

[14] Walking Towards (The Mosque To Offer) The Prayer

774- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you

769 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: **«صَلُّوا فِي مَرَابِضِ الْغَنَمِ. وَلاَ تُصَلُّوا فِي أَعْطَانِ الإِبِلِ. فَإِنَّهَا خُلِقَتْ مِنَ الشَّيَاطِينِ»**.

770 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ رَبِيعِ بْنِ سَبْرَةَ بْنِ مَعْبَدٍ الْجُهَنِيُّ. أَخْبَرَنِي أَبِي، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ: قَالَ: **«لاَ يُصَلَّى فِي أَعْطَانِ الإِبِلِ، وَيُصَلَّى فِي مُرَاحِ الْغَنَمِ»**.

13 ـ بابُ الدُّعَاءِ عِنْدَ دُخُولِ المَسْجِدِ

771 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، وَأَبُو مُعَاوِيَةَ، عَنْ لَيْثٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْمَسْجِدَ يَقُولُ: **«بِسْمِ اللَّهِ. وَالسَّلاَمُ عَلَى رَسُولِ اللَّهِ. اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»**. وَإِذَا خَرَجَ قَالَ: **«بِسْمِ اللَّهِ. وَالسَّلاَمُ عَلَى رَسُولِ اللَّهِ. اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ»**.

772 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنَ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ، وَعَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ؛ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ سُوَيْدٍ الأَنْصَارِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﷺ. ثُمَّ لْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ. وَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ»**.

773 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ. حَدَّثَنِي سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﷺ وَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ. وَإِذَا خَرَجَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ وَلْيَقُلْ: اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ»**.

14 ـ بابُ المَشْيِ إلى الصَّلاةِ

774 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ

performs ablution perfectly, and goes to the mosque, and nothing prompts him (to come out) but the prayer, i.e. he has no intention (when he comes out) but to offer the prayer (in congregation): never he takes a step (towards the mosque) but that with it Allah Almighty raises him a degree, and plots out a sin from him until he enters the mosque; and when he enters the mosque, he becomes in (the state of) prayer as long as (waiting) the prayer causes him to remain (in the mosque)."

775- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the prayer is established, do not come to it while rushing: but you should come to it walking, with tranquility; and pray whatever you catch up, and complete what you miss (of it)."

776- It is narrated on the authority of Abu Sa'id Al-Khudri: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Should I not guide you to that, with which Allah plots out sins from you, and increases you in good deeds?" they said: "Yes O Messenger of Allah." He said: "It is to offer ablution perfectly, no matter harmful (the water might be particularly when it is severe cold); to take more steps towards the mosques (when one's house is far from the mosque to offer obligatory prayers in congregation); and to wait the (coming) prayer after (offering the current) prayer."

777- It is narrated on the authority of Abdullah that he said: He, who likes to meet Allah tomorrow as a Muslim, should keep on offering those (obligatory congregational) prayers, wherever the call for prayer is pronounced for them (i.e. in the mosques). That is because Allah has laid down for your Prophet the ways of right guidance, from amongst which are those (obligatory prayers to be performed in congregation). If each of you prays in his house, you would give up the tradition of your Prophet; and if you give up the tradition of your Prophet, you would go astray. I witnessed the time when no one failed to attend the (congregational) prayer except a hypocrite, whose hypocrisy was clear; and I saw a man, (though being sick, forced against himself and) walked between two persons (as being supported by them in order to attend the prayer) until he entered into the row (of praying people). No man performs ablution perfectly, then aims at the mosque but that Allah records a good deed in his favour for every step he takes, raises him a degree, and effaces a sin from him because of it.

778- It is narrated on the authority of Abu Sa'id Al-Khudri: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who comes out (from his house) to (offer) the prayer, and says: "O Allah! I

أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لاَ يَنْهَزُهُ إِلاَّ الصَّلاَةُ ـ لاَ يُرِيدُ إِلاَّ الصَّلاَةَ ـ لَمْ يَخْطُ خُطْوَةً إِلاَّ رَفَعَهُ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةً. حَتَّى يَدْخُلَ الْمَسْجِدَ. فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي صَلاَةٍ، مَا كَانَتِ الصَّلاَةُ تَحْبِسُهُ»**.

775 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ، مُحَمَّدُ بْنُ عُثْمَانَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ. وَأْتُوهَا تَمْشُونَ، وَعَلَيْكُمُ السَّكِينَةُ. فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا»**.

776 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«أَلاَ أَدُلُّكُمْ عَلَى مَا يُكَفِّرُ اللَّهُ بِهِ الْخَطَايَا وَيَزِيدُ بِهِ فِي الْحَسَنَاتِ؟»** قَالُوا: بَلَى. يَا رَسُولَ اللَّهِ قَالَ: **«إِسْبَاغُ الْوُضُوءِ عِنْدَ الْمَكَارِهِ، وَكَثْرَةُ الْخُطَى إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلاَةِ بَعْدَ الصَّلاَةِ»**.

777 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ الْهَجَرِيِّ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَداً مُسْلِماً، فَلْيُحَافِظْ عَلَى هَؤُلاَءِ الصَّلَوَاتِ الْخَمْسِ، حَيْثُ يُنَادَى بِهِنَّ. فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى. وَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ ﷺ سُنَنَ الْهُدَى. وَلَعَمْرِي. لَوْ أَنَّ كُلَّكُمْ صَلَّى فِي بَيْتِهِ، لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ. وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ. وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلاَّ مُنَافِقٌ، مَعْلُومُ النِّفَاقِ. وَلَقَدْ رَأَيْتُ الرَّجُلَ يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يَدْخُلَ فِي الصَّفِّ. وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُورَ، فَيَعْمِدُ إِلَى الْمَسْجِدِ فَيُصَلِّي فِيهِ، فَمَا يَخْطُو خَطْوَةً إِلاَّ رَفَعَ اللَّهُ لَهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةً.

778 ـ **حدّثنا** مُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ التُّسْتَرِيُّ. حَدَّثَنَا الْفَضْلُ بْنُ الْمُوَفَّقِ أَبُو الْجَهْمِ. حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ خَرَجَ مِنْ بَيْتِهِ إِلَى الصَّلاَةِ فَقَالَ: اللَّهُمَّ إِنِّي**

ask You, by the right (You give to) the invokers upon You (out of Your Bounty, Generosity and Kindness towards them), and by the right of this walk of mine (to the prayer), since I've never come out (from my house) out of arrogance, nor out of haughtiness, nor out of vainglory, nor to be seen of men, but I've come out for fear of Your Anger, and with the desire for Your Good Pleasure: I ask You to save me from the fire (of Hell), and to forgive for me my sins: for indeed, none barring You (have the power to) forgive sins", then, Allah turns to Him with His face, and seventy thousand angels ask forgiveness for him."

779- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those who walk towards the mosques in the depths of darkness are those who will plunge into the (oceans of the) Mercy of Allah (On the Day of Judgement)."

780- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let such as walk towards the mosques in the depths of darkness have the good news of (receiving) perfect light on the Day of Judgement."

781- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give such as walk in the depths of darkness towards the mosques the good news of (receiving) the perfect light on the Day of Judgement."

[15] The More One's House Is Far From The Mosque, The More He Gets A Reward (For His Walk To Offer The Prayer In It)

782- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The more one's house is far from the mosque, the more he gets a reward (for his walk to offer the prayer in it)."

783- It is narrated on the authority of Ubai Ibn Ka'b that he said: There was a man, whose house was the farthest (from the mosque) in Medina; and even though, he never failed to attend prayer with the Messenger of Allah "Allah's blessing and peace be upon him". I felt pain for his state and said to him: "O so and so! (It would be better for you) if you buy a donkey, so that it would save you from the scorching heat of sand, raise you from receiving harm (because of the stones on the way), and protect you from the insects of the earth!" he said: "By Allah! I do not like to have my house by the side of Muhammad "Allah's blessing and peace be upon him" (i.e. near the mosque)!" I felt it (and kept so) until I went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to

أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ، وَأَسْأَلُكَ بِحَقِّ مَمْشَايَ هٰذَا. فَإِنِّي لَمْ أَخْرُجْ أَشَراً وَلاَ بَطَراً وَلاَ رِيَاءً وَلاَ سُمْعَةً. وَخَرَجْتُ اتِّقَاءَ سُخْطِكَ وَابْتِغَاءَ مَرْضَاتِكَ. فَأَسْأَلُكَ أَنْ تُعِيذَنِي مِنَ النَّارِ وَأَنْ تَغْفِرَ لِي ذُنُوبِي. إِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ ـ أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ، وَاسْتَغْفَرَ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ».

779 ـ **حدّثنا** رَاشِدُ بْنُ سَعِيدِ بْنِ رَاشِدٍ الرَّمْلِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ أَبِي رَافِعٍ، إِسْمَاعِيلَ بْنِ رَافِعٍ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمَشَّاءُونَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ، أُولٰئِكَ الْخَوَّاضُونَ فِي رَحْمَةِ اللَّهِ**».

780 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْحَلَبِيُّ. حَدَّثَنَا يَحْيَى بْنُ الْحَرِثِ الشِّيرَازِيُّ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ التَّمِيمِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لِيَبْشِرِ الْمَشَّاءُونَ فِي الظُّلَمِ بِنُورٍ تَامٍّ يَوْمَ الْقِيَامَةِ**».

781 ـ **حدّثنا** مَجْزَأَةُ بْنُ سُفْيَانَ بْنِ أَسِيدٍ، مَوْلَى ثَابِتٍ الْبُنَانِيِّ. حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الصَّائِغُ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ**».

15 ـ بابُ الأَبْعَدُ فالأَبْعَدُ مِنَ المَسْجِدِ أَعْظَمُ أَجْراً

782 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مِهْرَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الأَبْعَدُ فَالأَبْعَدُ مِنَ الْمَسْجِدِ أَعْظَمُ أَجْراً**».

783 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ. حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ: كَانَ رَجُلٌ مِنَ الأَنْصَارِ، بَيْتُهُ أَقْصَى بَيْتٍ بِالْمَدِينَةِ، وَكَانَ لاَ تُخْطِئُهُ الصَّلاَةُ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ، فَتَوَجَّعْتُ لَهُ. فَقُلْتُ: يَا فُلاَنُ لَوْ أَنَّكَ اشْتَرَيْتَ حِمَاراً يَقِيكَ الرَّمَضَ، وَيَرْفَعُكَ مِنَ الْوَقَعِ وَيَقِيكَ هَوَامَّ الأَرْضِ! فَقَالَ: وَاللَّهِ، مَا أُحِبُّ أَنَّ بَيْتِي بِطُنُبِ بَيْتِ مُحَمَّدٍ ﷺ. قَالَ، فَحَمَلْتُ

him. The Messenger of Allah "Allah's blessing and peace be upon him" invited him and asked him, and the man mentioned to him the same, adding that he hoped (the reward of) his footsteps (towards the mosque). On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "You will receive (the reward of that) as you expect (it from Allah)."

784- It is narrated on the authority of Anas Ibn Malik that he said: Those of (the tribe of) Banu Salemah intended to shift near the mosque (of the Prophet) but Allah's Apostle "Allah's blessing and peace be upon him" disliked to see the sides of Medina vacated and said: "O the people of Banu Salemah! Would you not expect (the reward of) your footsteps (which you take towards the mosque from Allah)?" So, they stayed at their old places.

785- It is narrated on the authority of Ibn Abbas that he said: The Houses of the Ansar were far from the mosque (of the Prophet); and so they intended to come closer; thereupon it was revealed: "and We record that which they sent before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence)." (Ya Sin 12) Thus, they kept staying (in their old places).

[16] The Superiority Of Offering Prayer In Congregation

786- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "A man's prayer in congregation is over twenty degrees greater than his prayer in his house or market."

787- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (reward of the) prayer (offered by one of you) in congregation is twenty-five portions superior over the (reward of the) prayer offered by anyone of you alone."

788- It is narrated on the authority of Abu Sa'id Al-Khudri: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man's prayer in congregation is twenty-five degrees greater than the prayer he offers (alone) in his house."

789- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man's prayer in congregation is twenty-seven degrees superior over the prayer a man offers alone (in his house)."

790- It is narrated on the authority of Ubai Ibn Ka'b: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man's prayer in

بِهِ حِمْلاً حَتَّى أَتَيْتُ بَيْتَ النَّبِيِّ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ. فَدَعَاهُ فَسَأَلَهُ. فَذَكَرَ لَهُ مِثْلَ ذٰلِكَ. وَذَكَرَ أَنَّهُ يَرْجُو فِي أَثَرِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ لَكَ مَا احْتَسَبْتَ**».

784 ـ **حدّثنا** أَبُو مُوسَى، مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا خَالِدُ بْنُ الْحَرِثِ. حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: أَرَادَتْ بَنُو سَلِمَةَ أَنْ يَتَحَوَّلُوا مِنْ دِيَارِهِمْ إِلَى قُرْبِ الْمَسْجِدِ. فَكَرِهَ النَّبِيُّ ﷺ أَنْ يُعْرُوا الْمَدِينَةَ. فَقَالَ: «**يَا بَنِي سَلِمَةَ، أَلاَ تَحْتَسِبُونَ آثَارَكُمْ؟**» فَأَقَامُوا.

785 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْرَائِيلُ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَتِ الأَنْصَارُ بَعِيدَةً مَنَازِلُهُمْ مِنَ الْمَسْجِدِ. فَأَرَادُوا أَنْ يَقْتَرِبُوا فَنَزَلَتْ: ﴿وَنَكْتُبُ مَا قَدَّمُواْ وَءَاثَٰرَهُمْۚ﴾ [يس: 12] قَالَ، فَثَبَتُوا.

16 ـ بابُ فَضْلِ الصَّلاةِ في جَمَاعَةٍ

786 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ، تَزِيدُ عَلَى صَلاَتِهِ فِي بَيْتِهِ وَصَلاَتِهِ فِي سُوقِهِ، بِضْعاً وَعِشْرِينَ دَرَجَةً**».

787 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**فَضْلُ الْجَمَاعَةِ عَلَى صَلاَةِ أَحَدِكُمْ وَحْدَهُ خَمْسٌ وَعِشْرُونَ جُزْءاً**».

788 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِلاَلِ بْنِ مَيْمُونٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلاَتِهِ فِي بَيْتِهِ خَمْساً وَعِشْرِينَ دَرَجَةً**».

789 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ رُسْتَهْ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ تَفْضُلُ عَلَى صَلاَةِ الرَّجُلِ وَحْدَهُ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً**».

790 ـ **حدّثنا** مُحَمَّدُ بْنُ مَعْمَرٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَصِيرٍ، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ:

congregation is twenty-four or twenty-five degrees greater than the prayer a man offers alone (in his house)."

[17] The Severe Punishment Of Such As Fails To offer The Prayer In Congregation

791- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "I was about to order that the prayer should be established and order somebody to lead the people in the prayer. Then I would go leading some men with bundles of firewood to such as do not attend the (congregational) prayer, to burn them in their houses."

792- It is narrated on the authority of Ibn Umm Maktum that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "I'm an old blind man, whose house is far (from the mosque), and (at the same time) I have no leader to guide me (to the mosque): would you find a concession to me (not to attend the congregational prayer in the mosque)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you hear the call (for the prayer)?" I answered in the affirmative, thereupon he said: "Then, I could get no concession for you."

793- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who hears the call (for the prayer) and does not come (to offer it in the same mosque from which the call is pronounced), the prayer (he offers somewhere else) will not be accepted, unless he has a legal excuse."

794- It is narrated on the authority of both Ibn Abbas and Ibn Umar that they heard the Messenger of Allah "Allah's blessing and peace be upon him" having said, while being on (his pulpit, made of wood) sticks: "Let people desist from their leaving (offering prayers in)congregation, otherwise, Allah will seal up their hearts, and they will be of the heedless."

795- It is narrated on the authority of Usamah Ibn Zaid that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let men desist from their leaving (offering prayers in)congregation, otherwise, I will burn their houses."

[18] Offering Isha And Fajr (Prayers) In Congregation

796- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the people were to know whatever (rewards they receive if they go to the mosque to offer in congregation) both Isha and Fajr prayers, surely, they would come (to offer them in congregation) even though if they had to crawl."

قَالَ رَسُولُ اللَّهِ ﷺ: «صَلاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلاةِ الرَّجُلِ وَحْدَهُ أَرْبَعاً وَعِشْرِينَ أَوْ خَمْساً وَعِشْرِينَ دَرَجَةً».

17 ـ بابُ التَّغْلِيظِ فِي التَّخَلُّفِ عَنِ الجَمَاعَةِ

791 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلاةِ فَتُقَامَ، ثُمَّ آمُرَ رَجُلاً فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لاَ يَشْهَدُونَ الصَّلاةَ، فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ».

792 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ، عَنِ ابْنِ أُمِّ مَكْتُومٍ؛ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ: إِنِّي كَبِيرٌ، ضَرِيرٌ، شَاسِعُ الدَّارِ، وَلَيْسَ لِي قَائِدٌ يُلاَوِمُنِي. فَهَلْ تَجِدُ مِنْ رُخْصَةٍ؟ قَالَ: «هَلْ تَسْمَعُ النِّدَاءَ؟» قُلْتُ: نَعَمْ. قَالَ: «مَا أَجِدُ لَكَ رُخْصَةً».

793 ـ **حدّثنا** عَبْدُ الْحَمِيدِ بْنِ بَيَانٍ الْوَاسِطِيُّ. أَنْبَأَنَا هُشَيْمٌ، عَنْ شُعْبَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِهِ، فَلاَ صَلاةَ لَهُ، إِلاَّ مِنْ عُذْرٍ».

794 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنِ الْحَكَمِ بْنِ مِينَاءَ. أَخْبَرَنِي ابْنُ عَبَّاسٍ، وَابْنُ عُمَرَ؛ أَنَّهُمَا سَمِعَا النَّبِيَّ ﷺ يَقُولُ، عَلَى أَعْوَادِهِ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجَمَاعَاتِ. أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونُنَّ مِنَ الْغَافِلِينَ».

795 ـ **حدّثنا** عُثْمَانُ بْنُ إِسْمَاعِيلَ الْهُذَلِيُّ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزِّبْرِقَانِ بْنِ عَمْرٍو الضَّمْرِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيَنْتَهِيَنَّ رِجَالٌ عَنْ تَرْكِ الْجَمَاعَةِ، أَوْ لأُحَرِّقَنَّ بُيُوتَهُمْ».

18 ـ بابُ صَلاةِ العِشَاءِ والفَجْرِ فِي جَمَاعَةٍ

796 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ. حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ. حَدَّثَتْنِي عَائِشَةُ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي صَلاةِ الْعِشَاءِ وَصَلاةِ الْفَجْرِ، لأَتَوْهُمَا وَلَوْ حَبْواً».

797- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the Isha and Fajr prayers are the heaviest upon the hypocrites (to offer in congregation); and if the people were to know whatever (rewards they receive if they go to the mosque to offer in congregation) both Isha and Fajr prayers, surely, they would come (to offer them) even though if they had to crawl."

798- It is narrated on the authority of Anas Ibn Malik from Umar Ibn Al-Khattab that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers the congregational prayer in the mosque for forty days, during which he does not miss the first rak'ah of the Isha prayer, an emancipation from the fire (of Hell) will be decreed by Allah for him because of that."

[19] Sticking To The Mosques, And Waiting The Prayer

799- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you enters the mosque, he stays in prayer as long as the prayer causes him to remain (in his sitting); and the angels ask for Allah's Blessing upon anyone of you, as long as he is in his sitting in which he has offered the prayer, and does not break his ablution, nor does he do harm in it, saying: "O Allah! Forgive him! O Allah! Bestow mercy upon him! O Allah! Turn to him in repentance!"

800- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No man goes to the mosques regularly for offering prayer and celebrating (the Praises of Allah) but that Allah rejoices of him in the same way as the family of an absent one rejoice of him when he returns to them."

801- It is narrated on the authority of Abdullah Ibn Amr that he said: Once, we offered the Maghrib prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then those who (wanted to) go went (and left the mosque), and those who (liked to) stay stayed (in the mosque, in expectation for the coming prayer). Then, the Messenger of Allah "Allah's blessing and peace be upon him" came hurriedly, with his breaths hasty, and his knees uncovered. He said: "Receive the glad tidings! Your Lord has opened one of the gates of the sky, in order to vie in glory with the angels because of you, saying: "Look at My servants! They have offered

797 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. أَنْبَأَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ أَثْقَلَ الصَّلاَةِ عَلَى الْمُنَافِقِينَ صَلاَةُ الْعِشَاءِ وَصَلاَةُ الْفَجْرِ. وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لأَتَوْهُمَا وَلَوْ حَبْواً»**.

798 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: **«مَنْ صَلَّى فِي مَسْجِدٍ، جَمَاعَةً، أَرْبَعِينَ لَيْلَةً، لاَ تَفُوتُهُ الرَّكْعَةُ الأُولَى مِنْ صَلاَةِ الْعِشَاءِ، كَتَبَ اللَّهُ لَهُ بِهَا عِتْقاً مِنَ النَّارِ»**.

19 ـ بابُ لُزُومِ المَسَاجِدِ وانْتِظَارِ الصَّلاةِ

799 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ أَحَدَكُمْ إِذَا دَخَلَ الْمَسْجِدَ، كَانَ فِي صَلاَةٍ، مَا كَانَتِ الصَّلاَةُ تَحْبِسُهُ. وَالْمَلاَئِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ. يَقُولُونَ: اللَّهُمَّ اغْفِرْ لَهُ. اللَّهُمَّ ارْحَمْهُ. اللَّهُمَّ تُبْ عَلَيْهِ. مَا لَمْ يُحْدِثْ فِيهِ. مَا لَمْ يُؤْذِ فِيهِ»**.

800 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَا تَوَطَّنَ رَجُلٌ مُسْلِمٌ الْمَسَاجِدَ لِلصَّلاَةِ وَالذِّكْرِ، إِلاَّ تَبَشْبَشَ اللَّهُ لَهُ كَمَا يَتَبَشْبَشُ أَهْلُ الْغَائِبِ بِغَائِبِهِمْ، إِذَا قَدِمَ عَلَيْهِمْ»**.

801 ـ **حدّثنا** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ الْمَغْرِبَ. فَرَجَعَ مَنْ رَجَعَ. وَعَقَّبَ مَنْ عَقَّبَ. فَجَاءَ رَسُولُ اللَّهِ ﷺ مُسْرِعاً،

an obligatory (prayer), and they are (sitting) waiting for another (obligatory prayer to offer in the mosque)."

802- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you see a man who goes to the mosques regularly, then, bear witness to his faith." No doubt, Allah says: "The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practice regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance." (At-Tawbah 18)

قَدْ حَفَزَهُ النَّفَسُ، وَقَدْ حَسَرَ عَنْ رُكْبَتَيْهِ، فَقَالَ: «أَبْشِرُوا. هٰذَا رَبُّكُمْ قَدْ فَتَحَ بَاباً مِنْ أَبْوَابِ السَّمَاءِ، يُبَاهِي بِكُمُ الْمَلائِكَةَ. يَقُولُ: انْظُرُوا إِلَى عِبَادِي قَدْ قَضَوْا فَرِيضَةً وَهُمْ يَنْتَظِرُونَ أُخْرَى».

802 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ، عَنْ عَمْرِو بْنِ الْحٰرِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسَاجِدَ، فَاشْهَدُوا لَهُ بِالإِيمَانِ. قَالَ اللَّهُ تَعَالَى: ﴿إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ﴾» الآيَةَ [التوبة: 18].

(5) THE BOOK OF PRAYER ESTABLISHMENT

[1] The Inauguration Of The Prayer

803- It is narrated on the authority of Abu Humaid As-Sa'idi that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood for the prayer, he would face the Qiblah, raise his hands, and then say: "Allah is Greater!"

804- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to inaugurate his prayer by saying: "Glory be to You O Allah, with Your Praise (I Exalt You)! Blessed be Your Name; Exalted be Your Majesty: there is no god (to be worshipped) other than You!"

805- It is narrated on the authority of Abu Hurairah that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" that he would make an interval between the magnification (with which he assumes the prayer) and the recitation (of the Qur'an). I said to him: "Let my father and mother be sacrificed for you! I've noticed the interval you make between the magnification and recitation: tell me what you say (during that period)." He said: "I say: "O Allah! Keep me away from my mistakes as far as You've made the East from the West! O Allah! Purify me from my sins as the white garment (is cleansed) from filth! O Allah! Wash me from my errors with water, snow and hailstones!""

806- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to inaugurate his prayer by saying: "Glory be to You O Allah, with Your Praise (I Exalt You)! Blessed be Your Name; Exalted be Your Majesty: there is no god (to be worshipped) other than You!"

[2] Seeking Refuge (With Allah From Satan) In The Prayer

807- It is narrated on the authority of Jubair Ibn Mut'im that he said: I observed that whenever the Messenger of Allah "Allah's blessing and peace be upon him" entered the prayer, he would say: "Allah is Greater, Most Magnificent! Allah is Greater, Most Magnificent! (thrice); Praise be to Allah (Whom I glorify with) so much praises! Praise be to Allah (Whom I glorify with) so much praises! (thrice); Glorified be Allah (every) morning and evening! Glorified be Allah (every) morning and evening! (thrice); O Allah! I seek refuge with You from Satan, the despised: from his evil suggestions, inspirations and whispers!"" Amr said: As to his evil

5 ـ كِتَابُ إِقَامَةِ الصَّلاةِ والسُّنَّةِ فيها

1 ـ بابُ افْتِتَاحِ الصَّلاةِ

803 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ؛ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلاةِ اسْتَقْبَلَ الْقِبْلَةَ، وَرَفَعَ يَدَيْهِ وَقَالَ: «**اللَّهُ أَكْبَرُ**».

804 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنِي جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ. حَدَّثَنِي عَلِيُّ بْنُ عَلِيٍّ الرِّفَاعِيُّ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَفْتِحُ صَلاتَهُ يَقُولُ: «**سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ. وَتَبَارَكَ اسْمُكَ. وَتَعَالَى جَدُّكَ. وَلاَ إِلَهَ غَيْرُكَ**».

805 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَعَلِيُّ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَبَّرَ سَكَتَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ. قَالَ فَقُلْتُ: بِأَبِي أَنْتَ وَأُمِّي. أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، فَأَخْبِرْنِي مَا تَقُولُ. قَالَ: «**أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَالثَّوْبِ الأَبْيَضِ مِنَ الدَّنَسِ. اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ**».

806 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَعَبْدُ اللَّهِ بْنُ عِمْرَانَ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا حَارِثَةُ بْنُ أَبِي الرِّجَالِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا افْتَتَحَ الصَّلاةَ قَالَ: «**سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ. تَبَارَكَ اسْمُكَ. وَتَعَالَى جَدُّكَ. وَلاَ إِلَهَ غَيْرُكَ**».

2 ـ بابُ الاسْتِعَاذَةِ في الصَّلاةِ

807 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَاصِمٍ الْعَنَزِيِّ، عَنِ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ حِينَ دَخَلَ فِي الصَّلاةِ، قَالَ: «**اللَّهُ أَكْبَرُ كَبِيراً. اللَّهُ أَكْبَرُ كَبِيراً**» ثَلاثاً. «**الْحَمْدُ لِلَّهِ كَثِيراً. الْحَمْدُ لِلَّهِ كَثِيراً**» ثَلاثاً.

suggestions, (they cause one to have) epilepsy; as to his inspirations, (they lead to the wicked and evil kinds of) poetry; and as to his whispers, (they prompt in man the feeling of) arrogance.

808- It is narrated on the authority of Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said (once he assumed the prayer): O Allah! I seek refuge with You from Satan, the despised: from his evil suggestions, inspirations and whispers!" he said: As to his evil suggestions, (they cause one to have) epilepsy; as to his inspirations, (they lead to the wicked and evil kinds of) poetry; and as to his whispers, (they prompt in man the feeling of) arrogance.

[3] Putting The Right Hand On The Left During The Prayer

809- It is narrated on the authority of Qabisah Ibn Hulb from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to lead us (in the prayer), and he used to take hold of his left (hand) by his right (hand) (i.e. he used to put his right hand on his left hand, straightening both upon his breast).

810- It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered the prayer, and he took hold of his left (hand) with the help of his right (hand).

811- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon me (while being in prayer) and I was putting my left hand over the right (hand), thereupon he took my right hand and put it on my left (hand).

[4] The Inauguration Of Reciting (The Qur'an In The Prayer)

812- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to start reciting (the Qur'an in the prayer) with "Praise be to Allah, the Sustainer and Cherisher of the worlds."

Comment: (This does not mean that he did not start with "In the Name of Allah, Most Gracious, Most Merciful" which he used to say in himself.)

813- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar used to start reciting (the Qur'an in the prayer) with "Praise be to Allah, the Sustainer and Cherisher of the worlds."

«سُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلاً» ثَلاثَ مَرَّاتٍ. «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ».

قَالَ عَمْرٌو: هَمْزُهُ الْمُوتَةُ. وَنَفْثُهُ الشِّعْرُ. وَنَفْخُهُ الْكِبْرُ.

808 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا ابْنُ فُضَيْلٍ. حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنِ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ، وَهَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ**».

قَالَ: هَمْزُهُ الْمُوتَةُ. وَنَفْثُهُ الشِّعْرُ. وَنَفْخُهُ الْكِبْرُ.

3 ـ بابُ وَضْعِ اليَمِينِ على الشِّمَالِ في الصَّلاةِ

809 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَبِيصَةَ بْنِ هُلْبٍ، عَنْ أَبِيهِ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَؤُمُّنَا. فَيَأْخُذُ شِمَالَهُ بِيَمِينِهِ.

810 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ. ح وَحَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ. حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، قَالاَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي. فَأَخَذَ شِمَالَهُ بِيَمِينِهِ.

811 ـ **حدّثنا** أَبُو إِسْحَاقَ الْهَرَوِيُّ، إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاتِمٍ. أَنْبَأَنَا هُشَيْمٌ. أَنْبَأَنَا الْحَجَّاجُ بْنُ أَبِي زَيْنَبَ السُّلَمِيُّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: مَرَّ بِي النَّبِيُّ ﷺ وَأَنَا وَاضِعٌ يَدِي الْيُسْرَى عَلَى الْيُمْنَى. فَأَخَذَ بِيَدِي الْيُمْنَى فَوَضَعَهَا عَلَى الْيُسْرَى.

4 ـ بابُ افْتِتَاحِ القِرَاءَةِ

812 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَفْتَتِحُ الْقِرَاءَةَ بِـ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ [الفاتحة: 1].

813 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. ح وَحَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ وَعُمَرُ يَفْتَتِحُونَ الْقِرَاءَةَ بِـ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾.

814- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to start reciting (the Qur'an in the prayer) with "Praise be to Allah, the Sustainer and Cherisher of the worlds."

815- It is narrated on the authority of Ibn Abdullah Ibn Mughaffal from his father, of whom he said: I have rarely seen a man, tougher than him to accept any change (in Islam). Once, he heard me reciting (in the prayer): "In the Name of Allah, Most Gracious, Most Merciful." On that he said to me: "O my son! Beware of making any change (in Islam)! No doubt, I offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr, then Umar, and then Uthman, and I've never heard any of them having recited it (publicly in the prayer). so, when you recite (in the prayer, start with it secretly, and then) say: "Praise be to Allah, the Sustainer and Cherisher of the worlds."

[5] Reciting (The Qur'an) In The Fajr Prayer

816- It is narrated on the authority of Qutbah Ibn Malik that he heard the Messenger of Allah "Allah's blessing and peace be upon him" reciting in the Fajr prayer (the Surah of Qaf, in which Allah says): "And tall (and stately) palm-trees, with shoots of fruit-stalks, piled one over another." (9)

817- It is narrated on the authority of Amr Ibn Huraith that he said: I offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", and once he recited in the Fajr prayer and I heard his recitation (of the Surah of At-Takwir, in which Allah says): "So verily I call to witness the Planets, that recede, Go straight, or hide." (15:16)

818- It is narrated on the authority of Abu Barzah that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Fajr prayer sixty to one hundred Holy Verses.

819- It is narrated on the authority of Abu Qatadah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" led us in the prayer, he would make long the first rak'ah and make short the second in the Zhuhr (prayer); and he would do the same in the Morning (prayer).

820- It is narrated on the authority of Abdullah Ibn As-Sa'ib that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led us in the Morning prayer, in which he recited "Al-Mu'minun"; and when he came to the mention of Jesus, he was stricken by a cough, thereupon he bowed.

814 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَبَكْرُ بْنُ خَلَفٍ، وَعُقْبَةُ بْنُ مُكْرَمٍ. قَالُوا: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى. حَدَّثَنَا بِشْرُ بْنُ رَافِعٍ، عَنْ أَبِي عَبْدِ اللَّهِ، ابْنِ عَمِّ أَبِي هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْتَتِحُ الْقِرَاءَةَ بِـ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾.

815 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ قَيْسِ بْنِ عَبَايَةَ. حَدَّثَنِي ابْنُ عَبْدِ اللَّهِ بْنِ الْمُغَفَّلِ، عَنْ أَبِيهِ؛ قَالَ: وَقَلَّمَا رَأَيْتُ رَجُلاً أَشَدَّ عَلَيْهِ فِي الإِسْلاَمِ حَدَثاً مِنْهُ. فَسَمِعَنِي وَأَنَا أَقْرَأُ ﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾ فَقَالَ: أَيْ بُنَيَّ إِيَّاكَ وَالْحَدَثَ. فَإِنِّي صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، وَمَعَ أَبِي بَكْرٍ، وَمَعَ عُمَرَ، وَمَعَ عُثْمَانَ، فَلَمْ أَسْمَعْ رَجُلاً مِنْهُمْ يَقُولُهُ. فَإِذَا قَرَأْتَ فَقُلْ: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾.

5 ـ بابُ القِرَاءَةِ في صَلاةِ الفَجْرِ

816 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ، وَسُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ. سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الصُّبْحِ ﴿وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ﴾ [ق: 10].

817 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ أَصْبَغَ، مَوْلَى عَمْرِو بْنِ حُرَيْثٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ وَهُوَ يَقْرَأُ فِي الْفَجْرِ، كَأَنِّي أَسْمَعُ قِرَاءَتَهُ ﴿فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ۝١٥ ٱلْجَوَارِ ٱلْكُنَّسِ﴾ [التكوير: 15، 16].

818 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ عَوْفٍ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ. ح وَحَدَّثَنَا سُوَيْدٌ. حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ؛ حَدَّثَهُ أَبُو الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ مَا بَيْنَ السِّتِّينَ إِلَى الْمِائَةِ.

819 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ حَجَّاجٍ الصَّوَّافِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ. وَعَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا، فَيُطِيلُ فِي الرَّكْعَةِ الأُولَى مِنَ الظُّهْرِ وَيُقْصِرُ فِي الثَّانِيَةِ. وَكَذٰلِكَ فِي الصُّبْحِ.

820 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ؛ قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ فِي صَلاَةِ الصُّبْحِ بِـ(الْمُؤْمِنُونَ). فَلَمَّا أَتَى عَلَى ذِكْرِ عِيسَى، أَصَابَتْهُ شَرْقَةٌ، فَرَكَعَ. يَعْنِي سَعْلَةً.

[6] The Recitation In The Fajr Prayer On Friday

821- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Friday Fajr prayer both As-Sajdah and Al-Insan.

822- It is narrated on the authority of Mus'ab Ibn Sa'd from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Friday Fajr prayer both As-Sajdah and Al-Insan.

823- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Friday Fajr prayer both As-Sajdah and Al-Insan.

824- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Friday Fajr prayer both As-Sajdah and Al-Insan. Ishaq Ibn Sulaiman said: As such Amr related to us from Abdullah, and I have no doubt in that.

[7] The Recitation In Both Zhuhr And Asr Prayers

825- It is narrated on the authority of Qaza'ah that he said: I asked Abu Sa'id Al-Khudri about the prayer of the Messenger of Allah "Allah's blessing and peace be upon him", and he said: "There is no good for you in that (knowledge unless you should act upon it)." I said: "Make it clear, Allah's Mercy be upon you!" he said: "The Zhuhr prayer used to be established for the Messenger of Allah "Allah's blessing and peace be upon him", and anyone of us would set out to Baqi' to answer the call of nature, then come to offer ablution, and return to find that the Messenger of Allah "Allah's blessing and peace be upon him" was still in the first rak'ah of the Zhuhr (prayer).

826- It is narrated on the authority of Abu Ma'mar that he said: We asked Khabbab: "By which did you know the recitation of the Messenger of Allah "Allah's blessing and peace be upon him" during both Zhuhr and Asr (prayers)?" he said: "By the movement of his beard."

827- It is narrated on the authority of Abu Hurairah that he said: I've never seen anyone whose (way of) prayer was similar to that of the Messenger of Allah "Allah's blessing and peace be upon him" more than so and so. He used to make long the first two rak'ahs and shorten the other two of the Zhuhr prayer; and he further used to make short (the first two rak'ahs of) the Asr (prayer).

6 ـ بابُ القِرَاءَةِ في صَلاةِ الفَجْرِ يَوْمَ الجُمُعَةِ

821 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا وَكِيعٌ، وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُخَوَّلٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي صَلاَةِ الصُّبْحِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ ۝١ تَنزِيلُ﴾ [السجدة: 1 ـ 2]، السَّجْدَةَ. وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾ [الإنسان: 1].

822 ـ **حدّثنا** أَزْهَرُ بْنُ مَرْوَانَ، حَدَّثَنَا الْحَرِثُ بْنُ نَبْهَانَ. حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي صَلاَةِ الْفَجْرِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ ۝١ تَنزِيلُ﴾، وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾.

823 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلاَةِ الصُّبْحِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ ۝١ تَنزِيلُ﴾ وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾.

824 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ. أَنْبَأَنَا عَمْرُو بْنُ أَبِي قَيْسٍ، عَنْ أَبِي فَرْوَةَ، عَنْ أَبِي الأَحْوَصِ. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلاَةِ الصُّبْحِ، يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ ۝١ تَنزِيلُ﴾ وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾.

قَالَ إِسْحَاقُ: هٰكَذَا حَدَّثَنَا عَمْرٌو، عَنْ عَبْدِ اللَّهِ. لاَ أَشُكُّ فِيهِ.

7 ـ بابُ القِرَاءَةِ في الظُّهْرِ والعَصْرِ

825 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ. حَدَّثَنَا رَبِيعَةُ بْنُ يَزِيدَ، عَنْ قَزَعَةَ؛ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: لَيْسَ لَكَ فِي ذٰلِكَ خَيْرٌ. قُلْتُ: بَيِّنْ، رَحِمَكَ اللَّهُ! قَالَ: كَانَتِ الصَّلاَةُ تُقَامُ لِرَسُولِ اللَّهِ ﷺ الظُّهْرَ. فَيَخْرُجُ أَحَدُنَا إِلَى الْبَقِيعِ، فَيَقْضِي حَاجَتَهُ، فَيَجِيءُ، فَيَتَوَضَّأُ، فَيَجِدُ رَسُولَ اللَّهِ ﷺ فِي الرَّكْعَةِ الأُولَىٰ مِنَ الظُّهْرِ.

826 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، قَالَ، قُلْتُ لِخَبَّابٍ: بِأَيِّ شَيْءٍ كُنْتُمْ تَعْرِفُونَ قِرَاءَةَ رَسُولِ اللَّهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ.

827 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ. حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: مَا رَأَيْتُ أَحَداً أَشْبَهَ صَلاَةً بِرَسُولِ اللَّهِ ﷺ مِنْ فُلاَنٍ. قَالَ: وَكَانَ يُطِيلُ الأُولَيَيْنِ مِنَ الظُّهْرِ، وَيُخَفِّفُ الأُخْرَيَيْنِ، وَيُخَفِّفُ الْعَصْرَ.

828- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Once, thirty of those who attended (the holy battle of) Badr from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him" gathered and said: "Let's guess (how much is) the recitation of the Messenger of Allah "Allah's blessing and peace be upon him" in these prayers (in which the recitation is) not public." They agreed unanimously (in the result): they guessed his recitation in the first rak'ah of the Zhuhr (prayer as much as) thirty Holy Verses, and in the second rak'ah the half of that; and they estimated the same (first two rak'ahs) in the Asr (as short as) half of the (amount recited in the)last two rak'ahs of the Zhuhr.

[8] Reciting Loudly In Both Zhuhr And Asr Prayers

829- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite (the Verses of the Qur'an in addition to Al-Fatihah) with us in the first two rak'ahs of the Zhuhr prayer, and sometimes, he (recited so loud that he) made us listen the Holy Verses.

830- It is narrated on the authority of Al-Bara Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" often led us in the Zhuhr prayer, and (sometimes) we heard from him one after one of the Holy Verses from the Surahs of Adh-Dhariyat and Luqman.

[9] The Recitation In The Maghrib Prayer

831- It is narrated on the authority of Ibn Abbas from his mother (Abu Bakr Ibn Abu Shaibah told that she was Lubabah) that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having recited Al-Mursalat in the Maghrib prayer.

832- It is narrated on the authority of Muhammad Ibn Jubair Ibn Mut'im from his father that he said: I heard the Prophet "Allah's blessing and peace be upon him" having recited At-Tur in the Maghrib prayer. Jubair said in another narration: When I heard him saying: "Were they created of nothing, or were they themselves the creators?... Then let (Such a) listener of theirs produce a manifest proof." (35:38) my heart was about to fly (because of the clear emergence of the truth as distinct from falsehood).

833- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Maghrib prayer: "Say: O you who reject faith!" (Al-Kafirun) and: "Say: He is Allah, the One and Only" (Al-Ikhlas)

828 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ. حَدَّثَنَا الْمَسْعُودِيُّ. حَدَّثَنَا زَيْدٌ الْعَمِّيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: اجْتَمَعَ ثَلاثُونَ بَدْرِيًّا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَقَالُوا: تَعَالَوْا حَتَّى نَقِيسَ قِرَاءَةَ رَسُولِ اللَّهِ ﷺ فِيمَا لَمْ يَجْهَرْ فِيهِ مِنَ الصَّلاةِ فَمَا اخْتَلَفَ مِنْهُمْ رَجُلانِ. فَقَاسُوا قِرَاءَتَهُ فِي الرَّكْعَةِ الأُولَى مِنَ الظُّهْرِ بِقَدْرِ ثَلاثِينَ آيَةً. وَفِي الرَّكْعَةِ الأُخْرَى قَدْرَ النِّصْفِ مِنْ ذٰلِكَ. وَقَاسُوا ذٰلِكَ فِي الْعَصْرِ عَلَى قَدْرِ النِّصْفِ مِنَ الرَّكْعَتَيْنِ الأُخْرَيَيْنِ مِنَ الظُّهْرِ.

8 ـ بابُ الجَهْرِ بالآيَةِ أحْيَاناً في صَلاةِ الظُّهْرِ والعَصْرِ

829 ـ **حدّثنا** بِشْرُ بْنُ هِلالٍ الصَّوَّافُ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ. عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بِنَا فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنْ صَلاةِ الظُّهْرِ. وَيُسْمِعُنَا الآيَةَ أَحْيَاناً.

830 ـ **حدّثنا** عُقْبَةُ بْنُ مُكْرَمٍ. حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ، عَنْ هَاشِمِ بْنِ الْبَرِيدِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا الظُّهْرَ. فَنَسْمَعُ مِنْهُ الآيَةَ بَعْدَ الآيَاتِ، مِنْ سُورَةِ لُقْمَانَ وَالذَّارِيَاتِ.

9 ـ بابُ القِرَاءَةِ في صَلاةِ المَغْرِبِ

831 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُمِّهِ (قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: هِيَ لُبَابَةُ) أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالْمُرْسَلاتِ عُرْفاً.

832 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ.

قَالَ جُبَيْرٌ، فِي غَيْرِ هٰذَا الْحَدِيثِ: فَلَمَّا سَمِعْتُهُ يَقْرَأُ: ﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَٰلِقُونَ﴾ إِلَى قَوْلِهِ: ﴿فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَٰنٍ مُّبِينٍ﴾ [الطور: 35] كَادَ قَلْبِي يَطِيرُ.

833 ـ **حدّثنا** أَحْمَدُ بْنُ بُدَيْلٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ: ﴿قُلْ يَٰٓأَيُّهَا الْكَٰفِرُونَ﴾ [الكافرون: 1] وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ [الإخلاص: 1].

[10] The Recitation In The Isha Prayer

834- It is narrated on the authority of Al-Bara Ibn Azib that he offered the Isha prayer with the Messenger of Allah "Allah's blessing and peace be upon him". He said: I heard him having recited: "By the fig and the olive!"

835- The same is narrated on the authority of Al-Bara, through another chain of transmitters, with the following addition: I've never heard anyone of a voice or (way of) recitation much sweeter than his.

836- It is narrated on the authority of Jabir that Mu'adh led his companions in the Isha prayer which he made too long for them (to bear; and when they complained that to the Prophet) The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "You might recite (such short Surahs as) Ash-Shams, Al-A'la, Al-Lail, or Iqra'."

[11] Reciting Behind The Imam

837- It is narrated on the authority of Ubadah Ibn As-Samit that Allah's Apostle "Allah's blessing and peace be upon him" said: "No prayer is valid for such as does not recite in it the Opening of the Book (i.e. Al-Fatihah)."

838- It is narrated on the authority of Abu As-Sa'ib that he heard Abu Hurairah having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers a prayer in which he does not recite the Mother of the Book (i.e. Al-Fatihah), this (prayer offered by him) is defective, i.e. incomplete." I said: "O Abu Hurairah! Sometimes, I (offer prayer) behind the imam!" he poked me in my arm and said: "O Persian one! Recite it in yourself."

839- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No prayer is (regarded as valid) for such as does not recite in every rak'ah Al-Fatihah and another Surah, be it obligatory or (supererogatory)."

840- It is narrated on the authority of A'ishah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Every prayer (obligatory or supererogatory it might be) in which the Mother of the Book is not recited is (considered to be) imperfect."

841- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Every prayer (obligatory or supererogatory it might be) in which the Mother of the Book is not recited is (considered to be) imperfect; verily it is defective."

10 ـ بابُ القِرَاءَةِ في صَلاةِ العِشَاءِ

834 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي زَكَرِيَّا بن زَائِدَةَ، جَمِيعاً عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ الْعِشَاءَ الآخِرَةَ. قَالَ: فَسَمِعْتُهُ يَقْرَأُ بِالتِّينِ وَالزَّيْتُونِ.

835 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ. ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، جَمِيعاً، عَنْ مِسْعَرٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ، مِثْلَهُ. قَالَ: فَمَا سَمِعْتُ إِنْسَاناً أَحْسَنَ صَوْتاً أَوْ قِرَاءَةً مِنْهُ.

836 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ مُعَاذَ بْنَ جَبَلٍ صَلَّى بِأَصْحَابِهِ الْعِشَاءَ. فَطَوَّلَ عَلَيْهِمْ. فَقَالَ النَّبِيُّ ﷺ: **«اقْرَأْ بِالشَّمْسِ وَضُحَاهَا، وَسَبِّحِ اسْمَ رَبِّكَ الأَعْلَىٰ، وَاللَّيْلِ إِذَا يَغْشَىٰ، وَاقْرَأْ بِاسْمِ رَبِّكَ»**.

11 ـ بابُ القِرَاءَةِ خَلْفَ الإِمَامِ

837 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَسَهْلُ بْنُ أَبِي سَهْلٍ، وَإِسْحَاقُ بْنُ إِسْمَاعِيلَ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«لاَ صَلاةَ لِمَنْ لَمْ يَقْرَأْ فِيهَا بِفَاتِحَةِ الْكِتَابِ»**.

838 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوبَ؛ أَنَّ أَبَا السَّائِبِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ صَلَّى صَلاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ، غَيْرُ تَمَامٍ»**. فَقُلْتُ: يَا أَبَا هُرَيْرَةَ فَإِنِّي أَكُونُ أَحْيَاناً وَرَاءَ الإِمَامِ. فَغَمَزَ ذِرَاعِي وَقَالَ: يَا فَارِسِيُّ اقْرَأْ بِهَا فِي نَفْسِكَ.

839 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ. ح وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، جَمِيعاً عَنْ أَبِي سُفْيَانَ السَّعْدِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ صَلاةَ لِمَنْ لَمْ يَقْرَأْ فِي كُلِّ رَكْعَةٍ بِـ ﴿الْحَمْدُ لِلَّهِ﴾** [الفاتحة: 1] **وَسُورَةٍ، فِي فَرِيضَةٍ أَوْ غَيْرِهَا»**.

840 ـ **حدّثنا** الْفَضْلُ بْنُ يَعْقُوبَ الْجَزَرِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَىٰ بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«كُلُّ صَلاةٍ لاَ يُقْرَأُ فِيهَا بِأُمِّ الْكِتَابِ، فَهِيَ خِدَاجٌ»**.

841 ـ **حدّثنا** الْوَلِيدُ بْنُ عَمْرِو بْنِ السَّكَنِ. حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ السَّلْعِيُّ. حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«كُلُّ صَلاةٍ لاَ يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ، فَهِيَ خِدَاجٌ، فَهِيَ خِدَاجٌ»**.

842- It is narrated on the authority of Abu Ad-Darda that a man asked him: Should I recite (Qur'an in the prayer) while the imam is reciting? He said: A man asked the Messenger of Allah "Allah's blessing and peace be upon him": "Is it (binding) to recite in every prayer?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative. On that a man from the people said: "This (commandment) is then obligatory."

843- It is narrated on the authority of Jabir that he said: We used to recite behind the imam Al-Fatihah and another Surah in (each one of) the first two rak'ahs of both Zhuhr and Asr prayers, and only Al-Fatihah in (each of) the last two rak'ahs.

[12] The Two Intervals Made By The Imam

844- It is narrated on the authority of Al-Hasan from Samurah Ibn Jundub that he said: There are two intervals (made by the imam in the prayer) which I (learnt and) retained in memory from the Messenger of Allah "Allah's blessing and peace be upon him". But, Imran Ibn Al-Husain rejected that, thereupon we wrote to Ubai Ibn Ka'b in Medina (seeking his opinion), and he wrote (in reply to our message) that Samurah had told the truth and he really) retained in memory (that from the Messenger of Allah "Allah's blessing and peace be upon him"). Sa'id said: We asked Qatadah about those intervals, and he said: "(The first is) when he (the imam) assumes the prayer, and (the other is) when he finishes from the recitation." But others say that (the other is) when he recites: "Not of those upon whom wrath falls, nor of those who go astray." He (the narrator) said: but they used to admire that whenever the imam finishes from the recitation, he should keep silence in order to be able to restore his breaths.

845- It is narrated on the authority of Al-Hasan that Samurah said: I retained in memory two intervals (made by the Prophet) in the prayer: one just before the recitation, and the other just before bowing. But Imran Ibn Al-Husain rejected that, thereupon they wrote to Ubai Ibn Ka'b in Medina (to seek his opinion) and he gave trust to Samurah (in what he said).

[13] When The Imam Recites, You Should Keep Silent

846- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the imam is made to be followed: when he magnifies (Allah), you should also

842 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ يَحْيَىٰ، عَنْ يُونُسَ بْنِ مَيْسَرَةَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَأَلَهُ رَجُلٌ فَقَالَ: أَقْرَأُ وَالإِمَامُ يَقْرَأُ؟ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: أَفِي كُلِّ صَلاَةٍ قِرَاءَةٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: وَجَبَ هٰذَا.

843 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ مِسْعَرٍ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا نَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ خَلْفَ الإِمَامِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ، بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ. وَفِي الأُخْرَيَيْنِ، بِفَاتِحَةِ الْكِتَابِ.

12 ـ بابٌ في سَكْتَتَيِ الإمَامِ

844 ـ **حدّثنا** جَمِيلُ بْنُ الْحَسَنِ بْنِ جَمِيلٍ الْعَتَكِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ قَالَ: سَكْتَتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ. فَأَنْكَرَ ذٰلِكَ عِمْرَانُ بْنُ الْحُصَيْنِ. فَكَتَبْنَا إِلَى أُبَيِّ بْنِ كَعْبٍ بِالْمَدِينَةِ. فَكَتَبَ أَنَّ سَمُرَةَ قَدْ حَفِظَ.

قَالَ سَعِيدٌ: فَقُلْنَا لِقَتَادَةَ: مَا هٰاتَانِ السَّكْتَتَانِ؟ قَالَ: إِذَا دَخَلَ فِي صَلاَتِهِ، وَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ.

ثُمَّ قَالَ بَعْدُ: وَإِذَا قَرَأَ ﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ [الفاتحة: 7].

قَالَ: وَكَانَ يُعْجِبُهُمْ، إِذَا فَرَغَ مِنَ الْقِرَاءَةِ، أَنْ يَسْكُتَ حَتَّى يَتَرَادَّ إِلَيْهِ نَفَسُهُ.

845 ـ **حدّثنا** مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ، وَعَلِيُّ بْنُ الْحُسَيْنِ بْنِ أُشْكَابَ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ؛ قَالَ، قَالَ سَمُرَةُ: حَفِظْتُ سَكْتَتَيْنِ فِي الصَّلاَةِ. سَكْتَةً قَبْلَ الْقِرَاءَةِ، وَسَكْتَةً عِنْدَ الرُّكُوعِ. فَأَنْكَرَ ذٰلِكَ عَلَيْهِ عِمْرَانُ بْنُ الْحُصَيْنِ. فَكَتَبُوا إِلَى الْمَدِينَةِ إِلَى أُبَيِّ بْنِ كَعْبٍ. فَصَدَّقَ سَمُرَةَ.

13 ـ بابٌ إذا قَرَأ الإمَامُ فَأَنْصِتُوا

846 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ. فَإِذَا كَبَّرَ فَكَبِّرُوا. وَإِذَا قَرَأَ فَأَنْصِتُوا. وَإِذَا قَالَ: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ، فَقُولُوا: آمِينَ. وَإِذَا رَكَعَ فَارْكَعُوا. وَإِذَا**

magnify (Allah); when he recites, you should keep silent; when he says: "Not of those upon whom wrath falls, nor of those who go astray" you should say: "Amen"; when he bows you should bow; and when he says: "Allah hears such as praises Him" you should say: "O Allah, our Lord! To You be the praise"; when he prostrates, you should prostrate; and when he offers prayer sitting, you all should offer prayer sitting."

847- It is narrated on the authority of Abu Musa Al-Ash'ari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam recites, you should keep silent; and when he becomes in the sitting posture, the first thing with which anyone of you should celebrate is (to recite) the Testification (Tashahhud)."

848- It is narrated on the authority of Abu Hurairah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer with his companions, and we thought it was the Morning prayer. (After finishing from the prayer) he said: "Has anyone of you recited (Qur'an during the prayer)?" a man said: "I've done." On that he said: "I have said (to myself): What is the matter with me that (I feel as if) someone is fighting with me (to have control) over the Qur'an!"

849- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer with us...and the rest is the same with the following addition: Afterwards they came to keep silent whenever the imam recited loudly.

850- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has an imam (behind whom he offers prayer), then, (let him follow) the imam's recitation which acts as his own recitation."

[14] Uttering Amen Loudly

851- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the reciter (the imam) says "Amen" you should say "Amen", for the angels also say "Amen"; and when the "Amen" of anyone agrees with that of the angels, his earlier sins will be forgiven for him."

852- It is narrated on the authority of Abu Hurairah: Allah's Messenger "Allah's blessing and peace be upon him" said: "If the reciter (the imam) says "Amen" you should say "Amen", for when the "Amen" of anyone agrees with that of the angels, his earlier sins will be forgiven for him."

قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ. وَإِذَا سَجَدَ فَاسْجُدُوا. وَإِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً أَجْمَعِينَ».

847 ـ **حدّثنا** يُوسُفُ بْنُ مُوسَى الْقَطَّانُ. حَدَّثَنَا جَرِيرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي غَلاَّبٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا قَرَأَ الإِمَامُ فَأَنْصِتُوا. فَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ أَوَّلَ ذِكْرِ أَحَدِكُمُ التَّشَهُّدُ».**

848 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَهِشَامُ بْنُ عَمَّارٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ أُكَيْمَةَ؛ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: صَلَّى النَّبِيُّ ﷺ بِأَصْحَابِهِ صَلاَةً، نَظُنُّ أَنَّهَا الصُّبْحُ. فَقَالَ: **«هَلْ قَرَأَ مِنْكُمْ مِنْ أَحَدٍ؟»** قَالَ رَجُلٌ: أَنَا. قَالَ: **«إِنِّي أَقُولُ مَا لِي أُنَازَعُ الْقُرْآنَ».**

849 ـ **حدّثنا** جَمِيلُ بْنُ الْحَسَنِ. حَدَّثَنَا عَبْدُ الأَعْلَى. حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ أُكَيْمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ، فَذَكَرَ نَحْوَهُ. وَزَادَ فِيهِ. قَالَ: فَسَكَتُوا، بَعْدُ، فِيمَا جَهَرَ فِيهِ الإِمَامُ.

850 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ جَابِرٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ كَانَ لَهُ إِمَامٌ، فَقِرَاءَةُ الإِمَامِ لَهُ قِرَاءَةٌ».**

14 ـ بابُ الجَهْرِ بآمِينَ

851 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. وَهِشَامُ بْنُ عَمَّارٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا أَمَّنَ الْقَارِىءُ فَأَمِّنُوا. فَإِنَّ الْمَلاَئِكَةَ تُؤَمِّنُ. فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».**

852 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، وَجَمِيلُ بْنُ الْحَسَنِ؛ قَالاَ: حَدَّثَنَا عَبْدُ الأَعْلَى. حَدَّثَنَا مَعْمَرٌ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ، وَهَاشِمُ بْنُ الْقَاسِمِ الْحَرَّانِيُّ؛ قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، جَمِيعاً عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا أَمَّنَ الْقَارِىءُ فَأَمِّنُوا. فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».**

853- It is narrated on the authority of Abu Hurairah that he said: The people (now) have left saying "Amen"; and it was the habit that whenever the Messenger of Allah "Allah's blessing and peace be upon him" said: "and not of those upon whom wrath falls, nor of those who go astray", he would say: "Amen", so that those of the first row would hear (and thus say) it, (followed by all the praying people) with the result that the mosque would tremble with it.

854- It is narrated on the authority of Ali that he said: I heard that whenever the Messenger of Allah "Allah's blessing and peace be upon him" said: "nor of those who go astray" he would say: "Amen".

855- It is narrated on the authority of Abd Al-Jabbar Ibn Wa'il from his father that he said: Once, I offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him"; and when he said: "nor of those who go astray" he said: "Amen", which we heard (clearly).

856- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Never have the Jews envied you for anything more than they have envied you for both greeting one another with peace and saying "Amen" (in the prayer and after invocation)."

857- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Never have the Jews envied you for anything more than they have envied you for (your) saying "Amen" (in the prayer and after invocation): for that reason, you should say "Amen" so frequently."

[15] Raising Both Hands When One Bows And When He Raises His Head From Bowing

858- It is narrated on the authority of Ibn Umar that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having raised his hands until he made them at the side of his shoulders whenever he assumed the prayer, whenever he bowed, and whenever he raised his head from bowing; and he never raised (them) between the two prostrations.

859- It is narrated on the authority of Malik Ibn Al-Huwairith that whenever Allah's Apostle "Allah's blessing and peace be upon him" magnified (Allah to assume the prayer), he would raise his hands until he would make them near his ears; and whenever he bowed, he would do the same; and whenever he raised his head from bowing he would do the same.

853 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى. حَدَّثَنَا بِشْرُ بْنُ رَافِعٍ، عَنْ أَبِي عَبْدِ اللَّهِ، ابْنِ عَمِّ أَبِي هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: تَرَكَ النَّاسُ التَّأْمِينَ. وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «**غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ**» قَالَ: «**آمِينَ**» حَتَّى يَسْمَعَهَا أَهْلُ الصَّفِّ الأَوَّلِ. فَيَرْتَجُّ بِهَا الْمَسْجِدُ.

854 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا ابْنُ أَبِي لَيْلَىٰ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجَيَّةَ بْنِ عَدِيٍّ، عَنْ عَلِيٍّ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ إِذَا قَالَ: «**وَلاَ الضَّالِّينَ**» قَالَ: «**آمِينَ**».

855 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَعَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ؛ قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ؛ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ. فَلَمَّا قَالَ: «**ولا الضَّالِّينَ**» قَالَ: «**آمِينَ**». فَسَمِعْنَاهَا.

856 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا حَسَدَتْكُمُ الْيَهُودُ عَلَى شَيْءٍ، مَا حَسَدَتْكُمْ عَلَى السَّلاَمِ وَالتَّأْمِينِ**».

857 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الْخَلاَّلُ الدِّمَشْقِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ، وَأَبُو مُسْهِرٍ؛ قَالاَ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ بْنِ صُبَيْحٍ الْمُرِّيُّ. حَدَّثَنَا طَلْحَةُ بْنُ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا حَسَدَتْكُمُ الْيَهُودُ عَلَى شَيْءٍ، مَا حَسَدَتْكُمْ عَلَى آمِينَ. فَأَكْثِرُوا مِنْ قَوْلِ آمِينَ**».

15 ـ بابُ رَفْعِ الْيَدَيْنِ إذا رَكَعَ وإذا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

858 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَهِشَامُ بْنُ عَمَّارٍ، وَأَبُو عُمَرَ الضَّرِيرُ؛ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلاَةَ، رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ. وَإِذَا رَكَعَ. وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ. وَلاَ يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ.

859 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يَجْعَلَهُمَا قَرِيباً مِنْ أُذُنَيْهِ. وَإِذَا رَكَعَ صَنَعَ مِثْلَ ذٰلِكَ. وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، صَنَعَ مِثْلَ ذٰلِكَ.

860- It is narrated on the authority of Abu Hurairah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having raised his hands during the prayer until he made them at the side of his shoulders whenever he inaugurated the prayer, whenever he bowed, and whenever he (raised his head from bowing and) prostrated.

861- It is narrated on the authority of Umair Ibn Habib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to raise his hands with every magnification (of Allah) in (all) the obligatory prayers.

862- It is narrated on the authority of Muhammad Ibn Amr Ibn Ata from Abu Humaid As-Sa'idi that he said: I heard him, and he was among ten of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", among whom was Qatadah Ibn Rib'i, having said: I know best among you the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him". Whenever he stood for the prayer, he would set himself straight in standing and raise both his hands until he would make them at the side of his shoulders, and then say: "Allah is Greater"; and whenever he intended to bow, he would raise both his hands until he would make them at the side of his shoulders; and whenever he said: "Allah hears such as praises Him", he would raise both his hands and set himself straight; and whenever he stood for the two (last rak'ahs) he would magnify (Allah) and then raise both his hands until he would make them at the side of his shoulders, the same as he did when he assumed the prayer.

863- It is narrated on the authority of Abbas Ibn Sahl As-Sa'idi that he said: Abu Humaid As-Sa'idi, Abu Usaid As-Sa'idi, Sahl Ibn Sa'd and Muhammad Ibn Maslamah met and discussed the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon Abu Humaid said: I know best among you all the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" stood (for the prayer), magnified (Allah) and raised both his hands; and when he magnified for bowing, he also raised (his hands), and when he stood (from bowing) he raised both his hands and set himself straight so much that every part of the bones returned to its place.

860 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ؛ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ فِي الصَّلاَةِ حَذْوَ مَنْكِبَيْهِ حِينَ يَفْتَتِحُ الصَّلاَةَ، وَحِينَ يَرْكَعُ، وَحِينَ يَسْجُدُ.

861 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا رِفْدَةُ بْنُ قُضَاعَةَ الْغَسَّانِيُّ. حَدَّثَنَا الأَوْزَاعِيُّ. عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عُمَيْرِ بْنِ حَبِيبٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ مَعَ كُلِّ تَكْبِيرَةٍ، فِي الصَّلاَةِ الْمَكْتُوبَةِ.

862 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ؛ قَالَ: سَمِعْتُهُ، وَهُوَ فِي عَشَرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، أَحَدُهُمْ أَبُو قَتَادَةَ بْنُ رِبْعِيٍّ، قَالَ: أَنَا أَعْلَمُكُمْ بِصَلاَةِ رَسُولِ اللَّهِ ﷺ. كَانَ إِذَا قَامَ فِي الصَّلاَةِ اعْتَدَلَ قَائِماً، وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ. ثُمَّ قَالَ: «**اللَّهُ أَكْبَرُ**» وَإِذَا أَرَادَ أَنْ يَرْكَعَ، رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ. فَإِذَا قَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**» رَفَعَ يَدَيْهِ فَاعْتَدَلَ. فَإِذَا قَامَ مِنَ الثِّنْتَيْنِ، كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، كَمَا صَنَعَ حِينَ افْتَتَحَ الصَّلاَةَ.

863 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ. حَدَّثَنَا عَبَّاسُ بْنُ سَهْلٍ السَّاعِدِيُّ؛ قَالَ: اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ السَّاعِدِيُّ، وَسَهْلُ بْنُ سَعْدٍ، وَمُحَمَّدُ بْنُ مَسْلَمَةَ. فَذَكَرُوا صَلاَةَ رَسُولِ اللَّهِ ﷺ فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلاَةِ رَسُولِ اللَّهِ ﷺ. إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ. ثُمَّ رَفَعَ حِينَ كَبَّرَ لِلرُّكُوعِ، ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ، وَاسْتَوَى حَتَّى رَجَعَ كُلُّ عَظْمٍ إِلَى مَوْضِعِهِ.

864- It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood for the obligatory prayer, he would magnify (Allah) and raise both his hands (until they would become) at the side of his shoulders; and whenever he intended to bow, he would do the same; and whenever he stood from bowing, he would do the same; and whenever he stood from the two prostrations, he would also do the same.

865- It is narrated on the authority of Tawus from Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to raise both his hands with every magnification (of Allah).

866- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" used to raise both his hands whenever he assumed the prayer, and whenever he bowed.

867- It is narrated on the authority of Wa'il Ibn Hujr that he told: I said (to myself): Let me see how the Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayer. He (the Prophet) stood (for the prayer), faced the Qiblah, raised both his hands until they became at the side of his ears; and when he bowed he raised them as such; and when he lifted his head from bowing he raised them as such.

868- It is narrated on the authority of Jabir Ibn Abdullah that whenever he assumed the prayer, he would raise his hands; and whenever he bowed or raised his head from bowing, he would do the same. He said: I saw the Prophet "Allah's blessing and peace be upon him" having done the same. Ibrahim Ibn Tahman (a sub-narrator) raised his hands up to his ears.

[16] Bowing In The Prayer

869- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" bowed (during the prayer), he would get his head neither raised nor lowered, but (in a position) between both extremes.

870- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Not perfect is the prayer in which one does not make straight his back in both bowing and prostration" (i.e. to feel at ease in both postures).

871- It is narrated on the authority of Ali Ibn Shaiban, and he was a member of the delegate that he said: We set out to go to the Messenger of Allah "Allah's blessing and peace be upon him", to whom we gave the

864 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، أَبُو أَيُّوبَ الْهَاشِمِيُّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ إِلَى الصَّلاَةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يَكُونَا حَذْوَ مَنْكِبَيْهِ. وَإِذَا أَرَادَ أَنْ يَرْكَعَ فَعَلَ مِثْلَ ذٰلِكَ. وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذٰلِكَ. وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ فَعَلَ مِثْلَ ذٰلِكَ.

865 ـ **حدّثنا** أَيُّوبُ بْنُ مُحَمَّدٍ الْهَاشِمِيُّ. حَدَّثَنَا عُمَرُ بْنُ رِبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْفَعُ يَدَيْهِ عِنْدَ كُلِّ تَكْبِيرَةٍ.

866 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْفَعُ يَدَيْهِ إِذَا دَخَلَ فِي الصَّلاَةِ، وَإِذَا رَكَعَ.

867 ـ **حدّثنا** بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ. حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ: قُلْتُ لأَنْظُرَنَّ إِلَى رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي. فَقَامَ فَاسْتَقْبَلَ الْقِبْلَةَ فَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا أُذُنَيْهِ. فَلَمَّا رَكَعَ رَفَعَهُمَا مِثْلَ ذٰلِكَ. فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا مِثْلَ ذٰلِكَ.

868 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا أَبُو حُذَيْفَةَ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي الزُّبَيْرِ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ كَانَ إِذَا افْتَتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ. وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذٰلِكَ. وَيَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ مِثْلَ ذٰلِكَ. وَرَفَعَ إِبْرَاهِيمُ بْنُ طَهْمَانَ يَدَيْهِ إِلَى أُذُنَيْهِ.

16 ـ بابُ الرُّكُوعِ في الصَّلاةِ

869 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ بُدَيْلٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَكَعَ لَمْ يَشْخَصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ. وَلٰكِنْ بَيْنَ ذٰلِكَ.

870 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَعَمْرُو بْنُ عَبْدِ اللَّهِ؛ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تُجْزِىءُ صَلاَةٌ لاَ يُقِيمُ الرَّجُلُ فِيهَا صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ»**.

871 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُلاَزِمُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ؛ أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَلِيِّ بْنِ شَيْبَانَ، عَنْ أَبِيهِ، عَلِيِّ بْنِ

pledge of allegiance (for Islam), and then offered prayer behind him. He (the Prophet) caught a glance with the back of his eye of a man who did not establish his prayer well, i.e. did not make straight his back in both bowing and prostration. When the Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer, he said: "O community of Muslims! There is no prayer (to be accepted) from such as does not make straight his back in both bowing and prostration."

872- It is narrated on the authority of Wabisah Ibn Ma'bad that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer,; and whenever he bowed, he would make straight his back so much (perfectly) that if water was poured on it, it would be stable.

[17] Putting Both Hands On The Knees

873- It is narrated on the authority of Mus'ab Ibn Sa'd that he said: Once, I was offering prayer by the side of my father when I folded (my hands and placed them between my knees), thereupon he struck my hand and said: "No doubt, we did so (at first) and then we were commanded (by the Prophet) to raise both (hands to place them) on the knees."

874- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" bowed (in the prayer), he would place his hands on his knees, and make his forearms far from his armpits.

[18] What One Says When He Raises His Head From Bowing

875- It is narrated on the authority of Abu Hurairah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah hears such as praises Him" (Sami'a Allahu Liman Hamidah), he would then say: "O Allah, our Lord! To You be all the praises!" (Allahumma Rabbana Walaka al-Hamd).

876- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam says: "Allah hears such as praises Him" (Sami'a Allahu Liman Hamidah), you should then say: "O Allah, our Lord! To You be all the praises!" (Allahumma Rabbana Walaka al-Hamd)."

877- It is narrated on the authority of Abu Sa'id Al-Khudri that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When the imam says: "Allah hears such as praises Him" (Sami'a Allahu Liman Hamidah), you should then say: "O Allah, our Lord! To You be all the praises!" (Allahumma Rabbana Walaka al-Hamd)."

شَيْبَانَ، وَكَانَ مِنَ الْوَفْدِ؛ قَالَ: خَرَجْنَا حَتَّى قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ، فَبَايَعْنَاهُ وَصَلَّيْنَا خَلْفَهُ. فَلَمَحَ بِمُؤْخِرِ عَيْنِهِ رَجُلاً لاَ يُقِيمُ صَلاَتَهُ، يَعْنِي صُلْبَهُ، فِي الرُّكُوعِ وَالسُّجُودِ. فَلَمَّا قَضَى النَّبِيُّ ﷺ الصَّلاَةَ، قَالَ: «**يَا مَعْشَرَ الْمُسْلِمِينَ لاَ صَلاَةَ لِمَنْ لاَ يُقِيمُ صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ**».

872 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ الْفِرْيَابِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ عَطَاءٍ. حَدَّثَنَا طَلْحَةُ بْنُ زَيْدٍ، عَنْ رَاشِدٍ؛ قَالَ: سَمِعْتُ وَابِصَةَ بْنَ مَعْبَدٍ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي. فَكَانَ إِذَا رَكَعَ سَوَّى ظَهْرَهُ، حَتَّى لَوْ صُبَّ عَلَيْهِ الْمَاءُ لاسْتَقَرَّ.

17 ـ بابُ وَضْعِ اليَدَيْنِ على الرُّكْبَتَيْنِ

873 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ؛ قَالَ: رَكَعْتُ إِلَى جَنْبِ أَبِي. فَطَبَّقْتُ. فَضَرَبَ يَدِي وَقَالَ: قَدْ كُنَّا نَفْعَلُ هٰذَا، ثُمَّ أُمِرْنَا أَنْ نَرْفَعَ إِلَى الرُّكَبِ.

874 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ حَارِثَةَ بْنِ أَبِي الرِّجَالِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَرْكَعُ فَيَضَعُ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَيُجَافِي بِعَضُدَيْهِ.

18 ـ باب ما يَقُولُ إذا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

875 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ؛ قَالاَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**» قَالَ: «**رَبَّنَا وَلَكَ الْحَمْدُ**».

876 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا قَالَ الإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ**».

877 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا قَالَ الإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ**».

878- It is narrated on the authority of Ibn Abu Awfa that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing, he would say: "Allah hears such as praises Him! O Allah, our Lord! To You be praise, as much as filling both the heavens and the earth, and whatever You please afterwards."

879- It is narrated on the authority of Abu Juhaifah that he said: Once, the fortunes (of people) were mentioned in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" while he was offering prayer. One said: "So and so has his (greatest) fortune in horses." Another said: "So and so has his fortune in camels." A third one said: "So and so has his portion in sheep." A fourth one said: "So and so has his fortune in slaves." When the Messenger of Allah "Allah's blessing and peace be upon him" finished his prayer, and raised his head at the conclusion of the (last) rak'ah, he said: "O Allah, our Lord! To You be praise, as much as filling both the heavens and the earth, and whatever You please afterwards. O Allah! There is none to withhold what You give, as well as there is none to give what You withhold! Verily, the fortune of anyone of good luck (or the knowledge and effort of anyone endued with knowledge and earnestness, no matter fortunate he might be) would not avail him against You" (i.e. instead of his obedience to You, and Your helping him succeed in his life). The Messenger of Allah "Allah's blessing and peace be upon him" prolonged his voice in (his utterance of) "the fortune" in order that they would know that it was something very different from what they said.

[19] Concerning Prostration

880- It is narrated on the authority of Maimunah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" prostrated, he would make a space between his forearms (and sides), so much wide that if a young goat liked to pass between his hands (and sides), it would be able to do.

881- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Aqram Al-Khuza'i from his father that he said: I was with my father in the bottom of Namirah when a caravan came upon us, and then alighted in one side of the way. My father said to me: "Stick to your young sheep until I go to those people and enquire from them (about their identities)." He set out, and I came closer and behold! He was the Messenger of Allah "Allah's blessing and peace be upon him" (with his companions)! I attended the prayer, and I prayed with them; and (during the prayer) I could see the

878 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ، عَنِ ابْنِ أَبِي أَوْفَىٰ؛ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمٰوَاتِ وَمِلْءَ الأَرْضِ. وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ**».

879 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَى السُّدِّيُّ. حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي عُمَرَ؛ قَالَ: سَمِعْتَ أَبَا جُحَيْفَةَ يَقُولُ: ذُكِرَتِ الْجُدُودُ عِنْدَ رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلاَةِ. فَقَالَ رَجُلٌ: جَدُّ فُلاَنٍ فِي الْخَيْلِ. وَقَالَ آخَرُ: جَدُّ فُلاَنٍ فِي الإِبِلِ. وَقَالَ آخَرُ: جَدُّ فُلاَنٍ فِي الْغَنَمِ. وَقَالَ آخَرُ: جَدُّ فُلاَنٍ فِي الرَّقِيقِ. فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلاَتَهُ، وَرَفَعَ رَأْسَهُ مِنْ آخِرِ الرَّكْعَةِ، قَالَ: «**اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمٰوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ. وَلاَ مُعْطِيَ لِمَا مَنَعْتَ. وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ**». وَطَوَّلَ رَسُولُ اللَّهِ ﷺ صَوْتَهُ بِـ(الْجَدِّ) لِيَعْلَمُوا أَنَّهُ لَيْسَ كَمَا يَقُولُونَ.

19 ـ بابُ السُّجُودِ

880 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الأَصَمِّ، عَنْ عَمِّهِ يَزِيدَ بْنِ الأَصَمِّ، عَنْ مَيْمُونَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ جَافَىٰ يَدَيْهِ. فَلَوْ أَنَّ بَهْمَةً أَرَادَتْ أَنْ تَمُرَّ بَيْنَ يَدَيْهِ لَمَرَّتْ.

881 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَقْرَمَ الْخُزَاعِيِّ، عَنْ أَبِيهِ؛ قَالَ: كُنْتُ مَعَ أَبِي بِالْقَاعِ مِنْ نَمِرَةَ. فَمَرَّ بِنَا رَكْبٌ فَأَنَاخُوا بِنَاحِيَةِ الطَّرِيقِ. فَقَالَ لِي أَبِي: كُنْ فِي بَهْمِكَ حَتَّى آتِيَ هٰؤُلاَءِ الْقَوْمَ فَأُسَائِلَهُمْ. قَالَ: فَخَرَجَ. وَجِئْتُ، يَعْنِي دَنَوْتُ. فَإِذَا رَسُولُ اللَّهِ ﷺ. فَحَضَرْتُ الصَّلاَةَ فَصَلَّيْتُ مَعَهُمْ. فَكُنْتُ أَنْظُرُ إِلَى عُفْرَتَيْ إِبْطَيْ رَسُولِ اللَّهِ ﷺ كُلَّمَا سَجَدَ.

whiteness (mixed with the colour of the roots of the hair) of the armpits of the Messenger of Allah "Allah's blessing and peace be upon him" every time he fell in prostration (because of the wide space he made between his forearms and sides). Ibn Majah says: The people say Ubaidullah Ibn Abdullah; and Abu Bakr Ibn Abu Shaibah tells that the people say Abdullah Ibn Ubaidullah.

(...)It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Aqram Al-Khuza'i from his father from the Messenger of Allah "Allah's blessing and peace be upon him"...and he mentioned the same.

882- It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration, he would place his knees before (placing) both his hands; and whenever he stood from prostration, he would raise his hands before (raising) both his knees.

883- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded to prostrate on seven (parts of) bones."

884- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded to prostrate on seven (parts of) bones, and to tuck up neither hair nor garment (while being in the posture of prostration to safeguard them from dust)." Ibn Tawus said: My father said: Those are both hands, knees, (the toes of the) feet; and he regarded both forehead and nose one (part of bone).

885- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When a servant (of Allah) prostrates (in the prayer), seven organs (of his body) would prostrate with him: (The forehead and the tip of the nose in) his face, his knees, and (the toes of) his feet."

886- It is narrated on the authority of Ahmar, one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: We used to feel pity for the Messenger of Allah "Allah's blessing and peace be upon him", because of (the difficulty he would suffer by) the wide space he would make between his forearms and sides whenever he prostrated (during the prayer).

قَالَ ابْنُ مَاجَةَ: النَّاسُ يَقُولُونَ: عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ. وَقَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: يَقُولُ النَّاسُ: عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ.

حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، وَصَفْوَانُ بْنُ عِيسٰى، وَأَبُو دَاوُدَ. قَالُوا: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَقْرَمَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

882 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا شَرِيكٌ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ. وَإِذَا قَامَ مِنَ السُّجُودِ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

883 ـ **حدّثنا** بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ. حَدَّثَنَا أَبُو عَوَانَةَ، وَحَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ**».

884 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعٍ. وَلاَ أَكُفَّ شَعَراً وَلاَ ثَوْباً**».

قَالَ ابْنُ طَاوُسٍ: فَكَانَ أَبِي يَقُولُ: الْيَدَيْنِ وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ. وَكَانَ يَعُدُّ الْجَبْهَةَ وَالأَنْفَ وَاحِداً.

885 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ آرابٍ: وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ**».

886 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا عَبَّادُ بْنُ رَاشِدٍ، عَنِ الْحَسَنِ. حَدَّثَنَا أَحْمَرُ، صَاحِبُ رَسُولِ اللَّهِ ﷺ قَالَ: إِنْ كُنَّا لَنَأْوِي لِرَسُولِ اللَّهِ ﷺ مِمَّا يُجَافِي بِيَدَيْهِ عَنْ جَنْبَيْهِ، إِذَا سَجَدَ.

[20] Glorifying Allah In Bowing And both Prostrations

887- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: When it was revealed: "Glorify the Name of your Lord, Most Great" The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Utter this (glorification of Allah) in your bowing." (I.e. to say: "Glorified be my Lord, Most Great.") Then, when it was revealed: "Glorify the Name of your Lord, Most High" The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Utter this (glorification) in your prostration." (I.e. to say: "Glorified be my Lord, Most High.")

888- It is narrated on the authority of Hudhaifah Ibn Al-Yaman that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said whenever he bowed: "Glorified be my Lord, Most Great" thrice; and whenever he prostrated, he would say: "Glorified be my Lord, Most High" thrice.

889- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" more often said in both his bowing and prostration: "Glory be to You, O Allah, with Your Praises (I Exalt You)! O Allah! Forgive for me (my sins)!" thus he construed (and acted upon the significance of) the Qur'an.

890- It is narrated on the authority of Abdullah Ibn Mas'ud: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you bows down (in the prayer), let him say in his bowing: "Glorified be my Lord, Most Great" thrice; and if he does so, his bowing then is complete. Furthermore, when anyone of you falls in prostration, let him say in his prostration: "Glorified be my Lord, Most High" thrice; and if he does so, his prostration is complete: this (amount of celebration) is the minimum (requirement of completion)."

[21] Moderation In Prostration

891- It is narrated on the authority of Jabir that the Prophet "Allah's blessing and peace be upon him" said: "When anyone of you falls in prostration (in the prayer), let him be moderate, and let not him stretch out his forearms (with his elbows on the ground) like a dog's stretching out."

Comment: (The main point here is to put one's hands on the ground, raise the elbows, and keep the abdomen away from the thighs, out of showing humility and activity, unlike the way a dog stretches out its hands flat with the elbows on the ground)

20 ـ بابُ التَّسْبِيحِ في الرُّكُوعِ والسُّجُودِ

887 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ الْبَجَلِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مُوسَى بْنِ أَيُّوبَ الْغَافِقِيِّ؛ قَالَ: سَمِعْتُ عَمِّي إِيَاسَ بْنَ عَامِرٍ، يَقُولُ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: لَمَّا نَزَلَتْ: ﴿فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ﴾ [الواقعة: 74] قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «**اجْعَلُوهَا فِي رُكُوعِكُمْ**» فَلَمَّا نَزَلَتْ: «**سَبِّحِ اسْمَ رَبِّكَ الأَعْلَىٰ**» قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «**اجْعَلُوهَا فِي سُجُودِكُمْ**».

888 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا ابْنُ لَهِيعَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ أَبِي الأَزْهَرِ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ إِذَا رَكَعَ: «**سُبْحَانَ رَبِّيَ الْعَظِيمِ**» ثَلاَثَ مَرَّاتٍ. وَإِذَا سَجَدَ قَالَ: «**سُبْحَانَ رَبِّيَ الأَعْلَىٰ**» ثَلاَثَ مَرَّاتٍ.

889 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «**سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ. اللَّهُمَّ اغْفِرْ لِي**» يَتَأَوَّلُ الْقُرْآنَ.

890 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ إِسْحَاقَ بْنِ يَزِيدَ الْهُذَلِيِّ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا رَكَعَ أَحَدُكُمْ فَلْيَقُلْ فِي رُكُوعِهِ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، ثَلاَثاً. فَإِذَا فَعَلَ ذٰلِكَ فَقَدْ تَمَّ رُكُوعُهُ. وَإِذَا سَجَدَ أَحَدُكُمْ فَلْيَقُلْ فِي سُجُودِهِ: سُبْحَانَ رَبِّيَ الأَعْلَىٰ ثَلاَثاً. فَإِذَا فَعَلَ ذٰلِكَ فَقَدْ تَمَّ سُجُودُهُ. وَذٰلِكَ أَدْنَاهُ**».

21 ـ بابُ الاعْتِدَالِ في السُّجُودِ

891 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا سَجَدَ أَحَدُكُمْ فَلْيَعْتَدِلْ. وَلاَ يَفْتَرِشْ ذِرَاعَيْهِ افْتِرَاشَ الْكَلْبِ**».

892- It is narrated on the authority of Anas: The Prophet "Allah's blessing and peace be upon him" said: "Be moderate in prostration and none of you should prostrate while stretching his forearms flat (on the ground) like a dog."

[22] Sitting Between Both Prostrations

893- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing, he would not prostrate until he became straight in standing; and whenever he fell in prostration and raised his head (from prostration) he would not fall in prostration (once again) until he became straight in sitting posture, spreading out his left foot.

894- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Do not sit (stretching out your legs, and placing both your hands and buttocks on the ground like a dog) between both prostrations."

895- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ali! Do not sit stretching out your legs, and placing both your hands and buttocks on the ground like a dog (between both prostrations)."

896- It is narrated on the authority of Anas: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "When you raise your head from prostration, do not sit stretching out your legs, and placing both your hands and buttocks on the ground as a dog does: (on the contrary) put your buttocks between your feet, and get the back of your feet stuck to the ground."

[23] What One Says Between Both Prostrations

897- It is narrated on the authority of Hudhaifah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say between both prostrations (in the prayer): "O my Lord! Forgive for me! O my Lord! Forgive for me!"

898- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say between both prostrations in the night (supererogatory) prayer: "O my Lord! Forgive for me, bestow Your Mercy upon me! Relieve me (of difficulties)! Bestow sustenance upon me! Raise me high (in degree)!"

892 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَى. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**اعْتَدِلُوا فِي السُّجُودِ. وَلاَ يَسْجُدْ أَحَدُكُمْ وَهُوَ بَاسِطٌ ذِرَاعَيْهِ كَالْكَلْبِ**».

22 ـ بابُ الجُلُوسِ بَيْنَ السَّجْدَتَيْنِ

893 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ بُدَيْلٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِماً. فَإِذَا سَجَدَ فَرَفَعَ رَأْسَهُ، لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِساً. وَكَانَ يَفْتَرِشُ رِجْلَهُ الْيُسْرَى.

894 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَرِثِ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «**لاَ تُقْعِ بَيْنَ السَّجْدَتَيْنِ**».

895 ـ **حدّثنا** مُحَمَّدُ بْنُ ثَوَابٍ. حَدَّثَنَا أَبُو نُعَيْمٍ النَّخَعِيُّ، عَنْ أَبِي مَالِكٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى وَأَبِي إِسْحَاقَ، عَنِ الْحَرِثِ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: «**يَا عَلِيُّ لاَ تُقْعِ إِقْعَاءَ الْكَلْبِ**».

896 ـ **حدّثنا** الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا الْعَلاَءُ أَبُو مُحَمَّدٍ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ لِي النَّبِيُّ ﷺ: «**إِذَا رَفَعْتَ رَأْسَكَ مِنَ السُّجُودِ فَلاَ تُقْعِ كَمَا يُقْعِي الْكَلْبُ ضَعْ أَلْيَتَيْكَ بَيْنَ قَدَمَيْكَ. وَأَلْزِقْ ظَاهِرَ قَدَمَيْكَ بِالأَرْضِ**».

23 ـ باب ما يَقُولُ بَيْنَ السَّجْدَتَيْنِ

897 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ. حَدَّثَنَا الْعَلاَءُ بْنُ الْمُسَيَّبِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ طَلْحَةَ بْنِ يَزِيدَ، عَنْ حُذَيْفَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الأَحْنَفِ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: «**رَبِّ اغْفِرْ لِي. رَبِّ اغْفِرْ لِي**».

898 ـ **حدّثنا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ صَبِيحٍ، عَنْ كَامِلٍ أَبِي الْعَلاَءِ، قَالَ: سَمِعْتُ حَبِيبَ بْنَ أَبِي ثَابِتٍ يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ بَيْنَ السَّجْدَتَيْنِ فِي صَلاَةِ اللَّيْلِ: «**رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْزُقْنِي وَارْفَعْنِي**».

[24] Concerning The Testification (Tashahhud)

899- It is narrated on the authority of Abdullah Ibn Mas'ud: Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): "Peace be upon Allah before His servants! Peace be upon Gabriel and Michael! Peace be upon so-and-so and so-and-so" in reference to the angels. Once Allah's Apostle "Allah's blessing and peace be upon him" heard us and said: "Do not say: "Peace be upon Allah", for indeed Allah Himself is the (source of) Peace; and when you sit (in the prayer) then you should say: "All the compliments, prayers and good things be due to Allah; peace, Allah's mercy and blessings be upon you, O Prophet. Peace be upon us an upon the righteous servants of Allah. (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin). (The Prophet added: "If you say that, it will reach all the righteous servants in the heaven and the earth"). I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle". (Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh).

(...) The same is narrated on the authority of Abdullah Ibn Mas'ud from the Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters.

(...) It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" used to teach us the testification (Tashahhud)...and he mentioned the same.

900- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the testification (Tashahhud) in the same way he taught us a Surah from The Holy Qur'an. He said: "All the blessed compliments, prayers and good things be due to Allah; peace, Allah's mercy and blessings be upon you, O Prophet. Peace be upon us an on the pious slaves of Allah. I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah." (At-tahiyyatu Al-mubarakat, as-salawatu at-taiyyibat lillah. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan rasulullah).

901- It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us and explained to us our ways and instructed us (how to offer)

24 ـ بابُ ما جَاءَ في التَّشَهُّدِ

899 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ النَّبِيِّ ﷺ قُلْنَا: السَّلاَمُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ. السَّلاَمُ عَلَى جِبْرَائِيلَ وَمِيكَائِيلَ وَعَلَى فُلاَنٍ وَفُلاَنٍ. يَعْنُونَ الْمَلاَئِكَةَ. فَسَمِعَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «**لاَ تَقُولُوا: السَّلاَمُ عَلَى اللَّهِ. فَإِنَّ اللَّهَ هُوَ السَّلاَمُ. فَإِذَا جَلَسْتُمْ فَقُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ. السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. فَإِنَّهُ إِذَا قَالَ ذٰلِكَ أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالأَرْضِ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ**».

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا الثَّوْرِيُّ، عَنْ مَنْصُورٍ، وَالأَعْمَشِ، وَحُصَيْنٍ، وَأَبِي هَاشِمٍ. وَحَمَّادٌ عَنْ أَبِي وَائِلٍ. وَعَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ وَأَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

حدّثنا مُحَمَّدُ بْنُ مَعْمَرٍ. حَدَّثَنَا قَبِيصَةُ. أَنْبَأَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، وَمَنْصُورٍ، وَحُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. ح قَالَ: وَحَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ وَالأَسْوَدِ وَأَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُعَلِّمُهُمُ التَّشَهُّدَ. فَذَكَرَ نَحْوَهُ.

900 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَطَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ. فَكَانَ يَقُولُ: «**التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ. السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ**».

901 ـ **حدّثنا** جَمِيلُ بْنُ الْحَسَنِ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ. ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، وَهِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ قَتَادَةَ.

وَهٰذَا حَدِيثُ عَبْدِ الرَّحْمٰنِ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ،

our prayer. He (The Prophet) said: "When you offer the prayer...and anyone (of you) comes to the sitting posture (after the second Rak'ah for Tashahhud) the first words of every one amongst you should be: "All the compliments, good things and prayers be due to Allah; peace, Allah's mercy and blessings be upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His slave and His Messenger. (At-tahiyyatu, at-taiyyibat, as-salawatu lillah. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh). Those are seven statements, which constitute the salutation of the prayer."

902- It is narrated on the authority of Jaber: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the testification (Tashahhud) in the same way he taught us a Surah from The Holy Qur'an. He said: "In the Name of Allah, and by (the Glory of) Allah (I salute Him): All the compliments be due to Allah, all the prayers and good things be due to Allah; peace, Allah's mercy and blessings be upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and Messenger; I ask Allah (to admit me in) the Garden; and I seek refuge with Allah from the fire (of Hell)." (Bismillah wabillah: At-tahiyyatu lillah, was-salawatu wat-taiyyibat lillah. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan Abduhu warasuluh: As'alu Allah Al-Jannah, wa-a'udhu billahi min an-nar).

[25] Asking For (Allah's) Prayer Upon The Prophet

903- It is narrated on the authority of Abu Sa'id Al-Khudri: We said: "O Messenger of Allah! This is how to salute you with peace, which we have known (from the Tashahhud): How would we ask for (Allah's) Prayer upon you?" He said: "You might say: "O Allah! Send Your Prayers upon Muhammad, Your servant and Messenger, in the same way You sent Your Prayers upon Abraham; and send Your Blessings upon Muhammad and the family of Muhammad in the same way You sent Your Blessings upon Abraham!"

904- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila: Ka'b Ibn Ujrah met me and said: "Won't I present to you something?" (Abd Ar-Rahman said: "Yes." Ka'b said: "Once, Allah's Apostle "Allah's blessing and peace be upon him" came out to us, thereupon we asked him:

عَنْ أَبِي مُوسَى الأَشْعَرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَنَا وَبَيَّنَ لَنَا سُنَّتَنَا. وَعَلَّمَنَا صَلاَتَنَا. فَقَالَ: «**إِذَا صَلَّيْتُمْ، فَكَانَ عِنْدَ الْقَعْدَةِ، فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ. السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. سَبْعُ كَلِمَاتٍ هُنَّ تَحِيَّةُ الصَّلاَةِ**».

902 ـ **حدّثنا** مُحَمَّدُ بْنُ زِيَادٍ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ. ح وَحَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ. حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالاَ: حَدَّثَنَا أَيْمَنُ بْنُ نَابِلٍ. حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ «**بِاسْمِ اللَّهِ وَبِاللَّهِ. التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ لِلَّهِ. السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. أَسْأَلُ اللَّهَ الْجَنَّةَ، وَأَعُوذُ بِاللَّهِ مِنَ النَّارِ**».

25 ـ بابُ الصَّلاةِ على النَّبيِّ ﷺ

903 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مُخَلَّدٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا أَبُو عَامِرٍ؛ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ هٰذَا السَّلاَمُ عَلَيْكَ قَدْ عَرَفْنَاهُ. فَكَيْفَ الصَّلاَةُ؟ قَالَ: «**قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ. وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ**».

904 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا شُعْبَةُ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، وَمُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى، قَالَ: لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ: أَلاَ أُهْدِي لَكَ هَدِيَّةً؟ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. فَقُلْنَا: قَدْ عَرَفْنَا السَّلاَمَ عَلَيْكَ، فَكَيْفَ

"we know how to greet you with peace: How should we ask for (Allah's) prayer upon you?" He said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon Abraham: You are All-Praiseworthy, All-Glorious. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon Abraham: You are All-Praiseworthy, All-Glorious.""

905- It is narrated on the authority of Abu Humaid As-Sa'idi: We said: "O Messenger of Allah! We've been commanded to ask for (Allah's) Prayer upon you: How then should we invoke for (Allah's) prayer upon you?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad, his wives and offspring, as You sent Your prayer upon Abraham. O Allah! Send Your Blessings upon Muhammad, his wives and offspring, as You sent Your Blessings upon the family of Abraham in the worlds: indeed, You are All-Praiseworthy, All-Glorious.""

906- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: When you ask for (Allah's) Prayer upon the Messenger of Allah "Allah's blessing and peace be upon him", do that perfectly, for you do not know, perhaps this would be displayed to him. They (his companions) said to him: Then, instruct us (how to do so). He said: You might say: "O Allah! Send Your Prayer, Mercy and Blessings upon the chief of all the Messengers, the imam of all the righteous, the Seal of all the Prophets: Muhammad, Your servant and Messenger, the master (who should be followed in) goodness, the leader to goodness, and the Messenger of mercy! O Allah! Raise him up to the Station of Praise, because of which the foremost and the last (generations) would rejoice at him. O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon Abraham and the family of Abraham in the worlds: indeed, You are All-Praiseworthy, All-Glorious. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon Abraham and the family of Abraham in the worlds: indeed, You are All-Praiseworthy, All-Glorious.""

907- It is narrated on the authority of Abdullah Ibn Amir Ibn Rabie'ah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim asks for (Allah's) Prayer (and Blessings) upon me but that the angels ask for (Allah's) Prayer (and Blessings) upon him as much as He asks for (Allah's) Prayer upon me: so, let a servant do that less or more (since whatever he does is returned to him)!"

الصَّلاَةُ عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ. إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آل مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ. إِنَّكَ حَمِيدٌ مَجِيدٌ».

905 ـ **حدّثنا** عَمَّارُ بْنُ طَالُوتَ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَبْدِ الْعَزِيزِ الْمَاجَشُونُ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ أُمِرْنَا بِالصَّلاَةِ عَلَيْكَ. فَكَيْفَ نُصَلِّي عَلَيْكَ؟ فَقَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ. وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

906 ـ **حدّثنا** الْحَسَنُ بْنُ بَيَانٍ. حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي فَاخِتَةَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: إِذَا صَلَّيْتُمْ عَلَى رَسُولِ اللَّهِ ﷺ فَأَحْسِنُوا الصَّلاَةَ عَلَيْهِ. فَإِنَّكُمْ لاَ تَدْرُونَ لَعَلَّ ذٰلِكَ يُعْرَضُ عَلَيْهِ. قَالَ: فَقَالُوا لَهُ: فَعَلِّمْنَا. قَالَ، قُولُوا: «اللَّهُمَّ اجْعَلْ صَلاَتَكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَخَاتَمِ النَّبِيِّينَ، مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ إِمَامِ الْخَيْرِ، وَقَائِدِ الْخَيْرِ، وَرَسُولِ الرَّحْمَةِ. اللَّهُمَّ ابْعَثْهُ مَقَاماً مَحْمُوداً يَغْبِطُهُ بِهِ الأَوَّلُونَ وَالآخِرُونَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

907 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ، عَنْ شُعْبَةَ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ يُصَلِّي عَلَيَّ إِلاَّ صَلَّتْ عَلَيْهِ الْمَلاَئِكَةُ مَا صَلَّى عَلَيَّ. فَلْيُقِلَّ الْعَبْدُ مِنْ ذٰلِكَ أَوْ لِيُكْثِرْ».

908- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who forgets to ask (for Allah's) Prayer upon me, has, indeed, lost the way to the Garden."

[26] What Is Said After The Testification And Asking For (Allah's) Prayer Upon The Prophet

909- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you finishes from the last testification (Tashahhud), let him seek refuge (with Allah) from four things: from the punishment of (the fire of) Hell; from the punishment of the grave; from the affliction of both life and death; and from the affliction of the Imposter-Messiah."

910- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" asked a man: "What do you say in the prayer?" he said: "I recite the testification (Tashahhud), and then ask Allah (to admit me to) the Garden, and seek refuge (with Him) from the fire (of Hell). By Allah, I'm not well-versed in such hidden words as you and Mu'adh say (therewith to invoke Allah)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should we use hidden words pertaining to it (asking Allah for the Garden and seeking with Him from the fire of Hell)?"

[27] Beckoning (With The Finger To Affirm Monotheism) In The Prayer

911- It is narrated on the authority of Malik Ibn Numair Al-Khuza'i from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" placing his right hand on his right thigh during the prayer, beckoning with his (index) finger (during his reciting the Tashahhud, to affirm monotheism).

912- It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having made a circle with both his thumb and middle finger, and raised the (index finger) next to them, therewith he beckoned (to affirm monotheism) during (his reciting) the testification.

913- It is narrated on the authority of Ibn Umar that he said: Whenever Allah's Apostle "Allah's blessing and peace be upon him" sat (to recite Tashahhud) in the prayer, he would place both his hands on his knees, and raise his right index next to the thumb, therewith he would beckon (to affirm monotheism), spreading out the left (hand) on his (left) knee.

908 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ نَسِيَ الصَّلاَةَ عَلَيَّ خَطِىءَ طَرِيقَ الْجَنَّةِ»**.

26 ـ باب ما يُقَالُ في التَّشَهُّدِ والصَّلاةِ على النَّبِيِّ ﷺ

909 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ. حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ؛ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الأَخِيرِ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ»**.

910 ـ **حدّثنا** يُوسُفُ بْنُ مُوسَى الْقَطَّانُ. حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ: **«مَا تَقُولُ فِي الصَّلاَةِ؟»** قَالَ: أَتَشَهَّدُ ثُمَّ أَسْأَلُ اللَّهَ الْجَنَّةَ، وَأَعُوذُ بِهِ مِنَ النَّارِ. أَمَا وَاللَّهِ مَا أُحْسِنُ دَنْدَنَتَكَ وَلاَ دَنْدَنَةَ مُعَاذٍ. فَقَالَ: **«حَوْلَهَا نُدَنْدِنُ»**.

27 ـ بابُ الإِشَارَةِ في التَّشَهُّدِ

911 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ عِصَامِ بْنِ قُدَامَةَ، عَنْ مَالِكِ بْنِ نُمَيْرٍ الْخُزَاعِيِّ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَاضِعاً يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى فِي الصَّلاَةِ، وَيُشِيرُ بِإِصْبَعِهِ.

912 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ قَدْ حَلَّقَ الإِبْهَامَ وَالْوُسْطَى، وَرَفَعَ الَّتِي تَلِيهِمَا، يَدْعُو بِهَا فِي التَّشَهُّدِ.

913 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى، وَالْحَسَنُ بْنُ عَلِيٍّ، وَإِسْحَاقُ بْنُ مَنْصُورٍ. قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. حَدَّثَنَا مَعْمَرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَرَفَعَ إِصْبَعَهُ الْيُمْنَى الَّتِي تَلِي الإِبْهَامَ، فَيَدْعُو بِهَا. وَالْيُسْرَى عَلَى رُكْبَتِهِ، بَاسِطَهَا عَلَيْهَا.

[28] The End Salutation (Taslim)

914- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used (at the conclusion of the prayer) to utter the End Salutation (twice: once) to his right and (the other) to his left, (turning his head to the right and the left) so much that the whiteness of his cheeks would be visible: "Peace, Allah's Mercy and Blessings be upon you!"

915- It is narrated on the authority of Amir Ibn Sa'd from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used (at the conclusion of the prayer) to utter the End Salutation (twice: once) to his right and (the other) to his left.

916- It is narrated on the authority of Ammar Ibn Yasir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used (at the conclusion of the prayer) to utter the End Salutation (twice: once) to his right and (the other) to his left, (turning his head to the right and the left) so much that the whiteness of his cheeks would be visible: "Peace, Allah's Mercy and Blessings be upon you! "Peace, Allah's Mercy and Blessings be upon you!"

917- It is narrated on the authority of Abu Musa that he said: On the day of (the battle of) Al-Jamal, Ali led us in the prayer in such a way, with which he reminded us of the (way of the) prayer of the Messenger of Allah "Allah's blessing and peace be upon him", which, either we've forgotten, or even we've given up, in which he uttered the End Salutation (twice: once) to his right and (once) to his left.

[29] Offering Prayer With A Single End Salutation

918- It is narrated on the authority of Abd Al-Muhaimin Ibn Abbas Ibn Sahl Ibn Sa'd As-Sa'idi from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" uttered the End Salutation only once, to his front.

919- It is narrated on the authority of Hisham Ibn Urwah from his father from A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" uttered the End Salutation only once, to his front.

920- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered prayer, in which he uttered the Salutation only once.

28 ـ بابُ التَّسْلِيمِ

914 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ ابْنِ الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ. حَتَّى يُرَى بَيَاضُ خَدِّهِ «**السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**».

915 ـ **حدّثنا** مَحْمُودُ بْنُ غَيْلاَنَ. حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، عَنْ مُصْعَبِ بْنِ ثَابِتِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ.

916 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَى بْنُ آدَمَ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ عَمَّارِ بْنِ يَاسِرٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ: «**السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ. السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**».

917 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي مُوسَى، قَالَ: صَلَّى بِنَا عَلِيٌّ، يَوْمَ الْجَمَلِ، صَلاَةً ذَكَّرَنَا صَلاَةَ رَسُولِ اللَّهِ ﷺ. فَإِمَّا أَنْ نَكُونَ نَسِينَاهَا. وَإِمَّا أَنْ نَكُونَ تَرَكْنَاهَا. فَسَلَّمَ عَلَى يَمِينِهِ وَعَلَى شِمَالِهِ.

29 ـ باب مَنْ يُسَلِّمُ تَسْلِيمَةً واحِدَةً

918 ـ **حدّثنا** أَبُو مُصْعَبٍ الْمَدِينِيُّ، أَحْمَدُ بْنُ أَبِي بَكْرٍ. حَدَّثَنَا عَبْدُ الْمُهَيْمِنِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سَلَّمَ تَسْلِيمَةً وَاحِدَةً تِلْقَاءَ وَجْهِهِ.

919 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الصَّغَانِيُّ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ تَسْلِيمَةً وَاحِدَةً تِلْقَاءَ وَجْهِهِ.

920 ـ **حدّثنا** مُحَمَّدُ بْنُ الْحَرِثِ الْمِصْرِيُّ. حَدَّثَنَا يَحْيَى بْنُ رَاشِدٍ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى فَسَلَّمَ مَرَّةً وَاحِدَةً.

[30] Returning Back The Salutation To The Imam

921- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam greets with peace (at the conclusion of the prayer), you should (greet with peace with the intention to) return it back to him."

922- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us to greet our imams with peace (in reply to their salutation), and also to greet one another with peace.

[31] The Imam Should Not Assign The Invocation Only To Himself

923- It is narrated on the authority of Thawban that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no servant (of Allah) lead the prayer, in which he gives himself preference over those (praying behind him) by a certain invocation: if he does so, he indeed has betrayed them."

Comment: (That's because they depend upon his supplication, and say "Amen" in response to his invocation: how then should he give himself preference over them by such a supplication?)

[32] What Is Said After The End Salutation

924- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" uttered the End Salutation (at the conclusion of the prayer), he would not stay in such a sitting posture (facing the Qiblah) more than (a period of time sufficient for him) to say: "O Allah! You are the (Source of) Peace and Perfection; and from You peace is (expected): Blessed be You, Lord of Majesty, Bounty and Honour."

925- It is narrated on the authority of Umm Salamah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the Morning prayer and uttered the End Salutation, he would say: "O Allah! I ask You (to give me) advantageous knowledge (by acting upon it), lawful sustenance, and a (good) deed to be accepted (by You)!"

926- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two things, to which no Muslim person sticks regularly but that he will be admitted to the Garden; and although they are too easy (to do), few are those who act upon them: (They are) to glorify Allah ten times, declare the Praises (of Allah) ten times, and magnify (Allah) ten times

30 ـ بابُ رَدِّ السَّلامِ على الإمَام

921 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا أَبُو بَكْرٍ الْهُذَلِيُّ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا سَلَّمَ الإِمَامُ فَرُدُّوا عَلَيْهِ**».

922 ـ **حدّثنا** عَبْدَةُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا عَلِيُّ بْنُ الْقَاسِمِ. أَنْبَأَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُسَلِّمَ عَلَى أَئِمَّتِنَا، وَأَنْ يُسَلِّمَ بَعْضُنَا عَلَى بَعْضٍ.

31 ـ باب ولا يَخُصَّ الإمَامُ نَفْسَهُ بالدُّعَاءِ

923 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ حَبِيبِ بْنِ صَالِحٍ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ، عَنْ أَبِي حَيٍّ الْمُؤَذِّنِ، عَنْ ثَوْبَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَؤُمُّ عَبْدٌ، فَيَخُصَّ نَفْسَهُ بِدَعْوَةٍ دُونَهُمْ. فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ**».

32 ـ بابُ ما يُقَالُ بَعْدَ التَّسْلِيمِ

924 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. قَالَ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَرِثِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ لَمْ يَقْعُدْ إِلاَّ مِقْدَارَ مَا يَقُولُ: «**اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ. تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَالأَكْرَامِ**».

925 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ مَوْلًى لِأُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ، إِذَا صَلَّى الصُّبْحَ حِينَ يُسَلِّمُ: «**اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً، وَرِزْقاً طَيِّباً، وَعَمَلاً مُتَقَبَّلاً**».

926 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، وَمُحَمَّدُ بْنُ فُضَيْلٍ، وَأَبُو يَحْيَى التَّيْمِيُّ، وَأَبُو الأَجْلَحِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَصْلَتَانِ لاَ يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلاَّ دَخَلَ الْجَنَّةَ. وَهُمَا يَسِيرٌ. وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ**.

following every prayer (of the five obligatory prayers)." I saw the Messenger of Allah "Allah's blessing and peace be upon him" having uttered it with the help of his hand (and he resumed): "Those are one hundred and fifty utterances, even though they are recorded as one thousand and five hundred (good deeds) in the balance (of deeds). When one goes to bed, let him glorify (Allah thirty-three times), declare the Praises (of Allah thirty-three times), and magnify (Allah thirty-three times, and complete the number to) one hundred times (by uttering any of them more once): those are one hundred (utterances) even though they are recorded as one thousand (good deeds) in the balance (of deeds). Which of you does commit two thousand and five hundred evil deeds everyday?" (and in case there is such a one, those two thousand and five hundred good deeds would avert them) they (the companions) asked: "Why does one not stick to those (although they are too easy to do)?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan comes to anyone of you during the prayer, asking him to remember such and such a thing until he finishes (from the prayer) with no mind; and (when he goes to bed) he comes to him in his lying place, and keeps inciting him to sleep until he sleeps (without saying anything)."

927- It is narrated on the authority of Abu Dharr that he said: It was said to the Messenger of Allah "Allah's blessing and peace be upon him" (or I said to the Messenger of Allah "Allah's blessing and peace be upon him" according to Sufyan): "O Messenger of Allah! Those of great wealth and riches have received (the greatest portion of) the reward: they (do and) say as we (do and) say, but they spend (out of their property) and we do not (have that out of which we would) spend." He said to me: "Should I not tell you of a thing, that if you do it, you will catch up such as surpassed you, and none would be able to excel you? It is to glorify, praise and magnify Allah following every (obligatory) prayer thirty-three times, thirty-three times, and thirty-four times." Sufyan said: I do not know which of them (should be said) thirty-four times.

928- It is narrated on the authority of Thawban that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" finished from his prayer, he would ask for (Allah's) Forgiveness thrice, and say: "O Allah! You are the (Source of) Peace and Perfection; and from You peace is (expected): Blessed be You, Lord of Majesty, Bounty and Honour."

[33] Turning Away (After Finishing) From The Prayer

929- It is narrated on the authority of Qabisah Ibn Hulb from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon

يُسَبِّحُ اللَّهَ فِي دُبُرِ كُلِّ صَلاةٍ عَشراً. وَيُكَبِّرُ عَشراً. وَيَحْمَدُ عَشراً» فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقِدُهَا بِيَدِهِ: «فَذٰلِكَ خَمْسُونَ وَمِائَةٌ بِاللِّسَانِ. وَأَلْفٌ وَخَمْسُمِائَةٍ فِي الْمِيزَانِ. وَإِذَا أَوَى إِلَى فِرَاشِهِ سَبَّحَ وَحَمِدَ وَكَبَّرَ مِائَةً. فَتِلْكَ مِائَةٌ بِاللِّسَانِ، وَأَلْفٌ فِي الْمِيزَانِ. فَأَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ أَلْفَيْنِ وَخَمْسَمِائَةِ سَيِّئَةٍ» قَالُوا: وَكَيْفَ لاَ يُحْصِيهِمَا؟ قَالَ: «يَأْتِي أَحَدَكُمُ الشَّيْطَانُ، وَهُوَ فِي الصَّلاةِ، فَيَقُولُ: اذْكُرْ كَذَا وَكَذَا. حَتَّى يَنْفَكَّ الْعَبْدُ لاَ يَعْقِلُ. وَيَأْتِيهِ وَهُوَ فِي مَضْجَعِهِ، فَلاَ يَزَالُ يُنَوِّمُهُ حَتَّى يَنَامَ».

927 ـ **حدّثنا** الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ بِشْرِ بْنِ عَاصِمٍ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ. وَرُبَّمَا قَالَ سُفْيَانُ قُلْتُ: يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الأَمْوَالِ وَالدُّثُورِ بِالأَجْرِ. يَقُولُونَ كَمَا نَقُولُ وَيُنْفِقُونَ وَلاَ نُنْفِقُ. قَالَ لِي: «أَلاَ أُخْبِرُكُمْ بِأَمْرٍ إِذَا فَعَلْتُمُوهُ أَدْرَكْتُمْ مَنْ قَبْلَكُمْ وَفُتُّمْ مَنْ بَعْدَكُمْ. تَحْمَدُونَ اللَّهَ فِي دُبُرِ كُلِّ صَلاةٍ وَتُسَبِّحُونَهُ وَتُكَبِّرُونَهُ ثَلاثاً وَثَلاثِينَ، وَثَلاثاً وَثَلاثِينَ، وَأَرْبَعاً وَثَلاثِينَ».

قَالَ سُفْيَانُ: لاَ أَدْرِي أَيَّتُهُنَّ أَرْبَعٌ.

928 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ. حَدَّثَنَا الأَوْزَاعِيُّ. ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي شَدَّادٌ، أَبُو عَمَّارٍ. حَدَّثَنَا أَبُو أَسْمَاءَ الرَّحَبِيُّ. حَدَّثَنِي ثَوْبَانُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا انْصَرَفَ مِنْ صَلاتِهِ اسْتَغْفَرَ ثَلاثَ مَرَّاتٍ. ثُمَّ يَقُولُ: «اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ».

33 ـ بابُ الانْصِرَافِ مِنَ الصَّلاةِ

929 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ

him" led us in the prayer, and (whenever he finished from it) he would turn away towards both his sides (i.e. sometimes to the right and sometimes to the left side).

930- It is narrated on the authority of Abdullah that he said: Let none of you think (though falsely) that Satan has a portion, according to which he regards that it is Allah's right upon him not to turn away (after finishing from the prayer) but towards his right side. No doubt, I saw that the Messenger of Allah "Allah's blessing and peace be upon him" more often turned away towards his left side.

931- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having turned away (after he had finished) from the prayer (once) to his right side and (once) to his left side.

932- It is narrated on the authority of Umm Salamah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" uttered the End Salutation, the women would stand (to leave the mosque) once he finished his salutation; and he would keep in his place for a while before he would stand (and leave, so that men would imitate him in that conduct, giving way for women to depart first).

[34] When The Prayer Is Established And The Supper Is Served

933- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the supper is served, and (at the same time) the prayer is established, you should have supper first."

934- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the supper is served, and (at the same time) the prayer is established, you should start with (having) supper." It was reported that Ibn Umar had his supper one night, while he was hearing the call for prayer establishment.

935- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the supper is served, and (at the same time) the prayer is established, you should have supper first."

[35] The Congregational Prayer On The Rainy Night

936- It is narrated on the authority of Abu Al-Malih that he said: Once, I set out (for the prayer) on a rainy night, and when I returned (home) I asked for the gate (of the house) to be opened; and when my father asked: "Who

قَبِيصَةَ بْنِ هُلْبٍ، عَنْ أَبِيهِ؛ قَالَ: أَمَّنَا النَّبِيُّ ﷺ فَكَانَ يَنْصَرِفُ عَنْ جَانِبَيْهِ جَمِيعاً.

930 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا الأَعْمَشُ، عَنْ عُمَارَةَ، عَنِ الأَسْوَدِ قَالَ: قَالَ عَبْدُ اللَّهِ: لاَ يَجْعَلَنَّ أَحَدُكُمْ لِلشَّيْطَانِ فِي نَفْسِهِ جُزْءاً. يَرَى أَنَّ حَقًّا لِلَّهِ عَلَيْهِ أَنْ لاَ يَنْصَرِفَ إِلاَّ عَنْ يَمِينِهِ. قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ، أَكْثَرُ انْصِرَافِهِ عَنْ يَسَارِهِ.

931 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَنْفَتِلُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ فِي الصَّلاَةِ.

932 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ بْنِ وَاقِدٍ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ هِنْدٍ بِنْتِ الْحٰرِثِ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ. ثُمَّ يَلْبَثُ فِي مَكَانِهِ يَسِيراً قَبْلَ أَنْ يَقُومَ.

34 ـ بابٌ إذا حَضَرَتِ الصَّلاةُ ووُضِعَ العَشَاءُ

933 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا وُضِعَ الْعَشَاءُ وَأُقِيمَتِ الصَّلاَةُ، فَابْدَأُوا بِالْعَشَاءِ**».

934 ـ **حدّثنا** أَزْهَرُ بْنُ مَرْوَانَ. حَدَّثَنَا عَبْدُ الْوَارِثِ. حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا وُضِعَ الْعَشَاءُ وَأُقِيمَتِ الصَّلاَةُ، فَابْدَأُوا بِالْعَشَاءِ**».

935 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلاَةُ، فَابْدَأُوا بِالْعَشَاءِ**».

35 ـ بابُ الجَمَاعَةِ في اللَّيْلَةِ المَطِيرَةِ

936 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْمَلِيحِ؛ قَالَ: خَرَجْتُ فِي لَيْلَةٍ مَطِيرَةٍ. فَلَمَّا رَجَعْتُ اسْتَفْتَحْتُ. فَقَالَ أَبِي: مَنْ هٰذَا؟ قَالَ: أَبُو الْمَلِيحِ قَالَ: لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَةِ،

is you?" I said: "Abu Al-Malih." On that he said: "On the day of (the holy battle of) Hudaibiyah, I saw us in the company of the Messenger of Allah "Allah's blessing and peace be upon him", when we were befallen by rain (which was so little in quantity that) it did not even wet the lower parts of our sandals. But the caller of the Messenger of Allah "Allah's blessing and peace be upon him" pronounced (the following statement that) "You should offer prayer in your dwelling places!"

937- It is narrated on the authority of Ibn Umar that he said: Whenever it was a rainy or a cold windy night, the caller of the Messenger of Allah "Allah's blessing and peace be upon him" would announce that "You should offer prayer in your dwelling places!"

938- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said on a rainy Friday: "You should offer prayer in your dwelling places."

939- It is narrated on the authority of Abdullah Ibn Al-Harith Ibn Nawfal that he said: Once, Ibn Abbas ordered his Mu'adhdhin on Friday, and it was a rainy day, to pronounce: "Allah is Greater! Allah is Greater! I testify that there is no god but Allah! I testify that Muhammad is the Messenger of Allah!" then he ordered him (instead of saying: "Come to the prayer! Come to success!" to call the people to pray at their dwelling places. The people asked him astonishingly: "What is that which you've done?" on that he said: "No doubt, this was done by him who was much better than me (i.e. The Messenger of Allah): do you like me to put people to trouble (and force them to set out from their homes in order to come to me after plunging into mud and slippery to their knees?"

[36] What Screens The Praying One

940- It is narrated on the authority of Musa Ibn Talhah from his father: We used to offer the prayer, and the animals would pass in front of us. We mentioned that to the Messenger of Allah "Allah's blessing and peace be upon him" who said: "If anyone of you puts in front of him such a thing as even the back of a saddle, then, (he should pray and) whatever passes in front of it would not harm him."

941- It is narrated on the authority of Ibn Umar that he said: On journey, a spear used to be brought out to the Messenger of Allah "Allah's blessing and peace be upon him", and he would fix it, and offer prayer towards it.

942- It is narrated on the authority of A'ishah that she said: There was a (straw) mat belonging to the Messenger of Allah "Allah's blessing and

وَأَصَابَتْنَا سَمَاءٌ لَمْ تَبُلَّ أَسَافِلَ نِعَالِنَا، فَنَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: «**صَلُّوا فِي رِحَالِكُمْ**».

937 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُنَادِي مُنَادِيهِ، فِي اللَّيْلَةِ الْمَطِيرَةِ، أَوِ اللَّيْلَةِ الْبَارِدَةِ ذَاتِ الرِّيحِ: «**صَلُّوا فِي رِحَالِكُمْ**».

938 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ عَبَّادِ بْنِ مَنْصُورٍ، قَالَ: سَمِعْتُ عَطَاءً يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ، فِي يَوْمِ جُمُعَةٍ، يَوْمِ مَطَرٍ: «**صَلُّوا فِي رِحَالِكُمْ**».

939 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ. حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللَّهِ بْنِ الْحٰرِثِ بْنِ نَوْفَلٍ؛ أَنَّ ابْنَ عَبَّاسٍ أَمَرَ الْمُؤَذِّنَ أَنْ يُؤَذِّنَ يَوْمَ الْجُمُعَةِ. وَذٰلِكَ يَوْمٌ مَطِيرٌ. فَقَالَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ. ثُمَّ قَالَ: نَادِ فِي النَّاسِ فَلْيُصَلُّوا فِي بُيُوتِهِمْ. فَقَالَ لَهُ النَّاسُ: مَا هٰذَا الَّذِي صَنَعْتَ؟ قَالَ: قَدْ فَعَلَ هٰذَا مَنْ هُوَ خَيْرٌ مِنِّي. تَأْمُرُنِي أَنْ أُخْرِجَ النَّاسَ مِنْ بُيُوتِهِمْ فَيَأْتُونِي يَدُوسُونَ الطِّينَ إِلَى رُكَبِهِمْ.

36 ـ بابُ ما يَسْتُرُ المُصَلِّي

940 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: كُنَّا نُصَلِّي، وَالدَّوَابُّ تَمُرُّ بَيْنَ أَيْدِينَا. فَذُكِرَ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «**مِثْلُ مُؤْخِرَةِ الرَّحْلِ تَكُونُ بَيْنَ يَدَيْ أَحَدِكُمْ، فَلاَ يَضُرُّهُ مَنْ مَرَّ بَيْنَ يَدَيْهِ**».

941 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ تُخْرَجُ لَهُ حَرْبَةٌ فِي السَّفَرِ، فَيَنْصِبُهَا فَيُصَلِّي إِلَيْهَا.

942 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ. حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ؛ قَالَتْ:

peace be upon him", which he used to spread during the day, and make as a wall at night, to which he would offer prayer.

943- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you (stands to) offer prayer, let him put a thing in front of him, and if he does not find that, let him fix a stick, and if he does not find that, let him draw a line, and then (let him offer the prayer, since) whatever passes in front of it would cause no harm to him."

[37] Passing In Front Of The Praying One

944- It is narrated on the authority of Busr Ibn Sa'id that he said: They sent me to Zaid Ibn Khalid to seek his religious verdict concerning the passage (of people) in front of the praying one, thereupon he related to me from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "To stand for forty is better for one than to pass in front of him (the praying one)." Sufyan (a sub-narrator) said: I do not know whether he meant forty years, months, mornings, or hours.

945- It is narrated on the authority of Busr Ibn Sa'id that he said: Zaid Ibn Khalid sent to Abu Juhaim Al-Ansari, to ask him whether he heard from the Messenger of Allah "Allah's blessing and peace be upon him" something pertaining to such as passes in front of a praying man, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If anyone of you knows whatever (sins) he carries when he passes in front of his brother while he is praying, surely, (he would be sure to know that) to stand for forty (Sufyan said: I do not know whether it is forty years, forty months, or forty days) is better for him than to do so."

946- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you knows whatever (sins) he carries once he passes in front of his brother, while he is offering prayer, (he will be sure to know that) to stand for one hundred years is much better for him than to take a single step (in his passage in front of the praying one)."

[38] What Interrupts The Prayer

947- It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" was offering prayer (with his companions) in Arafah when I and Al-Fadl came riding a she-ass. We passed in front of a portion of the row (of the praying people) and then we dismounted and left it to enter the row (and catch up the prayer). (This means that the passage of the ass does not interrupt the prayer)

كَانَ لِرَسُولِ اللَّهِ ﷺ حَصِيرٌ يُبْسَطُ بِالنَّهَارِ وَيَحْتَجِرُهُ بِاللَّيْلِ، يُصَلِّي إِلَيْهِ.

943 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا حُمَيْدُ بْنُ الأَسْوَدِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ. ح وَحَدَّثَنَا عَمَّارُ بْنُ خَالِدٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي عَمْرِو بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ جَدِّهِ حُرَيْثِ بْنِ سُلَيْمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ تِلْقَاءَ وَجْهِهِ شَيْئاً. فَإِنْ لَمْ يَجِدْ فَلْيَنْصِبْ عَصاً. فَإِنْ لَمْ يَجِدْ فَلْيَخُطَّ خَطًّا. ثُمَّ لاَ يَضُرُّهُ مَا مَرَّ بَيْنَ يَدَيْهِ»**.

37 ـ بابُ المُرُورِ بَيْنَ يَدَيِ المُصَلِّي

944 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ؛ قَالَ: أَرْسَلُونِي إِلَى زَيْدِ بْنِ خَالِدٍ أَسْأَلُهُ عَنِ الْمُرُورِ بَيْنَ يَدَيِ الْمُصَلِّي. فَأَخْبَرَنِي عَنِ النَّبِيِّ ﷺ قَالَ: **«لأَنْ يَقُومَ أَرْبَعِينَ، خَيْرٌ لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ»**.

قَالَ سُفْيَانُ: فَلاَ أَدْرِي أَرْبَعِينَ سَنَةً، أَوْ شَهْراً، أَوْ صَبَاحاً، أَوْ سَاعَةً.

945 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ؛ أَنَّ زَيْدَ بْنَ خَالِدٍ أَرْسَلَ إِلَى أَبِي جُهَيْمٍ الأَنْصَارِيِّ يَسْأَلُهُ: مَا سَمِعْتَ مِنَ النَّبِيِّ ﷺ فِي الرَّجُلِ يَمُرُّ بَيْنَ يَدَيِ الرَّجُلِ وَهُوَ يُصَلِّي؟ فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: **«لَوْ يَعْلَمُ أَحَدُكُمْ مَا لَهُ أَنْ يَمُرَّ بَيْنَ يَدَيْ أَخِيهِ وَهُوَ يُصَلِّي، كَانَ لأَنْ يَقِفَ أَرْبَعِينَ»**. قَالَ: لاَ أَدْرِي أَرْبَعِينَ عَاماً، أَوْ أَرْبَعِينَ شَهْراً، أَوْ أَرْبَعِينَ يَوْماً **«خَيْرٌ لَهُ مِنْ ذٰلِكَ»**.

946 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ مَوْهِبٍ، عَنْ عَمِّهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ النَّبِيُّ: **«لَوْ يَعْلَمُ أَحَدُكُمْ مَا لَهُ فِي أَنْ يَمُرَّ بَيْنَ يَدَيْ أَخِيهِ، مُعْتَرِضاً فِي الصَّلاَةِ. كَانَ لأَنْ يُقِيمَ مِائَةَ عَامٍ خَيْرٌ لَهُ مِنَ الْخَطْوَةِ الَّتِي خَطَاهَا»**.

38 ـ باب ما يَقْطَعُ الصَّلاةَ

947 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي بِعَرَفَةَ. فَجِئْتُ أَنَا وَالْفَضْلُ عَلَى أَتَانٍ. فَمَرَرْنَا عَلَى بَعْضِ الصَّفِّ. فَنَزَلْنَا عَنْهَا وَتَرَكْنَاهَا. ثُمَّ دَخَلْنَا فِي الصَّفِّ.

948- It is narrated on the authority of Umm Salamah that once the Messenger of Allah "Allah's blessing and peace be upon him" was offering prayer in the chamber of Umm Salamah when Abdullah or Umar Ibn Abu Salamah passed in front of him, thereupon he beckoned with his hand with the result that the boy retreated. Then Zainab Bint Umm Salamah passed (in front of him), and he beckoned with his hand as such (so that she would return), but she went on (and the Prophet completed the prayer anyway). When the Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer, he said: "Those (women) are more ready (to disobey and break the rules)." (This is why the boy retreated and the girl went on passing in front of him while he was praying, even though this did not interrupt his prayer)

949- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the black dog and the menstruating woman (or the girl who has attained the age of menses) interrupt the prayer (one is offering if they pass in front of him)."

950- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The dog, the woman and the donkey interrupt the prayer (one is offering, if they pass in front of him)."

951- It is narrated on the authority of Abdullah Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman, the dog, and the donkey interrupt the prayer (one is offering, if they pass in front of him)."

952- It is narrated on the authority of Abdullah Ibn As-Samit that Abu Dharr told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In case there is nothing in front of a man, such a thing as even equal to the back of a saddle, his prayer would be interrupted by (the passage of) a woman, an ass, or a black dog." I (the sub-narrator) said: "What does distinguish the black dog from the red dog?" He said: "I asked the Messenger of Allah "Allah's blessing and peace be upon him" as you ask me, and he said: "The black dog is (likely equal to) a Satan.""

[39] You Should Avert (What Is Harmful) As Much As You Could

953- It is narrated on the authority of Al-Hasan Al-Urani that a mention was made of those things which interrupt the prayer in the presence of Ibn Abbas; and they talked about the dog, the donkey and the woman, thereupon Ibn Abbas said: "What do you say about the goat? One day, the Messenger of Allah "Allah's blessing and peace be upon him" was offering

948 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، هُوَ قَاصُّ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي حُجْرَةِ أُمِّ سَلَمَةَ. فَمَرَّ بَيْنَ يَدَيْهِ عَبْدُ اللَّهِ، أَوْ عُمَرُ بْنُ أَبِي سَلَمَةَ. فَقَالَ بِيَدِهِ. فَرَجَعَ. فَمَرَّتْ زَيْنَبُ بِنْتُ أُمِّ سَلَمَةَ. فَقَالَ بِيَدِهِ هٰكَذَا. فَمَضَتْ. فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ قَالَ: «**هُنَّ أَغْلَبُ**».

949 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا شُعْبَةُ. حَدَّثَنَا قَتَادَةُ. حَدَّثَنَا جَابِرٌ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**يَقْطَعُ الصَّلاَةَ الْكَلْبُ الأَسْوَدُ، وَالْمَرْأَةُ الْحَائِضُ**».

950 ـ **حدّثنا** زَيْدُ بْنُ أَخْزَمَ، أَبُو طَالِبٍ. حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ. حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**يَقْطَعُ الصَّلاَةَ الْمَرْأَةُ وَالْكَلْبُ وَالْحِمَارُ**».

951 ـ **حدّثنا** جَمِيلُ بْنُ الْحَسَنِ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**يَقْطَعُ الصَّلاَةَ الْمَرْأَةُ وَالْكَلْبُ وَالْحِمَارُ**».

952 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**يَقْطَعُ الصَّلاَةَ، إِذَا لَمْ يَكُنْ بَيْنَ يَدَيِ الرَّجُلِ مِثْلُ مُؤْخِرَةِ الرَّحْلِ، الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الأَسْوَدُ**».

قَالَ، قُلْتُ: مَا بَالُ الأَسْوَدِ مِنَ الأَحْمَرِ؟ فَقَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي، فَقَالَ: «**الْكَلْبُ الأَسْوَدُ شَيْطَانٌ**».

39 ـ بابٌ اقْرَأْ ما اسْتَطَعْتَ

953 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا يَحْيَىٰ، أَبُو الْمُعَلَّى، عَنِ الْحَسَنِ الْعُرَنِيِّ؛ قَالَ: ذُكِرَ عِنْدَ ابْنِ عَبَّاسٍ، مَا يَقْطَعُ الصَّلاَةَ. فَذَكَرُوا الْكَلْبَ وَالْحِمَارَ وَالْمَرْأَةَ. فَقَالَ: مَا تَقُولُونَ فِي الْجَدْيِ؟ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي يَوْماً. فَذَهَبَ جَدْيٌ يَمُرُّ بَيْنَ يَدَيْهِ. فَبَادَرَهُ رَسُولُ اللَّهِ ﷺ الْقِبْلَةَ.

prayer when a goat came to pass in front of him, but the Messenger of Allah "Allah's blessing and peace be upon him" preceded it towards the Qiblah (to avert it from passing)."

954- It is narrated on the authority of Abu Sa'id: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anybody amongst you is offering prayer, let him pray behind something (to hide him from people), and be close to it as much as to let none pass in front of him; and if anyone comes to pass (in front of him) he should use force against him for he is a Satan."

955- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you is praying, he should let none pass in front of him; and if he refuses, let him use force against him, for indeed he (the passer-by) has a companion (from Satans, who prompts him to do so)."

[40] When One Prays And There Is Something Between Him And The Qiblah

956- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) offered the (supererogatory) prayers at night while I was lying (in front of him), between him and the Qiblah, just like the lying dead body (which is placed between the praying people and the Qiblah).

957- It is narrated on the authority of Zainab Bint Abu Salamah from her mother that her bed acted as the place of prostration for the Messenger of Allah "Allah's blessing and peace be upon him" (during his prayers).

958- It is narrated on the authority of Abdullah Ibn Shaddad that he said: Maimunah, the wife of the Prophet "Allah's blessing and peace be upon him" said: The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) offered prayer and I was beside him; and perhaps his garment touched me whenever he prostrated.

959- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should pray behind a talker and a sleeping one (for fear the praying one might be put to distraction of mind).

[41] It Is Forbidden To Bow Or Prostrate Before The Imam Does

960- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" instructed us not to hasten to bow or prostrate before the imam does (saying): "When he

954 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا صَلَّى أَحَدُكُمْ فَلْيُصَلِّ إِلَى سُتْرَةٍ. وَلْيَدْنُ مِنْهَا. وَلاَ يَدَعْ أَحَداً يَمُرُّ بَيْنَ يَدَيْهِ. فَإِنْ جَاءَ أَحَدٌ يَمُرُّ، فَلْيُقَاتِلْهُ. فَإِنَّهُ شَيْطَانٌ»**.

955 ـ **حدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ، وَالْحَسَنُ بْنُ دَاوُدَ الْمُنْكَدِرِيُّ، قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا كَانَ أَحَدُكُمْ يُصَلِّي، فَلاَ يَدَعْ أَحَداً يَمُرُّ بَيْنَ يَدَيْهِ. فَإِنْ أَبَى فَلْيُقَاتِلْهُ. فَإِنَّ مَعَهُ الْقَرِينَ»**.

وَقَالَ الْمُنْكَدِرِيُّ: فَإِنَّ مَعَهُ الْعُزَّى.

40 ـ بابُ مَنْ صَلَّى وبَيْنَهُ وبَيْنَ القِبْلَةِ شَيْءٌ

956 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ، وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، كَاعْتِرَاضِ الْجِنَازَةِ.

957 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، وَسُوَيْدُ بْنُ سَعِيدٍ؛ قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّهَا؛ قَالَتْ: كَانَ فِرَاشُهَا بِحِيَالِ مَسْجِدِ رَسُولِ اللَّهِ ﷺ.

958 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ؛ قَالَ: حَدَّثَتْنِي مَيْمُونَةُ، زَوْجُ النَّبِيِّ ﷺ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي وَأَنَا بِحِذَائِهِ. وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ.

959 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنِي أَبُو الْمِقْدَامِ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُصَلَّى خَلْفَ الْمُتَحَدِّثِ وَالنَّائِمِ.

41 ـ بابُ النَّهْيِ أَنْ يُسْبَقَ الإِمَامُ بالرُّكُوعِ والسُّجُودِ

960 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَلِّمُنَا أَنْ لاَ نُبَادِرَ الإِمَامَ بِالرُّكُوعِ وَالسُّجُودِ. وَإِذَا كَبَّرَ فَكَبِّرُوا. وَإِذَا سَجَدَ فَاسْجُدُوا.

magnifies (Allah), you should magnify (Allah); and when he falls in prostration, you also should fall in prostration (after him)."

961- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Would such as (hastens to) raise his head before the imam does not fear that Allah might turn his head into that of a donkey?"

962- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've grown old (and put on flesh), so, when I bow, bow (after me), and when I raise (my head) raise (your heads after me), and when I fall in prostration, fall in prostration (after me); and I would not like to see anyone of you (hasten to) bow or prostrate before I do."

963- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not hasten to bow or fall in prostration before I do: catch up whatever (portion of bowing you miss) when I bow before you do if I raise (my head from bowing), and also catch up whatever (portion of prostration you miss) when I prostrate before you if I raise (from prostration). Indeed, I've grown old (and put on flesh)."

[42] What Is Hateful In The Prayer

964- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of transgressing the due limits (which none should go beyond) that one wipes dust off his forehead so much before he finishes from his prayer."

965- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not poke (and clack) your finger joints while you are in the prayer."

966- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should cover his mouth (i.e. tie it up with the end of the turban as was their habit) during the prayer.

967- It is narrated on the authority of Ka'b Ibn Ujrah that once the Messenger of Allah "Allah's blessing and peace be upon him" saw a man having interlaced his fingers in the prayer, thereupon the Prophet "Allah's blessing and peace be upon him" separated his fingers (from one another to show him that interlacing fingers was forbidden in the prayer).

961 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ، وَسُوَيْدُ بْنُ سَعِيدٍ؛ قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَلاَ يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الإِمَامِ أَنْ يُحَوِّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ؟»**.

962 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو بَدْرٍ، شُجَاعُ بْنُ الْوَلِيدِ، عَنْ زِيَادِ بْنِ خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ دَارِمٍ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنِّي قَدْ بَدُنْتُ. فَإِذَا رَكَعْتُ فَارْكَعُوا. وَإِذَا رَفَعْتُ فَارْفَعُوا. وَإِذَا سَجَدْتُ فَاسْجُدُوا. وَلاَ أُلْفِيَنَّ رَجُلاً يَسْبِقُنِي إِلَى الرُّكُوعِ، وَلاَ إِلَى السُّجُودِ»**.

963 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ عَجْلاَنَ. ح وَحَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ عَجْلاَنَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تُبَادِرُونِي بِالرُّكُوعِ وَلاَ بِالسُّجُودِ. فَمَهْمَا أَسْبِقْكُمْ بِهِ إِذَا رَكَعْتُ، تُدْرِكُونِي بِهِ إِذَا رَفَعْتُ. وَمَهْمَا أَسْبِقْكُمْ بِهِ إِذَا سَجَدْتُ، تُدْرِكُونِي بِهِ إِذَا رَفَعْتُ. إِنِّي قَدْ بَدُنْتُ»**.

42 ـ بابُ ما يُكْرَهُ في الصَّلاةِ

964 ـ **حدّثنا** عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا ابْنُ فُدَيْكٍ. حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ بْنِ الْهُدَيْرِ التَّيْمِيُّ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِنَّ مِنَ الْجَفَاءِ أَنْ يُكْثِرَ الرَّجُلُ مَسْحَ جَبْهَتِهِ قَبْلَ الْفَرَاغِ مِنْ صَلاَتِهِ»**.

965 ـ **حدّثنا** يَحْيَى بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو قُتَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، وَإِسْرَائِيلُ بْنُ يُونُسَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَرِثِ، عَنْ عَلِيٍّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ تُفَقِّعْ أَصَابِعَكَ وَأَنْتَ فِي الصَّلاَةِ»**.

966 ـ **حدّثنا** أَبُو سَعِيدٍ، سُفْيَانُ بْنُ زِيَادٍ الْمُؤَدِّبُ. حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ، عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُغَطِّيَ الرَّجُلُ فَاهُ فِي الصَّلاَةِ.

967 ـ **حدّثنا** عَلْقَمَةُ بْنُ عَمْرٍو الدَّارِمِيُّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنْ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ كَعْبِ بْنِ عُجْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلاً قَدْ شَبَّكَ أَصَابِعَهُ فِي الصَّلاَةِ. فَفَرَّجَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَصَابِعِهِ.

968- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you yawns in the prayer, let him put his hand over his mouth, making no noise for Satan laughs at (the noise made by) him."

969- It is narrated on the authority of Adi Ibn Thabit from his father from his grandfather that Allah's Apostle "Allah's blessing and peace be upon him" said: "The sputum, expectoration, menses and slumber during the prayer are (hateful, even though accepted) from (the part of) Satan."

[43] Concerning Such As Leads Some People In The Prayer, Even Though They Dislike Him

970- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three (types of persons) whose prayer is never accepted (by Allah): a man who leads the people in the prayer even though they dislike him; a man who never comes to the prayer but lately, i.e. after its fixed stated time; and a man who enslaves an emancipated one."

971- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three (types of persons) whose prayer never rise even a span over their heads (i.e. it is never accepted by Allah): a man who leads people in the prayer even though they dislike him; a woman who spends the night while her husband is angry with her (for she does not respond to him in what he wants from her); and two brothers (whether by blood relation or in the religion of Allah) who desert one another (more than three days)."

[44] Two Persons Could Offer Prayer In Congregation

972- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Two persons and what is above them (in number could offer prayer in) congregation."

973- It is narrated on the authority of Ibn Abbas that he said: I was spending the night in the house of Maimunah, my maternal aunt when the Messenger of Allah "Allah's blessing and peace be upon him" stood for the (supererogatory) prayer at night; and I stood by his left, but he took hold of my hand, and made me stand on his right (and we offered the night prayer in congregation).

974- It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was offering the Maghrib prayer when I came and stood by his left,

968 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَضَعْ يَدَهُ عَلَى فِيهِ. وَلاَ يَعْوِي. فَإِنَّ الشَّيْطَانَ يَضْحَكُ مِنْهُ»**.

969 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ شَرِيكٍ، عَنْ أَبِي الْيَقْظَانِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: **«الْبُزَاقُ وَالْمُخَاطُ وَالْحَيْضُ وَالنُّعَاسُ فِي الصَّلاَةِ، مِنَ الشَّيْطَانِ»**.

43 ـ بابُ مَنْ أَمَّ قَوْماً وهُمْ له كَارِهُونَ

970 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ. وَجَعْفَرُ بْنُ عَوْنٍ، عَنِ الإِفْرِيقِيِّ، عَنْ عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«ثَلاَثَةٌ لاَ تُقْبَلُ لَهُمْ صَلاَةٌ: الرَّجُلُ يَؤُمُّ الْقَوْمَ وَهُمْ لَهُ كَارِهُونَ. وَالرَّجُلُ لاَ يَأْتِي الصَّلاَةَ إِلاَّ دِبَاراً (يَعْنِي بَعْدَمَا يَفُوتُهُ الْوَقْتُ). وَمَنِ اعْتَبَدَ مُحَرَّراً»**.

971 ـ **حدّثنا** مُحَمَّدُ بْنُ عُمَرَ بْنِ هَيَّاجٍ. حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الرَّحْمٰنِ الأَرْحَبِيُّ. حَدَّثَنَا عُبَيْدَةُ بْنُ الأَسْوَدِ، عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«ثَلاَثَةٌ لاَ تَرْتَفِعُ صَلاَتُهُمْ فَوْقَ رُؤُوسِهِمْ شِبْراً: رَجُلٌ أَمَّ قَوْماً وَهُمْ لَهُ كَارِهُونَ. وَامْرَأَةٌ بَاتَتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ وَأَخَوَانِ مُتَصَارِمَانِ»**.

44 ـ بابُ الاثْنَانِ جَمَاعَةٌ

972 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الرَّبِيعُ بْنُ بَدْرٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَمْرِو بْنِ جَرَادٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«اثْنَانِ، فَمَا فَوْقَهُمَا، جَمَاعَةٌ»**.

973 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. حَدَّثَنَا عَاصِمٌ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ. فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ. فَقُمْتُ عَنْ يَسَارِهِ. فَأَخَذَ بِيَدِي فَأَقَامَنِي عَنْ يَمِينِهِ.

974 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ. حَدَّثَنَا شُرَحْبِيلُ؛ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْمَغْرِبَ، فَجِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَأَقَامَنِي عَنْ يَمِينِهِ.

thereupon he made me stand on his right (and we offered the prayer together in congregation).

975- It is narrated on the authority of Anas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" prayed with one of his wives and me: he made me stand on his right (side), and the woman prayed behind us.

[45] Who Has More Claim To Stand Behind The Imam

976- It is narrated on the authority of Abu Mas'ud Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to pass his hand over our shoulders (to rest assured of straightening the rows) just before the beginning of the prayer, and say: "Do not be at variance (of your rows) lest your hearts will fall in dispute. Let those of sound minds and good understanding stand behind me (in the prayer), and then those who follow them (in degree) and then those who follow them."

977- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" liked to have the Muhajirs (the Emigrants) and the Ansar (Supporters) stand behind him (in the prayer), in order to learn from him.

978- It is narrated on the authority of Abu Sa'id that once the Messenger of Allah "Allah's blessing and peace be upon him" observed that some of his companions were in the rear (of rows), thereupon he said to them: "Come forward, and follow me directly, and let those to come after you follow you! There will be still some people (who like to be) in the rear until Allah Almighty brings them backward."

[46] Who Has More Right To Be The Imam

979- It is narrated on the authority of Malik Ibn Al-Huwairith that he said: I and a companion of mine came to the Messenger of Allah "Allah's blessing and peace be upon him", and when we wanted to leave, he said to us: "When the prayer is due, let anyone of you pronounce the Adhan (for the prayer), and establish the prayer, and let the older among you lead the prayer."

980- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none lead the people in prayer but the one who recites Allah's Book (i.e. the Qur'an) best among them; and if they all are equal in reciting the Qur'an, let none lead them but the earliest of migration among them; and in case they all are equal in the time of migration, let none lead them but the

975 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا أَبِي. حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِامْرَأَةٍ مِنْ أَهْلِهِ، وَبِي، فَأَقَامَنِي عَنْ يَمِينِهِ وَصَلَّتِ الْمَرْأَةُ خَلْفَنَا.

45 ـ بابٌ مَنْ يُسْتَحَبُّ أَنْ يَلِيَ الإِمَامَ

976 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلاَةِ وَيَقُولُ: «**لاَ تَخْتَلِفُوا، فَتَخْتَلِفَ قُلُوبُكُمْ. لِيَلِيَنِي مِنْكُمْ أُولُوا الأَحْلاَمِ وَالنُّهَى. ثُمَّ الَّذِينَ يَلُونَهُمْ. ثُمَّ الَّذِينَ يَلُونَهُمْ**».

977 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ أَنْ يَلِيَهُ الْمُهَاجِرُونَ وَالأَنْصَارُ، لِيَأْخُذُوا عَنْهُ.

978 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِي الأَشْهَبِ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي أَصْحَابِهِ تَأَخُّراً. فَقَالَ: «**تَقَدَّمُوا فَأْتَمُّوا بِي. وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ. لاَ يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللَّهُ**».

46 ـ بابٌ مَنْ أَحَقُّ بالإِمَامَةِ

979 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَصَاحِبٌ لِي. فَلَمَّا أَرَدْنَا الانْصِرَافَ قَالَ لَنَا: «**إِذَا حَضَرَتِ الصَّلاَةُ فَأَذِّنَا وَأَقِيمَا. وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا**».

980 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ؛ قَالَ: سَمِعْتُ أَوْسَ بْنَ ضَمْعَجٍ قَالَ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَؤُمُّ الْقَوْمَ أَقْرَأُهُمْ لِكِتَابِ اللَّهِ. فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً،**

oldest among them. Let none be led (in the prayer) in his house or in (the place) where his power of authority is effective; nor should anyone sit on his throne in his own house except with a leave, or his leave."

[47] What The Imam Should Do

981- It is narrated on the authority of Abu Hazim that he said: Sahl Ibn Sa'd As-Sa'idi used to present the young men of his people to lead them in the prayer; and it was said to him: "How do you do so, and you have precedence (of embracing Islam as it is known) for you?" he said: No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, the imam is responsible: if he does good, (the benefit of) that will be for both him and them, and if he does evil, (the loss of) that will be against him but not against them."

982- It is narrated on the authority of Salamah Bint Al-Hurr, the sister of Kharashah, that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "A time will come upon the people, that they will stand (to offer the prayer, and push one another to avert the imamate from themselves) for an hour until they will find no imam to lead them in the prayer."

983- It is narrated on the authority of Abu Ali Al-Hamadani that he set out in a ship having (among its riders) Uqbah Ibn Amir Al-Juhani; and when one of the (obligatory) prayers was due, we asked him to lead us, and said to him: "You have more right among us to do so, for you are one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him"." But he refused and said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who leads people in the prayer and he acts in it properly, the (reward of the) prayer is for him and them; but if he falls short to do so properly, the (loss) will be against him, and not against them."

[48] When One Leads A People In The Prayer, Let Him Cut It Short

984- It is narrated on the authority of Abu Mas'ud that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I fail to attend the Morning prayer for so and so makes it long with us." I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" more angry in giving advice than he was on this day. He said: "O people! From amongst you, there are such as cause people to have aversion (towards the good deeds)! Whoever of you leads the people in the prayer, let him cut it short, for among them, there are the sick, the weak, and the one having some job to do."

فَلْيَؤُمَّهُمْ أَقْدَمُهُمْ هِجْرَةً. فَإِنْ كَانَتِ الْهِجْرَةُ سَوَاءً، فَلْيَؤُمَّهُمْ أَكْبَرُهُمْ سِنًّا. وَلاَ يَؤُمَّ الرَّجُلُ فِي أَهْلِهِ وَلاَ فِي سُلْطَانِهِ، وَلاَ يَجْلِسْ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ، إِلاَّ بِإِذْنٍ، أَوْ بِإِذْنِهِ».

47 ـ باب ما يَجِبُ على الإمَامِ

981 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ سُلَيْمَانَ، أَخُو فُلَيْحٍ. حَدَّثَنَا أَبُو حَازِمٍ قَالَ: كَانَ سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ يُقَدِّمُ فِتْيَانَ قَوْمِهِ، يُصَلُّونَ بِهِمْ. فَقِيلَ لَهُ: تَفْعَلُ، وَلَكَ مِنَ الْقِدَمِ مَا لَكَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الإِمَامُ ضَامِنٌ. فَإِنْ أَحْسَنَ، فَلَهُ وَلَهُمْ. وَإِنْ أَسَاءَ، يَعْنِي، فَعَلَيْهِ وَلاَ عَلَيْهِمْ**».

982 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ أُمِّ غُرَابٍ، عَنِ امْرَأَةٍ يُقَالُ لَهَا عَقِيلَةُ، عَنْ سَلاَمَةَ بِنْتِ الْحُرِّ، أُخْتِ خَرَشَةَ؛ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**يَأْتِي عَلَى النَّاسِ زَمَانٌ يَقُومُونَ سَاعَةً، لاَ يَجِدُونَ إِمَاماً يُصَلِّي بِهِمْ**».

983 ـ **حدّثنا** مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ. حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حَرْمَلَةَ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ أَنَّهُ خَرَجَ فِي سَفِينَةٍ، فِيهَا عُقْبَةُ بْنُ عَامِرٍ الْجُهَنِيُّ. فَحَانَتْ صَلاَةٌ مِنَ الصَّلَوَاتِ. فَأَمَرْنَاهُ أَنْ يَؤُمَّنَا. وَقُلْنَا لَهُ: إِنَّكَ أَحَقُّنَا بِذٰلِكَ. أَنْتَ صَاحِبُ رَسُولِ اللَّهِ ﷺ فَأَبَى، فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ أَمَّ النَّاسَ فَأَصَابَ، فَالصَّلاَةُ لَهُ وَلَهُمْ. وَمَنِ انْتَقَصَ مِنْ ذٰلِكَ شَيْئاً، فَعَلَيْهِ، وَلاَ عَلَيْهِمْ**».

48 ـ بابُ مَنْ أَمَّ قَوْماً فَلْيُخَفِّفْ

984 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ؛ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ. فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي لأَتَأَخَّرُ فِي صَلاَةِ الْغَدَاةِ مِنْ أَجْلِ فُلاَنٍ، لِمَا يُطِيلُ بِنَا فِيهَا. قَالَ: فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَطُّ فِي مَوْعِظَةٍ أَشَدَّ غَضَباً مِنْهُ يَوْمَئِذٍ، فَقَالَ: «**يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُنَفِّرِينَ. فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيَجَوَّزْ. فَإِنَّ فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ**».

985- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to cut short the prayer, even though he would offer it perfectly.

986- It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, Mu'adh Ibn Jabal Al-Ansari led his companions in the Isha prayer, and he prolonged it upon us, thereupon a man from us (left the prayer and) turned away, and prayed alone. When Mu'adh was told about him, he said: "He is a hypocrite." When the news of that reached the man, he visited the Messenger of Allah "Allah's blessing and peace be upon him" and told him of what Mu'adh had (done and) said. On that the Messenger of Allah "Allah's blessing and peace be upon him" said (to Mu'adh): "Do you intend to put people to trial O Mu'adh? when you lead people in the prayer, you might recite (such short Surahs as) Ash-Shams, Al-A'la, Al-Lail, or (the Surah of) Iqra'."

987- It is narrated on the authority of Uthman Ibn Abu Al-As that he said: The last thing which the Messenger of Allah "Allah's blessing and peace be upon him" commanded me to do when he appointed me as the governor of Ta'if was that he said to me: "O Uthman! Cut short the prayer (when you lead the people), and regard the people (and deal with all of them as you deal) with the weakest among them, for among them are the old, the young, the sick, the one (whose house is) far (from the mosque), and the one having some job to do."

988- It is narrated on the authority of Uthman Ibn Abu Al-As that he said: The last thing which the Messenger of Allah "Allah's blessing and peace be upon him" said to me was: "When you lead a people (in the prayer), cut it short with them."

[49] The Imam Cuts Short The Prayer When Something Happens

989- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When I stand for prayer, I intend to prolong it. But when I hear the cries of a child, I soon would cut it short, as I know that the child's mother would feel so much sorry for his cries."

990- It is narrated on the authority of Uthman Ibn Abu Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When I hear the cry of the child (while I'm leading the prayer), I would cut short the prayer (on knowledge of his mother's sorrow for him)."

985 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ، وَحُمَيْدُ بْنُ مَسْعَدَةَ؛ قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوجِزُ وَيُتِمُّ الصَّلاَةَ.

986 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: صَلَّى مُعَاذُ بْنُ جَبَلٍ الأَنْصَارِيُّ بِأَصْحَابِهِ صَلاَةَ الْعِشَاءِ فَطَوَّلَ عَلَيْهِمْ فَانْصَرَفَ رَجُلٌ مِنَّا، فَصَلَّى. فَأُخْبِرَ مُعَاذٌ عَنْهُ. فَقَالَ: إِنَّهُ مُنَافِقٌ. فَلَمَّا بَلَغَ ذٰلِكَ الرَّجُلَ، دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَهُ مَا قَالَ لَهُ مُعَاذٌ. فَقَالَ النَّبِيُّ ﷺ: **«أَتُرِيدُ أَنْ تَكُونَ فَتَّاناً يَا مُعَاذُ؟ إِذَا صَلَّيْتَ بِالنَّاسِ فَاقْرَأْ بِالشَّمْسِ وَضُحَاهَا، وَسَبِّحِ اسْمَ رَبِّكَ الأَعْلَى، وَاللَّيْلِ إِذَا يَغْشَى، وَاقْرَأْ بِاسْمِ رَبِّكَ»**.

987 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ؛ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ أَبِي الْعَاصِ يَقُولُ: كَانَ آخِرَ مَا عَهِدَ إِلَيَّ النَّبِيُّ ﷺ حِينَ أَمَّرَنِي عَلَى الطَّائِفِ، قَالَ لِي: **«يَا عُثْمَانُ تَجَاوَزْ فِي الصَّلاَةِ وَاقْدِرِ النَّاسَ بِأَضْعَفِهِمْ. فَإِنَّ فِيهِمُ الْكَبِيرَ وَالصَّغِيرَ وَالسَّقِيمَ وَالْبَعِيدَ وَذَا الْحَاجَةِ»**.

988 ـ **حدّثنا** عَلِيُّ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ. حَدَّثَنَا يَحْيَى. حَدَّثَنَا شُعْبَةُ. حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ قَالَ: حَدَّثَ عُثْمَانُ بْنُ أَبِي الْعَاصِ أَنَّ آخِرَ مَا قَالَ لِي رَسُولُ اللَّهِ ﷺ: **«إِذَا أَمَمْتَ قَوْماً فَأَخِفَّ بِهِمْ»**.

49 ـ بابُ الإِمَامُ يُخَفِّفُ الصَّلاةَ إذا حَدَثَ أَمْرٌ

989 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَى. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنِّي لأَدْخُلُ فِي الصَّلاَةِ، وَإِنِّي أُرِيدُ إِطَالَتَهَا. فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلاَتِي، مِمَّا أَعْلَمُ لِوَجْدِ أُمِّهِ بِبُكَائِهِ»**.

990 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ أَبِي كَرِيمَةَ الْحَرَّانِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُلاَثَةَ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنِ الْحَسَنِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنِّي لأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي الصَّلاَةِ»**.

991- It is narrated on the authority of Ibn Abu Qatadah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When I stand for prayer, I intend to prolong it. But on hearing the cries of a child, I cut it short, in order not to put his mother to difficulty."

[50] Making Rows (In The Prayer)

992- It is narrated on the authority of Jabir Ibn Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Would you not align (in rows) in the same way as the angels align in the Presence of their Lord?" we asked: "How do the angels align (in rows) in the Presence of their Lord?" he said: "They complete the first rows, and stick to one another in the row."

993- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Straighten your rows (in the prayer), for making straight the rows is an essential part therewith the prayer is complete."

994- It is narrated on the authority of An-Nu'man Ibn Bashir: The Messenger of Allah "Allah's blessing and peace be upon him" used to straighten the row (of the praying people) until he would make it (as sharply upright) as a spear or an arrow shaft. Once, he saw a man, whose chest was bulging out of the row. Upon this, he said: "You should rather straighten your rows otherwise, Allah would create dissention (and hatred) among you."

995- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah and His angels invoke prayer (and blessings) upon such as completes the rows (in the prayer); and whoever fills a space (in the row), Allah raises him up a degree with it."

[51] The Superiority Of The First Row

996- It is narrated on the authority of Irbad Ibn Sariyah that the Messenger of Allah "Allah's blessing and peace be upon him" used to ask for (Allah's) Forgiveness thrice for (those of) the first row (in the mosque), and only once for (those of) the second row.

997- It is narrated on the authority of Al-Bara Ibn Azib that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, Allah and His angels invoke prayer (and blessings) upon (those of) the first row (in the congregational prayer)."

991 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ، وَبِشْرُ بْنُ بَكْرٍ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنِّي لأَقُومُ فِي الصَّلاةِ وَأَنَا أُرِيدُ أَنْ أُطَوِّلَ فِيهَا. فَأَسْمَعُ بُكَاءَ الصَّبِيِّ. فَأَتَجَوَّزُ، كَرَاهِيَةَ أَنْ يَشُقَّ عَلَى أُمِّهِ»**.

50 ـ بابُ إِقَامَةِ الصُّفُوفِ

992 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ السُّوَائِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَلاَ تَصُفُّونَ كَمَا تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهَا؟»** قَالَ: قُلْنَا: وَكَيْفَ تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: **«يُتِمُّونَ الصُّفُوفَ الأُوَلَ، وَيَتَرَاصُّونَ فِي الصَّفِّ»**.

993 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ. ح وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا أَبِي، وَبِشْرُ بْنُ عُمَرَ قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«سَوُّوا صُفُوفَكُمْ. فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ تَمَامِ الصَّلاةِ»**.

994 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ أَنَّهُ سَمِعَ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَوِّي الصَّفَّ حَتَّى يَجْعَلَهُ مِثْلَ الرُّمْحِ أَوِ الْقِدْحِ. قَالَ، فَرَأَى صَدْرَ رَجُلٍ نَاتِئاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«سَوُّوا صُفُوفَكُمْ. أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ»**.

995 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ اللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى الَّذِينَ يَصِلُونَ الصُّفُوفَ. وَمَنْ سَدَّ فُرْجَةً رَفَعَهُ اللَّهُ بِهَا دَرَجَةً»**.

51 ـ بابُ فَضْلِ الصَّفِّ الْمُقَدَّمِ

996 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا هِشَامٌ الدَّسْتَوَائِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عِرْبَاضِ بْنِ سَارِيَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْتَغْفِرُ لِلصَّفِّ الْمُقَدَّمِ، ثَلاَثاً. وَلِلثَّانِي، مَرَّةً.

997 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ. قَالَ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ طَلْحَةَ بْنَ مُصَرِّفٍ يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ عَوْسَجَةَ يَقُولُ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِنَّ اللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الأَوَّلِ»**.

998- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If they were to know whatever (superiority) the first row has (over the other rows in the mosque), they would (hasten to occupy their places there, even though if they had to) draw lots."

999- It is narrated on the authority of Ibrahim Ibn Abd Ar-Rahman Ibn Awf from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, Allah and His angels invoke prayer (and blessings) upon (those of) the first row (in the congregational prayer)."

[52] The Rows Of Women (In The Congregational Prayer)

1000- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (and the most rewardable) among the rows of women (in the mosque) is the last of them, and the worst (and the least rewardable) among them is the first of them; and the best among the rows of men (in the mosque) is the first of them, and the worst among them is the last of them."

1001- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (and the most rewardable) among the rows of men (in the mosque) is the first of them, and the worst (and the least rewardable) among them is the last of them; and the best among the rows of women (in the mosque) is the last of them, and the worst among them is the first of them."

[53] Praying Between The Pillars In The Row

1002- It is narrated on the authority of Mu'awiyah Ibn Qurrah from his father that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we were forbidden to align between the pillars, from which we were driven away (for they would cut the rows).

[54] A Man Prays Alone Behind The Row

1003- It is narrated on the authority of Ali Ibn Shaiban, and he was a member of the delegate that he said: We set out to go to the Messenger of Allah "Allah's blessing and peace be upon him", to whom we gave the pledge of allegiance (for Islam), and then offered prayer behind him. Then, we offered another prayer behind him, and when he finished the prayer, he saw a man having prayed alone behind the row (of the praying people). Allah's Messenger "Allah's blessing and peace be upon him" stood near

998 ـ **حدّثنا** أَبُو ثَوْرٍ، إِبْرَاهِيمُ بْنُ خَالِدٍ. حَدَّثَنَا أَبُو قَطَنٍ. حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ خِلاَسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَوْ يَعْلَمُونَ مَا فِي الصَّفِّ الأَوَّلِ لَكَانَتْ قُرْعَةً»**.

999 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ اللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الأَوَّلِ»**.

52 ـ بابُ صُفُوفِ النِّسَاءِ

1000 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. وَعَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«خَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا. وَخَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا»**.

1001 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«خَيْرُ صُفُوفِ الرِّجَالِ مُقَدَّمُهَا، وَشَرُّهَا مُؤَخَّرُهَا. وَخَيْرُ صُفُوفِ النِّسَاءِ مُؤَخَّرُهَا، وَشَرُّهَا مُقَدَّمُهَا»**.

53 ـ بابُ الصَّلاةِ بَيْنَ السَّوَارِي في الصَّفِّ

1002 ـ **حدّثنا** زَيْدُ بْنُ أَخْزَمَ، أَبُو طَالِبٍ. حَدَّثَنَا أَبُو دَاوُدَ، وَأَبُو قُتَيْبَةَ. قَالاَ: حَدَّثَنَا هَارُونُ بْنُ مُسْلِمٍ، عَنْ قَتَادَةَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ؛ قَالَ: كُنَّا نُنْهَى أَنْ نَصُفَّ بَيْنَ السَّوَارِي، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَنُطْرَدُ عَنْهَا طَرْداً.

54 ـ بابُ صَلاةِ الرَّجُلِ خَلْفَ الصَّفِّ وَحْدَهُ

1003 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُلاَزِمُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَلِيِّ بْنِ شَيْبَانَ، عَنْ أَبِيهِ، عَلِيِّ بْنِ شَيْبَانَ، وَكَانَ مِنَ الْوَفْدِ. قَالَ: خَرَجْنَا حَتَّى قَدِمْنَا عَلَى النَّبِيِّ ﷺ، فَبَايَعْنَاهُ. وَصَلَّيْنَا خَلْفَهُ. ثُمَّ صَلَّيْنَا وَرَاءَهُ صَلاَةً أُخْرَى. فَقَضَى الصَّلاَةَ. فَرَأَى رَجُلاً فَرْداً خَلْفَ الصَّفِّ. قَالَ، فَوَقَفَ عَلَيْهِ نَبِيُّ اللَّهِ ﷺ حِينَ انْصَرَفَ قَالَ: **«اسْتَقْبِلْ صَلاَتَكَ. لاَ صَلاَةَ لِلَّذِي خَلْفَ الصَّفِّ»**.

him when he turned away and said to him: "Offer your prayer (once again), for no prayer is (accepted) from such as prays (alone) behind the row."

1004- It is narrated on the authority of Hilal Ibn Yasaf that he said: Ziyad Ibn Abu Al-Ja'd caught hold of my hand, and made me sit with an old man in Raqqah, called Wabisah Ibn Ma'bad, who said: Once, a man prayed alone behind the row thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to repeat (the prayer).

[55] The Superiority Of The Right Portion Of The Row

1005- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah and His angels invoke prayer (and blessings) upon (those standing in) the right portion of the rows (of the praying people)."

1006- It is narrated on the authority of Al-Bara Ibn Azib that he said: Whenever we offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", from amongst the things we liked was that we would stand on his right (i.e. in the right portion of the row; and that's because it is said that whenever the Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer, he more often would turn away from the right side.)

1007- It is narrated on the authority of Ibn Umar that it was said to the Messenger of Allah "Allah's blessing and peace be upon him": "The left side of the mosque has become idle (for the people deserted it, and rather liked to be in the right side)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who inhabits the left side of the mosque, a double reward will be recorded for him."

[56] The Qiblah

1008- It is narrated on the authority of Jabir that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" finished from the circumambulation of the House, he went to the Station of Abraham, thereupon Umar said: "O Messenger of Allah! This is the Station of Abraham, our father, in connection with which Allah said: "And take of the Station of Abraham a place of prayer!"

1009- It is narrated on the authority of Anas Ibn Malik that Umar said: I said: "O Messenger of Allah! Would that you take of the Station of Abraham a place of prayer!" then, it was revealed: "And take of the Station of Abraham a place of prayer!"

1004 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ؛ قَالَ: أَخَذَ بِيَدِي زِيَادُ بْنُ أَبِي الْجَعْدِ، فَأَوْقَفَنِي عَلَى شَيْخٍ بِالرَّقَّةِ، يُقَالُ لَهُ وَابِصَةُ بْنُ مَعْبَدٍ. فَقَالَ: صَلَّى رَجُلٌ خَلْفَ الصَّفِّ وَحْدَهُ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُعِيدَ.

55 ـ بابُ فَضْلِ مَيْمَنَةِ الصَّفِّ

1005 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ. حَدَّثَنَا سُفْيَانُ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عُثْمَانَ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ اللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى مَيَامِنِ الصُّفُوفِ»**.

1006 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ ابْنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ الْبَرَاءِ؛ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ. (قَالَ مِسْعَرٌ) مِمَّا نُحِبُّ أَوْ مِمَّا أُحِبُّ أَنْ نَقُومَ عَنْ يَمِينِهِ.

1007 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ، أَبُو جَعْفَرٍ. حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الْكِلاَبِيُّ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو الرَّقِّيُّ، عَنْ لَيْثِ بْنِ أَبِي سَلِيمٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: إِنَّ مَيْسَرَةَ الْمَسْجِدِ تَعَطَّلَتْ. فَقَالَ النَّبِيُّ ﷺ: **«مَنْ عَمَّرَ مَيْسَرَةَ الْمَسْجِدِ، كُتِبَ لَهُ كِفْلاَنِ مِنَ الأَجْرِ»**.

56 ـ بابُ القِبْلَةِ

1008 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ أَنَّهُ قَالَ: لَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ طَوَافِ الْبَيْتِ، أَتَى مَقَامَ إِبْرَاهِيمَ. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ هٰذَا مَقَامُ أَبِينَا إِبْرَاهِيمَ، الَّذِي قَالَ اللَّهُ: ﴿وَٱتَّخِذُواْ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة: 125].

قَالَ الْوَلِيدُ: فَقُلْتُ لِمَالِكٍ: أَهٰكَذَا قَرَأَ ﴿وَٱتَّخِذُواْ﴾ قَالَ: نَعَمْ.

1009 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ عُمَرُ: قُلْتُ: يَا رَسُولَ اللَّهِ لَوِ اتَّخَذْتَ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى؟ فَنَزَلَتْ: ﴿وَٱتَّخِذُواْ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾.

1010- It is narrated on the authority of Al-Bara Ibn Azib that he said: We kept offering prayer with the Messenger of Allah "Allah's blessing and peace be upon him" towards Jerusalem for eighteen months. Two months after he had come to Medina, the Qiblah was turned away to the Ka'bah. Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer towards Jerusalem, he would more often turn his face in the sky, and Allah Almighty knew, from the heart of His Prophet "Allah's blessing and peace be upon him" his desire for (turning the Qiblah towards) the Ka'bah. Gabriel ascended (to the heaven), and the Messenger of Allah "Allah's blessing and peace be upon him" kept following him with his sight while he was coming up from the earth to the heaven, looking forward to what he would bring him (from the Divine Revelation). Then, Allah revealed: "We see the turning of your face (for guidance) to the heavens: now shall We turn you to a Qiblah that shall please you. Turn then your face in the direction of the Sacred Mosque: wherever you are, turn your faces in that direction." (Al-Baqarah 144) somebody came to us and said: "The Qiblah has been turned to the Ka'bah." At that time we have offered two rak'ahs (of a four-rak'ah prayer) towards Jerusalem, and we were bowing (just by the time the comer brought us the news). Then, we turned (our faces to the Ka'bah) and completed our prayer we were offering. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Gabriel! What is the matter pertaining to our prayers we offered towards Jerusalem?" on that Allah Almighty revealed: "And never would Allah make your faith of no effect. For Allah is to all people most surely full of Kindness, Most Merciful." (Al-Baqarah:143)

1011- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The whole space) between the East and the West, acts as a Qiblah (particularly for him who is on journey and is put to confusion)."

[57] When One Enters The Mosque, Let Not Him Sit Until He Offers (A Two-Rak'ah) Prayer

1012- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When one enters the mosque, let not him sit until he offers a two-rak'ah prayer."

1013- It is narrated on the authority of Abu Qatadah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you enters the mosque, let him offer a two-rak'ah prayer before he sits."

1010 ـ **حدّثنا** عَلْقَمَةُ بْنُ عَمْرٍو الدَّارِمِيُّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ؛ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ ثَمَانِيَةَ عَشَرَ شَهْراً. وَصُرِفَتِ الْقِبْلَةُ إِلَى الْكَعْبَةِ بَعْدَ دُخُولِهِ إِلَى الْمَدِينَةِ بِشَهْرَيْنِ. وَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا صَلَّى إِلَى بَيْتِ الْمَقْدِسِ أَكْثَرَ تَقَلُّبَ وَجْهِهِ فِي السَّمَاءِ. وَعَلِمَ اللَّهُ مِنْ قَلْبِ نَبِيِّهِ ﷺ أَنَّهُ يَهْوَى الْكَعْبَةَ. فَصَعِدَ جِبْرِيلُ. فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُتْبِعُهُ بَصَرَهُ وَهُوَ يَصْعَدُ بَيْنَ السَّمَاءِ وَالأَرْضِ. يَنْظُرُ مَا يَأْتِيهِ بِهِ. فَأَنْزَلَ اللَّهُ: ﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ﴾ [البقرة: 144] الآية ـ فَأَتَانَا آتٍ، فَقَالَ: إِنَّ الْقِبْلَةَ قَدْ صُرِفَتْ إِلَى الْكَعْبَةِ. وَقَدْ صَلَّيْنَا رَكْعَتَيْنِ إِلَى بَيْتِ الْمَقْدِسِ وَنَحْنُ رُكُوعٌ فَتَحَوَّلْنَا. فَبَنَيْنَا عَلَى مَا مَضَى مِنْ صَلاَتِنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**يَا جِبْرِيلُ كَيْفَ حَالُنَا فِي صَلاَتِنَا إِلَى بَيْتِ الْمَقْدِسِ؟**» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ﴾ [البقرة: 143].

1011 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ الأَزْدِيُّ. حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ النَّيْسَابُورِيُّ. قَالَ: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ قَالاَ: حَدَّثَنَا أَبُو مَعْشَرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ**».

57 ـ باب مَنْ دَخَلَ الْمَسْجِدَ فلا يَجْلِسْ حَتَّى يَرْكَعَ

1012 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ؛ قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلاَ يَجْلِسْ حَتَّى يَرْكَعَ رَكْعَتَيْنِ**».

1013 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُصَلِّ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ**».

[58] When One Eats Garlic Let Not Him Approach The Mosque

1014- It is narrated on the authority of Ma'dan Ibn Abu Talhah Al-Ya'muri that once Umar stood and delivered a sermon on Friday, in which he praised Allah and lauded him, and then he said: "O people, you eat these two (offensive) plants and these are onion and garlic, which I find nothing but vicious. During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" I saw that whenever the (offensive) smell of these two were detected in a person in the mosque, he would be caught hold by the hand and driven away to Baqi'. So, he, who finds it necessary to eat them, let him cause (their odor) to die by cooking them well."

1015- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who eats from this (offensive) tree of garlic, let him cause no harm to us in this mosque of us with its (vicious smell)!" Ibrahim (a sub-narrator) said: my father used to add to that both onion and leek, tracing up that to the Messenger of Allah "Allah's blessing and peace be upon him". i.e. he added to the narration of Abu Hurairah pertaining to the garlic.

1016- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who eats anything from that tree (of garlic) let not him come to the mosque!"

[59] When A Praying One Is Greeted, How Would He Return Back The Greeting

1017- It is narrated on the authority of Ibn Umar that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" went to the mosque of Quba' in order to offer prayer in it; and some men from the Ansar came and greeted him. I asked Suhaib, and he was with him: "How did the Messenger of Allah "Allah's blessing and peace be upon him" return back the greeting to them?" he said: "He beckoned with his hand."

1018- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to do some job (for him) and (when I returned) I caught up with him while he was offering prayer. I greeted him, but he beckoned with his hand. When he finished (from the prayer) he invited me and said: "You've greeted me a while earlier just as I was offering prayer."

1019- It is narrated on the authority of Abdullah: We used to greet (one another) during the prayer until it was said to us: "In the prayer one is occupied (by matters which are more serious)."

58 ـ بابٌ مَنْ أكَلَ الثُّومَ فلا يَقْرَبَنَّ المَسْجِدَ

1014 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَامَ يَوْمَ الْجُمُعَةِ خَطِيباً. أَوْ خَطَبَ يَوْمَ الْجُمُعَةِ. فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَأْكُلُونَ شَجَرَتَيْنِ لاَ أُرَاهُمَا إِلاَّ خَبِيثَتَيْنِ. هٰذَا الثُّومُ وَهٰذَا الْبَصَلُ. وَلَقَدْ كُنْتُ أَرَى الرَّجُلَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، يُوجَدُ رِيحُهُ مِنْهُ، فَيُؤْخَذُ بِيَدِهِ حَتَّى يُخْرَجَ إِلَى الْبَقِيعِ. فَمَنْ كَانَ آكِلَهَا، لاَ بُدَّ، فَلْيُمِتْهَا طَبْخاً.

1015 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ، الثُّومِ، فَلاَ يُؤْذِينَا بِهَا فِي مَسْجِدِنَا هٰذَا»**.

قَالَ إِبْرَاهِيمُ: وَكَانَ أَبِي يَزِيدُ فِيهِ، الْكُرَّاثَ وَالْبَصَلَ، عَنِ النَّبِيِّ ﷺ. يَعْنِي أَنَّهُ يَزِيدُ عَلَى حَدِيثِ أَبِي هُرَيْرَةَ فِي الثُّومِ.

1016 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ شَيْئاً فَلاَ يَأْتِيَنَّ الْمَسْجِدَ»**.

59 ـ بابُ المُصَلِّي يُسَلَّمُ عَلَيْهِ كَيْفَ يَرُدُّ

1017 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ؛ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ مَسْجِدَ قُبَاءٍ يُصَلِّي فِيهِ. فَجَاءَتْ رِجَالٌ مِنَ الأَنْصَارِ يُسَلِّمُونَ عَلَيْهِ. فَسَأَلْتُ صُهَيْباً، وَكَانَ مَعَهُ: كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَرُدُّ عَلَيْهِمْ؟ قَالَ: كَانَ يُشِيرُ بِيَدِهِ.

1018 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ لِحَاجَةٍ. ثُمَّ أَدْرَكْتُهُ وَهُوَ يُصَلِّي. فَسَلَّمْتُ عَلَيْهِ. فَأَشَارَ إِلَيَّ. فَلَمَّا فَرَغَ دَعَانِي. فَقَالَ: **«إِنَّكَ سَلَّمْتَ عَلَيَّ آنِفاً وَأَنَا أُصَلِّي»**.

1019 ـ **حدّثنا** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا نُسَلِّمُ فِي الصَّلاَةِ. فَقِيلَ لَنَا: إِنَّ فِي الصَّلاَةِ لَشُغْلاً.

[60] When One Unknowingly Offers Prayer To A Direction Other Than That Of The Qiblah

1020- It is narrated on the authority of Abdullah Ibn Amir Ibn Rabie'ah from his father: We were on journey with the Messenger of Allah "Allah's blessing and peace be upon him" when the sky became cloudy, and we fell in suspicion about (the direction of) the Qiblah. Anyway, we offered the prayer, and put a sign (on the direction to which we prayed, in order to know, when it would become clear, whether we were right or wrong). When the sun rose (we discovered that) we offered prayer towards a direction other than that of the Qiblah. We informed the Messenger of Allah "Allah's blessing and peace be upon him" of that, thereupon Allah revealed: "To Allah belong the East and the West: whithersoever you turn, there is Allah's countenance. For Allah is All-Embracing, All-Knowing." (Al-Baqarah 115)

[61] When The Praying One Expectorates

1021- It is narrated on the authority of Tariq Ibn Abdullah Al-Muharibi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you are offering prayer, (and you find it necessary to spit) do not spit in front of you, nor on your right: but spit on your left side, or under your (left) foot."

1022- It is narrated on the authority of Abu Hurairah that once the Messenger of Allah "Allah's blessing and peace be upon him" saw a sputum on the (wall of the direction of the) Qiblah of the mosque. He turned to the people and said: "Why does anyone of you stand (for the prayer) facing his Lord, and then expectorate before Him? does anyone of you like to be made to stand facing another person and then he would expectorate in his face? so, if anyone of you wanted to expectorate, he should expectorate on his left. If he has no way to do that, he should do as such in his garment." (Isma'il, a sub-narrator, showed me: He spat in his garment and then (folded it and) rubbed its parts with one another).

1023- It is narrated on the authority of Abu Wa'il that once Hudhaifah saw Shabath Ibn Rib'i having spat in front of him, thereupon he said to him: O Shabath! Do not spit in front of you, for the Messenger of Allah "Allah's blessing and peace be upon him" forbade that and said: "When a man stands for the prayer, Allah turns His Face towards him (and keeps so) until he turns away or does evil."

1024- It is narrated on the authority of Anas Ibn Malik that once the Messenger of Allah "Allah's blessing and peace be upon him" was in the

60 ـ بابُ مَنْ يُصَلِّي لغَيْرِ القِبْلَةِ وهُوَ لا يَعْلَمُ

1020 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا أَشْعَثُ بْنُ سَعِيدٍ، أَبُو الرَّبِيعِ السَّمَّانُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ. فَتَغَيَّمَتِ السَّمَاءُ وَأَشْكَلَتْ عَلَيْنَا الْقِبْلَةُ. فَصَلَّيْنَا. وَأَعْلَمْنَا. فَلَمَّا طَلَعَتِ الشَّمْسُ إِذَا نَحْنُ قَدْ صَلَّيْنَا لِغَيْرِ الْقِبْلَةِ. فَذَكَرْنَا ذٰلِكَ لِلنَّبِيِّ ﷺ، فَأَنْزَلَ اللَّهُ: ﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾ [البقرة: 115].

61 ـ باب المُصَلِّي يَتَنَخَّمُ

1021 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ طَارِقِ بْنِ عَبْدِ اللَّهِ الْمُحَارِبِيِّ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: **«إِذَا صَلَّيْتَ فَلاَ تَبْزُقَنَّ بَيْنَ يَدَيْكَ، وَلاَ عَنْ يَمِينِكَ، وَلٰكِنِ ابْزُقْ عَنْ يَسَارِكَ، أَوْ تَحْتَ قَدَمِكَ»**.

1022 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ. فَأَقْبَلَ عَلَى النَّاسِ فَقَالَ: **«مَا بَالُ أَحَدِكُمْ يَقُومُ مُسْتَقْبِلَهُ (يَعْنِي رَبَّهُ) فَيَتَنَخَّعُ أَمَامَهُ؟ أَيُحِبُّ أَحَدُكُمْ أَنْ يُسْتَقْبَلَ فَيُتَنَخَّعَ فِي وَجْهِهِ؟ إِذَا بَزَقَ أَحَدُكُمْ فَلْيَبْزُقَنَّ عَنْ شِمَالِهِ، أَوْ لِيَقُلْ هٰكَذَا فِي ثَوْبِهِ»**.

ثُمَّ أَرَانِي إِسْمَاعِيلُ يَبْزُقُ فِي ثَوْبِهِ ثُمَّ يَدْلُكُهُ.

1023 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ، وَعَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ؛ قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّهُ رَأَى شَبَثَ بْنَ رِبْعِيٍّ بَزَقَ بَيْنَ يَدَيْهِ. فَقَالَ: يَا شَبَثُ لاَ تَبْزُقْ بَيْنَ يَدَيْكَ. فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْهَى عَنْ ذٰلِكَ، وَقَالَ: **«إِنَّ الرَّجُلَ إِذَا قَامَ يُصَلِّي أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ، حَتَّى يَنْقَلِبَ أَوْ يُحْدِثَ حَدَثَ سُوءٍ»**.

1024 ـ **حدّثنا** زَيْدُ بْنُ أَخْزَمَ، وَعَبْدَةُ بْنُ عَبْدِ اللَّهِ؛ قَالاَ: حَدَّثَنَا عَبْدُ الصَّمَدِ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ بَزَقَ فِي ثَوْبِهِ، وَهُوَ فِي الصَّلاَةِ، ثُمَّ دَلَكَهُ.

prayer when he spat in his garment and then (folded it and) rubbed its parts with one another.

[62] Wiping The Gravel During The Prayer

1025- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who touches the gravel (playfully during the prayer) has, indeed, committed falsity (which is unfitting for one to do in the prayer)."

1026- It is narrated on the authority of Mu'aiqib that the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to wiping the gravel during the prayer: "If it is necessary for you to do (to level the place of prostration), do it only once."

1027- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands for the prayer, (Allah's) Mercy becomes in his face: so, let not him wipe the gravel (for fear he would be diverted from such a mercy)."

[63] Offering Prayer On A (Straw) Mat

1028- It is narrated on the authority of Maimunah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer on a (straw) carpet.

1029- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer on a (straw) mat.

1030- It is narrated on the authority of Amr Ibn Dinar that he said: While Ibn Abbas was in Basra, he offered prayer on his carpet; and then he told his companions that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer on his carpet.

[64] Prostrating On The Garment During The Scorching Heat Or Severe Cold

1031- It is narrated on the authority of Abdullah Ibn Abd Ar-Rahman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us and led us in the prayer in the mosque of Banu Abd Al-Ashhal; and I saw that he placed his hands over his garment whenever he fell in prostration.

1032- It is narrated on the authority of Abdullah Ibn Abd Ar-Rahman Ibn Thabit Ibn As-Samit from his father from his grandfather that the

62 ـ بابُ مَسْحِ الحَصَى في الصَّلاةِ

1025 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ مَسَّ الْحَصَى فَقَدْ لَغَا**».

1026 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَعَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ؛ قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ. حَدَّثَنِي أَبُو سَلَمَةَ. قَالَ: حَدَّثَنِي مُعَيْقِيبٌ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي مَسْحِ الْحَصَى فِي الصَّلاَةِ: «**إِنْ كُنْتَ فَاعِلاً، فَمَرَّةً وَاحِدَةً**».

1027 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي الأَحْوَصِ اللَّيْثِيِّ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلاَةِ فَإِنَّ الرَّحْمَةَ تُوَاجِهُهُ، فَلاَ يَمْسَحْ بِالْحَصَى**».

63 ـ بابُ الصَّلاةِ على الخُمْرَةِ

1028 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ. حَدَّثَتْنِي مَيْمُونَةُ، زَوْجُ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْخُمْرَةِ.

1029 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى حَصِيرٍ.

1030 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنِي زَمْعَةُ بْنُ صَالِحٍ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: صَلَّى ابْنُ عَبَّاسٍ، وَهُوَ بِالْبَصْرَةِ عَلَى بِسَاطِهِ. ثُمَّ حَدَّثَ أَصْحَابَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي عَلَى بِسَاطِهِ.

64 ـ بابُ السُّجُودِ على الثِّيَابِ في الحَرِّ والبَرْدِ

1031 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَبِيبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ؛ قَالَ: جَاءَنَا النَّبِيُّ ﷺ، فَصَلَّى بِنَا فِي مَسْجِدِ بَنِي عَبْدِ الأَشْهَلِ، فَرَأَيْتُهُ وَاضِعاً يَدَيْهِ عَلَى ثَوْبِهِ، إِذَا سَجَدَ.

1032 ـ **حدّثنا** جَعْفَرُ بْنُ مُسَافِرٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ. أَخْبَرَنِي إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ الأَشْهَلِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ ثَابِتِ بْنِ الصَّامِتِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي بَنِي عَبْدِ الأَشْهَلِ وَعَلَيْهِ

Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in the dwelling places of Banu Abd Al-Ashhal, and he had a garment, with which he was wrapped; and he would place his hands on it (whenever he prostrated) in order to have it protect him from the (severe) cold of the gravel.

1033- It is narrated on the authority of Anas that he said: We used to offer prayer with the Messenger of Allah "Allah's blessing and peace be upon him" (at noon) during the scorching heat; and if anyone of us was not able to fix his forehead (on the ground) he would spread his garment, in order to prostrate on it.

[65] (During The Prayer) Men Could Glorify Allah And Women Could Clap (If They Want To Draw The Attention To Anything)

1034- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(During the prayer) men could glorify Allah and women could clap (if they want to draw the attention to anything)."

1035- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(During the prayer) men could glorify Allah and women could clap (if they want to draw the attention to anything)."

1036- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave concession to women to clap and to men to glorify Allah (during the prayer in case they want to draw the attention to anything of importance).

[66] Offering Prayer While Wearing Sandals

1037- It is narrated on the authority of Ibn Abu Aws that he said: Sometimes, while Aws, my grandfather, was offering prayer, he beckoned to me to give him his sandals, and he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered prayer while wearing his sandals.

1038- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered prayer (sometimes) as barefooted, and (sometimes) as wearing sandals.

1039- It is narrated on the authority of Abdullah that he said: We saw the Messenger of Allah "Allah's blessing and peace be upon him" having

كِسَاءٌ مُتَلَفِّفٌ بِهِ، يَضَعُ يَدَيْهِ عَلَيْهِ، يَقِيهِ بَرْدَ الْحَصَى.

1033 ـ **حدّثنا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ. حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ غَالِبٍ الْقَطَّانِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فِي شِدَّةِ الْحَرِّ. فَإِذَا لَمْ يَقْدِرْ أَحَدُنَا أَنْ يُمَكِّنَ جَبْهَتَهُ، بَسَطَ ثَوْبَهُ فَسَجَدَ عَلَيْهِ.

65 ـ بابُ التَّسْبِيحِ للرِّجَالِ في الصَّلاةِ والتَّصْفِيقِ للنِّسَاءِ

1034 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**التَّسْبِيحُ لِلرِّجَالِ، وَالتَّصْفِيقُ لِلنِّسَاءِ**».

1035 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَسَهْلُ بْنُ أَبِي سَهْلٍ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**التَّسْبِيحُ لِلرِّجَالِ، والتَّصْفِيقُ لِلنِّسَاءِ**».

1036 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ. وَعُبَيْدُ اللَّهِ، عَنْ نَافِعٍ؛ أَنَّهُ كَانَ يَقُولُ: قَالَ ابْنُ عُمَرَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لِلنِّسَاءِ فِي التَّصْفِيقِ، وَلِلرِّجَالِ فِي التَّسْبِيحِ.

66 ـ بابُ الصَّلاةِ في النِّعَالِ

1037 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنِ ابْنِ أَبِي أَوْسٍ؛ قَالَ: كَانَ جَدِّي، أَوْسٌ، أَحْيَاناً يُصَلِّي. فَيُشِيرُ إِلَيَّ وَهُوَ فِي الصَّلاَةِ. فَأُعْطِيهِ نَعْلَيْهِ. وَيَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي نَعْلَيْهِ.

1038 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي حَافِياً وَمُنْتَعِلاً.

1039 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَى بْنُ آدَمَ. حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: لَقَدْ رَأَيْنَا رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي النَّعْلَيْنِ وَالْخُفَّيْنِ.

prayed and (sometimes) he was wearing both his sandals and (sometimes) both his leather footwears.

[67] Tucking Up Both Hair And Garment In The Prayer

1040- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded to tuck up neither hair nor garment (while being in the posture of prostration to safeguard them from dust)."

1041- It is narrated on the authority of Abdullah that he said: We've been commanded not to tuck up hair nor garment (while being in the posture of prostration to safeguard them from dust); and not to offer ablution from (water that is) trodden (by answering the call of nature in it).

1042- It is narrated on the authority of Abu Rafi', the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that once he saw Al-Hasan Ibn Ali offering prayer and he entwined his hair, thereupon he forbade him and said: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should offer prayer while plaiting his hair.

[68] Lowering Sights In The Prayer

1043- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not raise your eyes up to the sky, lest they would be taken away (within a moment)." (He means during the prayer.)

1044- It is narrated on the authority of Anas: One day, the Messenger of Allah "Allah's blessing and peace be upon him" led his companions in the prayer, and when he finished he turned his face to the people and said: "What is the matter with such as raise their eyes up to the sky?" he was severe in this statement of his and then he said: "Either they should desist (from doing so) or Allah will take away their sights."

1045- It is narrated on the authority of Jabir Ibn Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let those who raise their eyes up to the sky (during the prayer) desist (from doing that), otherwise they will lose their sights."

1046- It is narrated on the authority of Ibn Abbas that he said: There was a woman, the prettiest of people, who used to offer prayer behind the Messenger of Allah "Allah's blessing and peace be upon him". One of the people used to go forward to be in the first row, so that he would not see her, and another used to come back to the last row (so that he would be able

67 ـ بابُ كَفِّ الشَّعَرِ والثَّوْبِ في الصَّلاةِ

1040 ـ **حدّثنا** بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، وَأَبُو عَوَانَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: **«أُمِرْتُ أَنْ لاَ أَكُفَّ شَعَراً وَلاَ ثَوْباً»**.

1041 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: أُمِرْنَا أَلاَّ نَكُفَّ شَعَراً وَلاَ ثَوْباً. وَلاَ نَتَوَضَّأَ مِنْ مَوْطَأٍ.

1042 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا خَالِدُ بْنُ الْحَرِثِ، عَنْ شُعْبَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي مُخَوَّلٌ؛ قَالَ: سَمِعْتُ أَبَا سَعْدٍ، رَجُلاً مِنْ أَهْلِ الْمَدِينَةِ، يَقُولُ: رَأَيْتُ أَبَا رَافِعٍ، مَوْلَى رَسُولِ اللَّهِ ﷺ، رَأَى الْحَسَنَ بْنَ عَلِيٍّ وَهُوَ يُصَلِّي، وَقَدْ عَقَصَ شَعْرَهُ، فَأَطْلَقَهُ، أَوْ نَهَى عَنْهُ. وَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُصَلِّيَ الرَّجُلُ وَهُوَ عَاقِصٌ شَعَرَهُ.

68 ـ بابُ الخُشُوعِ في الصَّلاةِ

1043 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَرْفَعُوا أَبْصَارَكُمْ إِلَى السَّمَاءِ أَنْ تَلْتَمِعَ»** يَعْنِي فِي الصَّلاَةِ.

1044 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَى. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ يَوْماً بِأَصْحَابِهِ. فَلَمَّا قَضَى الصَّلاَةَ أَقْبَلَ عَلَى الْقَوْمِ بِوَجْهِهِ فَقَالَ: **«مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ!؟»**. حَتَّى اشْتَدَّ قَوْلُهُ فِي ذَلِكَ: **«لَيَنْتَهُنَّ عَنْ ذَلِكَ أَوْ لَيَخْطَفَنَّ اللَّهُ أَبْصَارَهُمْ»**.

1045 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمَنِ. حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«لَيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ، أَوْ لاَ تَرْجِعُ أَبْصَارُهُمْ»**.

1046 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ؛ قَالاَ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ. حَدَّثَنَا عَمْرُو بْنُ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَتِ امْرَأَةٌ تُصَلِّي خَلْفَ النَّبِيِّ ﷺ، حَسْنَاءُ مِنْ أَحْسَنِ النَّاسِ. فَكَانَ بَعْضُ الْقَوْمِ يَسْتَقْدِمُ فِي الصَّفِّ الأَوَّلِ لِئَلاَّ يَرَاهَا. وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونَ فِي الصَّفِّ الْمُؤَخَّرِ. فَإِذَا رَكَعَ قَالَ هٰكَذَا. يَنْظُرُ مِنْ تَحْتِ إِبْطِهِ. فَأَنْزَلَ اللَّهُ: ﴿وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ﴾ [الحجر: 24] فِي شَأْنِهَا.

to see her); and whenever he bowed (and said) as such he would look (towards her) from underneath his armpit. In connection with her, Allah revealed: "To Us are known those of you who hasten forward, and those who lag behind." (Al-Hijr 24)

[69] Offering Prayer In A Single Garment

1047- It is narrated on the authority of Abu Hurairah that once a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! One of us might offer prayer in one garment. (Is it permissible?)" On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do all of you have (the wherewithal to afford for) two garments?"

1048- It is narrated on the authority of Abu Sa'id that he once entered into the Messenger of Allah "Allah's blessing and peace be upon him" and he was offering prayer in a single garment, and he crossed its ends. (I.e. he placed the left end upon his right shoulder, and the right end upon his left shoulder, in order to cover his lower and upper parts.)

1049- It is narrated on the authority of Umar Ibn Abu Salamah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer in a single garment, therewith he wrapped his body, crossing its ends around his shoulders.

1050- It is narrated on the authority of Abd Ar-Rahman Ibn Kaisan from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer in a single garment near the (area of the) Upper Well.

1051- It is narrated on the authority of Ibn Kaisan from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered both Zhuhr and Asr prayers in a single garment gathering its parts on his breast.

[70] The Prostration Of The Qur'an

1052- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the son of Adam recites (a Holy Verse in the Qur'an in which he should offer) a prostration; and he prostrates, Satan keeps weeping and says: "Woe to him (i.e. himself)! The son of Adam was commanded to prostrate, and he did accordingly, and thus the Garden is assured to him; and I was commanded to prostrate, and I rejected, and thus the fire (of Hell) is assured to me."

69 ـ بابُ الصَّلاةِ في الثَّوْبِ الوَاحِدِ

1047 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَحَدُنَا يُصَلِّي فِي الثَّوْبِ الْوَاحِدِ. فَقَالَ النَّبِيُّ ﷺ: «**أَوَ كُلُّكُمْ يَجِدُ ثَوْبَيْنِ؟**».

1048 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ؛ أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحاً بِهِ.

1049 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحاً بِهِ، وَاضِعاً طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

1050 ـ **حدّثنا** أَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ. حَدَّثَنَا مُحَمَّدُ بْنُ حَنْظَلَةَ بْنِ مُحَمَّدِ بْنِ عَبَّادٍ الْمَخْزُومِيُّ، عَنْ مَعْرُوفِ بْنِ مُشْكَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَيْسَانَ، عَنْ أَبِيهِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي بِالْبِئْرِ الْعُلْيَا، فِي ثَوْبٍ.

1051 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا عَمْرُو بْنُ كَثِيرٍ. حَدَّثَنَا ابْنُ كَيْسَانَ، عَنْ أَبِيهِ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي الظُّهْرَ وَالْعَصْرَ فِي ثَوْبٍ وَاحِدٍ، مُتَلَبِّباً بِهِ.

70 ـ بابُ سُجُودِ القُرْآنِ

1052 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ، اعْتَزَلَ الشَّيْطَانُ يَبْكِي. يَقُولُ: يَا وَيْلَهُ، أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ، فَسَجَدَ، فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ، فَأَبَيْتُ، فَلِيَ النَّارُ**».

1053- It is narrated on the authority of Ibn Abbas that he said: I was with the Messenger of Allah "Allah's blessing and peace be upon him" when a man (reported to be Abu Sa'id Al-Khudri) came to him and said: "I saw in a dream last night as if I was offering prayer to the root of a tree, and when I recited (a Holy Verse of the Qur'an in which there is) a prostration and then prostrated, the tree fell in prostration in imitation of my prostration; and I heard it having said: "O Allah! Remove one of my burdens for it, Write down a reward for me because of it, and make it a treasure (of good deeds) for me in Your Presence." Ibn Abbas said: Later, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having recited (a Holy Verse in which there is) a prostration, then he prostrated; and I heard him having said in his prostration the like of what the man related to him from the saying of the tree.

1054- It is narrated on the authority of Ali that whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration he would supplicate: "O Allah! To You I've fallen in prostrated; and in You I have faith; and to Your (Will) I've submitted (my will): You are my Lord! I've fallen in prostration with my face to such as made (the organs of) its hearing and sight: Blessed be Allah, the best of Creators."

[71] The Number Of The (Verses Of) Prostration In The Qur'an

1055- It is narrated on the authority of Umm Ad-Darda' that she said: Abu Ad-Darda' told me that he offered with the Messenger of Allah "Allah's blessing and peace be upon him" eleven prostrations, including (that of the Surah of) the Star.

1056- It is narrated on the authority of Umm Ad-Darda' that she said: Abu Ad-Darda' said: I offered with the Messenger of Allah "Allah's blessing and peace be upon him" eleven prostrations, including none of the Mufassal; and they are (in the Surahs of) Al-A'raf, Ar-Ra'd, An-Nahl, Al-Isra', Maryam, Al-Hajj, As-Sajdah, Al-Furqan, An-Naml, Sad, and that of the Ha Mims.

1057- It is narrated on the authority of Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" made him recite fifteen (Holy Verses of) prostration in the Qur'an, including three in the Mufassal, and two prostrations in Al-Hajj.

1058- It is narrated on the authority of Abu Hurairah that he said: We offered (two) prostrations with the Messenger of Allah "Allah's blessing and peace be upon him": one in the Surah of Al-Inshiqaq, and the other in the Surah of Iqra'.

1053 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ خُنَيْسٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ؛ قَالَ: قَالَ لِي ابْنُ جُرَيْجٍ: يَا حَسَنُ أَخْبَرَنِي جَدُّكَ، عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ. فَأَتَاهُ رَجُلٌ فَقَالَ: إِنِّي رَأَيْتُ الْبَارِحَةَ، فِيمَا يَرَى النَّائِمُ، كَأَنِّي أُصَلِّي إِلَى أَصْلِ شَجَرَةٍ. فَقَرَأْتُ السَّجْدَةَ فَسَجَدْتُ فَسَجَدَتِ الشَّجَرَةُ لِسُجُودِي. فَسَمِعْتُهَا تَقُولُ: اللَّهُمَّ احْطُطْ عَنِّي بِهَا وِزْراً، وَاكْتُبْ لِي بِهَا أَجْراً، وَاجْعَلْهَا لِي عِنْدَكَ ذُخْراً.

قَالَ ابْنُ عَبَّاسٍ: فَرَأَيْتُ النَّبِيَّ ﷺ قَرَأَ السَّجْدَةَ فَسَجَدَ. فَسَمِعْتُهُ يَقُولُ فِي سُجُودِهِ مِثْلَ الَّذِي أَخْبَرَهُ الرَّجُلُ عَنْ قَوْلِ الشَّجَرَةِ.

1054 ـ **حدّثنا** عَلِيُّ بْنُ عَمْرٍو الأَنْصَارِيُّ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الأُمَوِيُّ، عَنِ ابْنِ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنِ الأَعْرَجِ، عَنْ أَبِي رَافِعٍ، عَنْ عَلِيٍّ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ قَالَ: «**اللَّهُمَّ لَكَ سَجَدْتُ. وَبِكَ آمَنْتُ. وَلَكَ أَسْلَمْتُ. أَنْتَ رَبِّي. سَجَدَ وَجْهِي لِلَّذِي شَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ**».

71 ـ بابُ عَدَدِ سُجُودِ القُرْآنِ

1055 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَى الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحَرِثِ، عَنِ ابْنِ أَبِي هِلاَلٍ، عَنْ عُمَرَ الدِّمَشْقِيِّ، عَنْ أُمِّ الدَّرْدَاءِ؛ قَالَتْ: حَدَّثَنِي أَبُو الدَّرْدَاءِ أَنَّهُ سَجَدَ مَعَ النَّبِيِّ ﷺ إِحْدَى عَشْرَةَ سَجْدَةً. مِنْهُنَّ النَّجْمُ.

1056 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ الدِّمَشْقِيُّ. حَدَّثَنَا عُثْمَانُ بْنُ فَائِدٍ. حَدَّثَنَا عَاصِمُ بْنُ رَجَاءِ بْنِ حَيْوَةَ، عَنِ الْمَهْدِيِّ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عُيَيْنَةَ بْنِ خَاطِرٍ. قَالَ: حَدَّثَتْنِي عَمَّتِي أُمُّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: سَجَدْتُ مَعَ النَّبِيِّ ﷺ إِحْدَى عَشْرَةَ سَجْدَةً، لَيْسَ فِيهَا مِنَ الْمُفَصَّلِ شَيْءٌ: الأَعْرَافَ، وَالرَّعْدَ، وَالنَّحْلَ، وَبَنِي إِسْرَائِيلَ، وَمَرْيَمَ، وَالْحَجَّ، وَسَجْدَةَ الْفُرْقَانِ، وَسُلَيْمَانَ سُورَةَ النَّحْلِ، وَالسَّجْدَةَ، وَفِي ص، وَسَجْدَةَ الْحَوَامِيمِ.

1057 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، عَنْ نَافِعِ بْنِ يَزِيدَ. حَدَّثَنَا الْحَرِثُ بْنُ سَعِيدٍ الْعُتَقِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ مُنَيْنٍ، مِنْ بَنِي عَبْدِ كِلاَلٍ، عَنْ عَمْرِو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَقْرَأَهُ خَمْسَ عَشْرَةَ سَجْدَةً فِي الْقُرْآنِ. مِنْهَا ثَلاَثٌ فِي الْمُفَصَّلِ، وَفِي الْحَجِّ سَجْدَتَيْنِ.

1058 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَجَدْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾ [الانشقاق: 1] وَ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ﴾ [الأعلى: 1].

1059- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" offered prostration in the Surah of Al-Inshiqaq. Abu Bakr Ibn Abu Shaibah said: This is from the narrations of Yahya Ibn Sa'id, and I've never heard anyone relating it other than him.

[72] Offering The Prayer Perfectly

1060- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" was sitting in one corner of the mosque when a man entered therein and offered the Prayer, and then came and paid salutation to the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" returned his salutation and said: "Go back and pray, for you have not offered the Prayer." He again prayed as he had prayed before, and came to the Messenger of Allah "Allah's blessing and peace be upon him" and saluted him. The Messenger of Allah "Allah's blessing and peace be upon him" returned the salutation and said: "Go back and perform the Prayer, for you have not offered the Prayer." (This act of repeating the Prayer was done thrice and) in the third time the person said: "Then, instruct me O Messenger of Allah!" He (the Prophet) said: "When you get up to pray, perform ablution perfectly, then face the Qiblah, magnify Allah, and then recite whatever available to you from The Qur'an, then bow down until you feel at ease in that position, then raise yourself and stand erect until you feel at ease in that position, then prostrate yourself until you feel at ease in that position, then, raise yourself and sit until you are straight while sitting; and do that in all your Prayers."

1061- It is narrated on the authority of Muhammad Ibn Amr Ibn Ata that he said: I heard Abu Humaid As-Sa'idi in ten of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", including Abu Qatadah, having said: "I have the best knowledge among you of the (way of the) prayer of the Messenger of Allah "Allah's blessing and peace be upon him"." They asked him: "Why is that? By Allah! You've not had superiority over us in imitating his conduct, nor have you got the earliest companionship of him among all of us." He said: "No (I have done)." They said: "Then, show us (the way of the prayer of the Prophet if you have a true claim)." He said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood for the prayer, he would magnify (Allah to assume the prayer) and raise his hands until he would make them at the side of his shoulders (and remain for a moment) until every organ (of his body)

1059 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ سَجَدَ فِي ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾.

قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: هٰذَا الْحَدِيثُ مِنْ حَدِيثِ يَحْيَىٰ بْنِ سَعِيدٍ، مَا سَمِعْتُ أَحَداً يَذْكُرُهُ غَيْرَهُ.

72 ـ بابُ إِتْمَامِ الصَّلاةِ

1060 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلاً دَخَلَ الْمَسْجِدَ فَصَلَّى. وَرَسُولُ اللَّهِ ﷺ فِي نَاحِيَةٍ مِنَ الْمَسْجِدِ. فَجَاءَ فَسَلَّمَ. فَقَالَ: «**وَعَلَيْكَ. فَارْجِعْ فَصَلِّ. فَإِنَّكَ لَمْ تُصَلِّ**» فَرَجَعَ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ. فَقَالَ: «**وَعَلَيْكَ. فَارْجِعْ فَصَلِّ. فَإِنَّكَ لَمْ تُصَلِّ بَعْدُ**». قَالَ، فِي الثَّالِثَةِ: فَعَلِّمْنِي يَا رَسُولَ اللَّهِ قَالَ: «**إِذَا قُمْتَ إِلَى الصَّلاةِ فَأَسْبِغِ الْوُضُوءَ. ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ. ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ. ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعاً. ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ قَائِماً. ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً. ثُمَّ ارْفَعْ رَأْسَكَ حَتَّى تَسْتَوِيَ قَاعِداً. ثُمَّ افْعَلْ ذٰلِكَ فِي صَلاتِكَ كُلِّهَا**».

1061 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ؛ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ فِي عَشَرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فِيهِمْ أَبُو قَتَادَةَ. فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلاةِ رَسُولِ اللَّهِ ﷺ. قَالُوا: لِمَ؟ فَوَاللَّهِ مَا كُنْتَ بِأَكْثَرِنَا لَهُ تَبَعَةً، وَلاَ أَقْدَمِنَا لَهُ صُحْبَةً. قَالَ: بَلَىٰ. قَالُوا: فَاعْرِضْ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلاةِ كَبَّرَ، ثُمَّ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ. وَيَقِرَّ كُلُّ عُضْوٍ مِنْهُ فِي مَوْضِعِهِ. ثُمَّ يَقْرَأُ. ثُمَّ يُكَبِّرُ، وَيَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ. ثُمَّ يَرْكَعُ وَيَضَعُ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ مُعْتَمِداً. لاَ

would rest in its place. Then, he would recite (Qur'an) and magnify (Allah), raising his hands until he would make them at the side of his shoulders. Then, he would bow, and place his palms on his knees, reclining (against them), without lowering nor raising his head, but (he would fix it) in a moderate way, and then (whenever he raised from bowing, he would) say: "Allah hears such as praises Him." Then, he would raise his hands until he would make them at the side of his shoulders (and remain for a moment) that every (part of his) bone would rest in its place. Then, he would fall (in prostration) to the ground, making a wide space between his forearms and sides. Then, he would raise his head (from prostration) and fold his left foot on which he would sit; and he would twist his toes (to the direction of the Qiblah) whenever he prostrated, and then he would prostrate and magnify (Allah) and sit on his left foot (for a while) until every (part of his) bone would return to its place. Then, he would stand and do the like of that in the coming rak'ah. When he stood after (the first) two rak'ahs, he would raise his hands until he would make them at the side of his shoulders, the same as he did at the inauguration of the prayer, and complete the rest portion of his prayer as such, until it was the (last) prostration, after which he would conclude with the End Salutation, he would bring back one of his feet, and sit on his hip (inclined) to his left side,." They said: "You've told the truth! In this way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer."

1062- It is narrated on the authority of Amrah that she said: I asked A'ishah about the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution, he would put his hand in the utensil and say: "In the Name of Allah"; then he would perform ablution perfectly. Then, he would stand facing the Qiblah, and magnify (Allah to assume the prayer), raising his hands until he would make them next to his shoulders. Then, he would bow down, placing his hands on his knees, making his forearms far (from his sides); and then he would raise his head (from bowing), and stand straight; and his standing was longer than yours to some extent. Then, he would fall in prostration, placing his hands at the direction of the Qiblah, keeping his forearms as far as he could (from his sides) as I observed. Then, he would raise his head and sit on his left foot, and hold his right foot; and he disliked to fall on his left side.

يَصُبُّ رَأْسَهُ وَلاَ يُقْنِعُ. مُعْتَدِلاً. ثُمَّ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» وَيَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ. حَتَّى يَقِرَّ كُلُّ عَظْمٍ إِلَى مَوْضِعِهِ. ثُمَّ يَهْوِي إِلَى الأَرْضِ وَيُجَافِي بَيْنَ يَدَيْهِ عَنْ جَنْبَيْهِ. ثُمَّ يَرْفَعُ رَأْسَهُ وَيَثْنِي رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا وَيَفْتَحُ أَصَابِعَ رِجْلَيْهِ إِذَا سَجَدَ. ثُمَّ يَسْجُدُ. ثُمَّ يُكَبِّرُ وَيَجْلِسُ عَلَى رِجْلِهِ الْيُسْرَى حَتَّى يَرْجِعَ كُلُّ عَظْمٍ مِنْهُ إِلَى مَوْضِعِهِ. ثُمَّ يَقُومُ فَيَصْنَعُ فِي الرَّكْعَةِ الأُخْرَى مِثْلَ ذٰلِكَ. ثُمَّ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، كَمَا صَنَعَ عِنْدَ افْتِتَاحِ الصَّلاَةِ. ثُمَّ يُصَلِّي بَقِيَّةَ صَلاَتِهِ هٰكَذَا. حَتَّى إِذَا كَانَتِ السَّجْدَةُ الَّتِي يَنْقَضِي فِيهَا التَّسْلِيمُ أَخَّرَ إِحْدَى رِجْلَيْهِ وَجَلَسَ عَلَى شِقِّهِ الأَيْسَرِ، مُتَوَرِّكاً. قَالُوا: صَدَقْتَ. هٰكَذَا كَانَ يُصَلِّي رَسُولُ اللَّهِ ﷺ.

1062 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ حَارِثَةَ بْنِ أَبِي الرِّجَالِ، عَنْ عَمْرَةَ؛ قَالَتْ: سَأَلْتُ عَائِشَةَ، كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا تَوَضَّأَ فَوَضَعَ يَدَيْهِ فِي الإِنَاءِ سَمَّى اللَّهَ. وَيُسْبِغُ الْوُضُوءَ. ثُمَّ يَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ. فَيُكَبِّرُ وَيَرْفَعُ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ. ثُمَّ يَرْكَعُ فَيَضَعُ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَيُجَافِي بِعَضُدَيْهِ. ثُمَّ يَرْفَعُ رَأْسَهُ فَيُقِيمُ صُلْبَهُ. وَيَقُومُ قِيَاماً هُوَ أَطْوَلُ مِنْ قِيَامِكُمْ قَلِيلاً. ثُمَّ يَسْجُدُ فَيَضَعُ يَدَيْهِ تِجَاهَ الْقِبْلَةِ، وَيُجَافِي بِعَضُدَيْهِ مَا اسْتَطَاعَ فِيمَا رَأَيْتُ. ثُمَّ يَرْفَعُ رَأْسَهُ فَيَجْلِسُ عَلَى قَدَمِهِ الْيُسْرَى، وَيَنْصِبُ الْيُمْنَى، وَيَكْرَهُ أَنْ يَسْقُطَ عَلَى شِقِّهِ الأَيْسَرِ.

[73] Shortening The Prayer On Journey

1063- It is narrated on the authority of Umar that he said: The journey prayer is (authentically) of two rak'ahs; the Friday prayer is of two rak'ahs; and the Id prayer also is of two rak'ahs: (all of them are) complete, and thus they are not shortened as it came on the tongue of (the Prophet) Muhammad "Allah's blessing and peace be upon him".

1064- It is narrated on the authority of Umar that he said: The journey prayer is (authentically) of two rak'ahs; the Friday prayer is of two rak'ahs; and the prayer of both Al-Fitr and Al-Adha (i.e. the festival of breaking fast after the month of Ramadan, and that of Sacrifice on the tenth of Dhul-Hijjah) also is of two rak'ahs: (all of them are) complete, and thus they are not shortened as it came on the tongue of (the Prophet) Muhammad "Allah's blessing and peace be upon him".

1065- It is narrated on the authority of Ya'li Ibn Umayyah that he said: I asked Umar Ibn Al-Khattab saying: (Allah says) "When you travel through the earth, there is no blame on you if you shorten your prayers, for fear the Unbelievers may attack you" (Al-Baqarah 101) and now the people live in safety. On that he said: No doubt, I wondered at the same by which you are astonished now; and when I asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, he said: "This is an (object of) charity with which Allah has endowed you: so, you should accept His Charity!"

1066- It is narrated on the authority of Umayyah Ibn Abdullah Ibn Khalid that he asked Abdullah Ibn Umar: We find in the Qur'an the prayer (which is offered) on residence, and the fear prayer; but we could not find the journey prayer! On that Abdullah said to him: Verily, Allah sent to us Muhammad "Allah's blessing and peace be upon him" (as a Messenger) and we did know nothing (before him); and of a surety, we should imitate the conduct of Muhammad "Allah's blessing and peace be upon him" as we saw it.

1067- It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out of this city (Medina on journey), he would keep offering no more than two rak'ahs (for each obligatory prayer, barring the Maghrib) until he would return to it.

1068- It is narrated on the authority of Ibn Abbas that he said: Allah has enjoined the prayer upon you, on the tongue of your Prophet Muhammad "Allah's blessing and peace be upon him": four rak'ahs on residence, and

73 ـ بابُ تَقْصِيرِ الصَّلاةِ في السَّفَرِ

1063 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ، عَنْ زُبَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ عُمَرَ؛ قَالَ: صَلاَةُ السَّفَرِ رَكْعَتَانِ. وَالْجُمُعَةُ رَكْعَتَانِ. وَالْعِيدُ رَكْعَتَانِ. تَمَامٌ غَيْرُ قَصْرٍ، عَلَى لِسَانِ مُحَمَّدٍ ﷺ.

1064 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. أَنْبَأَنَا يَزِيدُ بْنُ زِيَادِ بْنِ أَبِي الْجَعْدِ، عَنْ زُبَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ عُمَرَ؛ قَالَ: صَلاَةُ السَّفَرِ رَكْعَتَانِ. وَصَلاَةُ الْجُمُعَةِ رَكْعَتَانِ. وَالْفِطْرُ وَالأَضْحَى رَكْعَتَانِ. تَمَامٌ غَيْرُ قَصْرٍ، عَلَى لِسَانِ مُحَمَّدٍ ﷺ.

1065 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ. قَالَ: سَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ، قُلْتُ: ﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوا﴾ [النساء: 101] وَقَدْ أَمِنَ النَّاسُ؟ فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ فَقَالَ: «**صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ. فَاقْبَلُوا صَدَقَتَهُ**».

1066 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمَيَّةَ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ؛ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: إِنَّا نَجِدُ صَلاَةَ الْحَضَرِ وَصَلاَةَ الْخَوْفِ فِي الْقُرْآنِ. وَلاَ نَجِدُ صَلاَةَ السَّفَرِ؟ فَقَالَ لَهُ عَبْدُ اللَّهِ: إِنَّ اللَّهَ بَعَثَ إِلَيْنَا مُحَمَّداً ﷺ وَلاَ نَعْلَمُ شَيْئاً. فَإِنَّمَا نَفْعَلُ كَمَا رَأَيْنَا مُحَمَّداً ﷺ يَفْعَلُ.

1067 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ بِشْرِ بْنِ حَرْبٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ مِنْ هٰذِهِ الْمَدِينَةِ لَمْ يَزِدْ عَلَى رَكْعَتَيْنِ، حَتَّى يَرْجِعَ إِلَيْهَا.

1068 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، وَجُبَارَةُ بْنُ الْمُغَلِّسِ. قَالاَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: افْتَرَضَ اللَّهُ الصَّلاَةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعاً، وَفِي السَّفَرِ رَكْعَتَيْنِ.

two on journey (except for the Maghrib prayer, which remains the same as it is on residence).

[74] Combining Two (Obligatory) Prayers On Journey

1069- It is narrated on the authority of Ibn Abbas that he told: The Messenger of Allah "Allah's blessing and peace be upon him" used to combine both Maghrib and Isha prayers on journey, even though there was nothing to make him in a hurry, nor there was enemy in his pursuit, nor was there anything to fear. (I.e. there is no reason for combining prayers on journey according to the majority of religious scholars and learnt men.)

1070- It is narrated on the authority of Mu'adh Ibn Jabal that the Messenger of Allah "Allah's blessing and peace be upon him" combined both Zhuhr and Asr prayers, and both Maghrib and Isha prayers while being on journey, (when he set out) for the holy battle of Tabuk.

[75] Offering Voluntary (Supererogatory Prayers) On Journey

1071- It is narrated on the authority of Isa Ibn Hafs Ibn Asim Ibn Umar Ibn Al-Khattab that he said: My father told me: We were in the company of Ibn Umar on journey when he led us in the prayer and then we (finished from the prayer and) turned away with him, and he also turned away. When he turned his face, he saw some people offering prayer, thereupon he asked: "What are those doing?" I said: "They are offering the supererogatory prayer." On that he said: "Were I to offer supererogatory prayer (on journey), surely, it would have been (more fitting for) me to complete my (obligatory) prayers (which we shorten during the journey). O son of my brother! I accompanied the Messenger of Allah "Allah's blessing and peace be upon him"; and he offered no more than two rak'ahs (for each obligatory prayer) while being on journey until Allah took him (unto Him by death). Then, I accompanied Abu Bakr, and he offered no more than two rak'ahs (for each obligatory prayer on journey). Then, I accompanied Umar, and he offered no more than two rak'ahs (for each obligatory prayer on journey). Then, I accompanied Uthman, and he offered no more than two rak'ahs (for each obligatory prayer on journey) until Allah took all of them (unto Him). No doubt, Allah says: "You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah." (Al-Ahzab 21)

1072- It is narrated on the authority of Usamah Ibn Zaid that he said: I asked Tawus about the supererogatory prayer on journey, and Al-Hasan Ibn Muslim Ibn Yannaq was sitting with him. He said: Tawus told me that he heard Ibn Abbas having said: The Messenger of Allah "Allah's blessing

74 ـ بابُ الجَمْعِ بَيْنَ الصَّلاتَيْنِ في السَّفَرِ

1069 ـ **حدّثنا** مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، وَسَعِيدِ بْنِ جُبَيْرٍ، وَعَطَاءِ بْنِ أَبِي رَبَاحٍ، وَطَاوُسٍ، أَخْبَرُوهُ عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ أَخْبَرَهُمْ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ فِي السَّفَرِ، مِنْ غَيْرِ أَنْ يُعْجِلَهُ شَيْءٌ، وَلاَ يَطْلُبُهُ عَدُوٌّ، وَلاَ يَخَافُ شَيْئاً.

1070 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ الطُّفَيْلِ، عَنْ مُعَاذِ بْنِ جَبَلٍ؛ أَنَّ النَّبِيَّ ﷺ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ فِي غَزْوَةِ تَبُوكَ، فِي السَّفَرِ.

75 ـ بابُ التَّطَوُّعِ في السَّفَرِ

1071 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا أَبُو عَامِرٍ، عَنْ عِيسَى بْنِ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ. حَدَّثَنِي أَبِي؛ قَالَ: كُنَّا مَعَ ابْنِ عُمَرَ فِي سَفَرٍ. فَصَلَّى بِنَا، ثُمَّ انْصَرَفْنَا مَعَهُ وَانْصَرَفَ. قَالَ فَالْتَفَتَ فَرَأَى أُنَاساً يُصَلُّونَ. فَقَالَ: مَا يَصْنَعُ هٰؤُلاَءِ؟ قُلْتُ: يُسَبِّحُونَ. قَالَ: لَوْ كُنْتُ مُسَبِّحاً لأَتْمَمْتُ صَلاَتِي. يَا ابْنَ أَخِي إِنِّي صَحِبْتُ رَسُولَ اللَّهِ ﷺ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ فِي السَّفَرِ، حَتَّى قَبَضَهُ اللَّهُ. ثُمَّ صَحِبْتُ أَبَا بَكْرٍ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ. ثُمَّ صَحِبْتُ عُمَرَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ. ثُمَّ صَحِبْتُ عُثْمَانَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ، حَتَّى قَبَضَهُمُ اللَّهُ. وَاللَّهُ يَقُولُ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: 21].

1072 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، قَالَ: سَأَلْتُ طَاوُساً عَنِ السُّبْحَةِ فِي السَّفَرِ، وَالْحَسَنُ بْنُ مُسْلِمِ بْنِ يَنَّاقٍ جَالِسٌ عِنْدَهُ. فَقَالَ: حَدَّثَنِي طَاوُسٌ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: فَرَضَ رَسُولُ اللَّهِ ﷺ صَلاَةَ الْحَضَرِ

and peace be upon him" enjoined the prayer on residence and the prayer on journey. On residence we used to offer (supererogatory) prayer before and after it (i.e. each obligatory prayer); and on journey, we used to offer (supererogatory) prayer before and after it.

[76] How Long Could A Traveler Keep Shortening The Prayer During His Stay In A Town

1073- It is narrated on the authority of Az-Zuhri that he said: I asked As-Sa'ib Ibn Yazid: what have you heard concerning the residence in Mecca? He said: I heard Al-Ala' Ibn Al-Hadrami having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Emigrant is given three days after finishing (from ceremonies to stay in Mecca)."

Comment: (After this period, he should depart since he migrated from it in the Cause of Allah Almighty, and thus he had no right to live in it. The point here is to say that if a traveler stays less than four days in a town, he should put the concession of shortening the prayer to practice; and if he stays more than that, he would become a resident, to whom such a concession does not apply).

1074- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" arrived in Mecca in the morning of the fourth day of Dhul-Hijjah.

Comment: (It is known that he left Mecca for Mina on the eighth of Dhul-Hijjah; and thus, he stayed their four nights, during which he shortened the prayer,. This narration might seem to contradict the previous one; but it might be said that the Messenger of Allah "Allah's blessing and peace be upon him" left Mecca before the completion of the fourth day, and in this way, he did not go beyond the due limit.)

1075- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stayed nineteen days (in Mecca) during which he offered two rak'ahs (for each obligatory prayer, i.e. he shortened the prayer). For this reason, if we stayed nineteen days (as travelers in a certain town) we should offer two rak'ahs (for each obligatory prayer, i.e. shorten the prayer); and if we stayed more than that, we should offer four rak'ahs (for Zhuhr, Asr and Isha prayers, i.e. to offer the prayer in full as it is on residence).

1076- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" stayed in Mecca fifteen nights in the year of the conquest, during which he shortened the prayer.

وَصَلاَةَ السَّفَرِ. فَكُنَّا نُصَلِّي فِي الْحَضَرِ قَبْلَهَا وَبَعْدَهَا. وَكُنَّا نُصَلِّي فِي السَّفَرِ قَبْلَهَا وَبَعْدَهَا.

76 ـ بابٌ كَمْ يَقْصُرُ الصَّلاةَ المُسَافِرُ إذا أَقَامَ بِبَلْدَةٍ

1073 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ الزُّهْرِيِّ؛ قَالَ: سَأَلْتُ السَّائِبَ بْنَ يَزِيدَ، مَاذَا سَمِعْتَ فِي سُكْنَى مَكَّةَ؟ قَالَ: سَمِعْتُ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «**ثَلاَثاً لِلْمُهَاجِرِ بَعْدَ الصَّدَرِ**».

1074 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو عَاصِمٍ. وَقَرَأْتُهُ عَلَيْهِ. أَنْبَأَنَا ابْنُ جُرَيْجٍ. أَخْبَرَنِي عَطَاءٌ. حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، فِي أُنَاسٍ مَعِي. قَالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ صُبْحَ رَابِعَةٍ مَضَتْ مِنْ شَهْرِ ذِي الْحِجَّةِ.

1075 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ تِسْعَةَ عَشَرَ يَوْماً يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ. فَنَحْنُ إِذَا أَقَمْنَا تِسْعَةَ عَشَرَ يَوْماً، نُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ. فَإِذَا أَقَمْنَا أَكْثَرَ مِنْ ذٰلِكَ، صَلَّيْنَا أَرْبَعاً.

1076 ـ **حدّثنا** أَبُو يُوسُفَ بْنُ الصَّيْدَلاَنِيِّ، مُحَمَّدُ بْنُ أَحْمَدَ الرَّقِّيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ بِمَكَّةَ عَامَ الْفَتْحِ خَمْسَ عَشْرَةَ لَيْلَةً، يَقْصُرُ الصَّلاَةَ.

1077- It is narrated on the authority of Anas that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" from Medina to Mecca, and he kept offering two rak'ahs (for each obligatory prayer, i.e. he shortened the prayer) until we returned (to Medina). I (Abu Ishaq, the sub-narrator) said: How long did he stay in Mecca? He said: Ten (nights).

[77] Concerning Such As Leaves The Prayer

1078- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What stands between a servant and disbelief is (not) to leave the prayer."

Comment: (The prayer here should be understood in its wider sense of faith in general)

1079- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The pledge that is between us and these (who gave it for Islam) is the prayer: whoever leaves it, has indeed rejected faith."

1080- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing stands to keep a servant far from polytheism but (not) to leave the prayer: when he leaves it (the prayer), he has, indeed, (become like him who) ascribed partners to Allah (in worship)."

[78] The Obligation Of Friday (Prayer)

1081- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us in a sermon in which he said: "O people! Turn in repentance to Allah before you die, and hasten to do righteous deeds before you are occupied (from that by illness and the like of it), and stick to that which is between you and your Lord (i.e. His Right upon you) by celebrating Him so much, and spending in charity (out of what He has given you) in secret and public, so that you would be given sustenance, help and your affairs would be amended. It should be known to you that Allah has made Friday (prayer) obligatory upon you as of this station of me (on the pulpit), on this day of me, in this month of me, in this year of me to the Day of Judgement. So, whoever leaves it, and he has a just or unjust (ruler and) imam, whether during my lifetime or after my death, out of regarding it as slight or by way of denial of it, might Allah not reunite him (to such as he loves), and might Allah not bless him! Furthermore, there is no prayer, nor charity, nor Hajj, nor fasting, nor kindness (to be accepted from him) until he turns (to Allah)

1077 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، وَعَبْدُ الأَعْلَى. قَالاَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسٍ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ. فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ، حَتَّى رَجَعْنَا.

قُلْتُ: كَمْ أَقَامَ بِمَكَّةَ؟ قَالَ: عَشْراً.

77 ـ بابُ ما جَاءَ فِيمَنْ تَرَكَ الصَّلاةَ

1078 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلاةِ**».

1079 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْبَالِسِيُّ. حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ. حَدَّثَنَا حُسَيْنُ بْنُ وَاقِدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلاةُ. فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ**».

1080 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ عَمْرِو بْنِ سَعْدٍ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لَيْسَ بَيْنَ الْعَبْدِ وَالشِّرْكِ إِلاَّ تَرْكُ الصَّلاةِ. فَإِذَا تَرَكَهَا فَقَدْ أَشْرَكَ**».

78 ـ بابٌ في فَرْضِ الجُمُعَةِ

1081 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا الْوَلِيدُ بْنُ بُكَيْرٍ، أَبُو جَنَّابٍ (خَبَّابٍ)، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْعَدَوِيُّ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «**يَا أَيُّهَا النَّاسُ تُوبُوا إِلَى اللَّهِ قَبْلَ أَنْ تَمُوتُوا. وَبَادِرُوا بِالأَعْمَالِ الصَّالِحَةِ قَبْلَ أَنْ تُشْغَلُوا. وَصِلُوا الَّذِي بَيْنَكُمْ وَبَيْنَ رَبِّكُمْ بِكَثْرَةِ ذِكْرِكُمْ لَهُ، وَكَثْرَةِ الصَّدَقَةِ فِي السِّرِّ وَالْعَلاَنِيَةِ، تُرْزَقُوا وَتُنْصَرُوا وَتُجْبَرُوا. وَاعْلَمُوا أَنَّ اللَّهَ قَدِ افْتَرَضَ عَلَيْكُمُ الْجُمُعَةَ فِي مَقَامِي هٰذَا، فِي يَوْمِي هٰذَا، فِي شَهْرِي هٰذَا، مِنْ عَامِي هٰذَا إِلَى يَوْمِ الْقِيَامَةِ. فَمَنْ تَرَكَهَا فِي حَيَاتِي أَوْ بَعْدِي، وَلَهُ إِمَامٌ عَادِلٌ أَوْ جَائِرٌ، اسْتِخْفَافاً بِهَا، أَوْ جُحُوداً لَهَا، فَلاَ جَمَعَ اللَّهُ لَهُ شَمْلَهُ، وَلاَ بَارَكَ لَهُ فِي أَمْرِهِ. أَلاَ، وَلاَ صَلاةَ لَهُ، وَلاَ زَكَاةَ لَهُ، وَلاَ حَجَّ لَهُ، وَلاَ صَوْمَ لَهُ، وَلاَ بِرَّ لَهُ حَتَّى يَتُوبَ. فَمَنْ تَابَ، تَابَ اللَّهُ عَلَيْهِ. أَلاَ، لاَ**

in repentance: if he repents, Allah then will turn in kindness and mercy to him. Behold! Let no woman lead a man in the prayer; and let no Bedouin lead an Emigrant (Muhajir) in the prayer; and let no wicked (ruler) lead a faithful believer in the prayer, unless he overpowers him with his authority and frightens him with his sword and whip."

1082- It is narrated on the authority of Abd Ar-Rahman Ibn Ka'b Ibn Malik that he said: I used to lead my father after he had lost his sight. Whenever I came out with him on Friday (prayer), and he heard the Adhan, he would go on asking for (Allah's) Forgiveness and invoke good upon Abu Umamah: As'ad Ibn Zurarah. I kept hearing that from him for a period of time, and then I said to my self: "By Allah! It is out of failure (not to ask him about the reason for that)! Whenever he hears the Adhan of Friday (prayer), I hear him asking for (Allah's) Forgiveness for Abu Umamah, and invoke good upon him; and even though, I do not ask him about the reason for that." I came out with him for Friday (prayer) as I used to do, and when he heard the Adhan, he asked for (Allah's) Forgiveness as it was his habit. On that I asked him: "O my father! Tell me: what is the reason for your asking for (Allah's) prayer upon As'ad Ibn Zurarah whenever you heard the Adhan of Friday (prayer)?" he said: "O my son! He was the first to lead us in the Friday prayer at (a placed known as) Naqi' Al-Hadmat, on a plain rocky ground belonging to Banu Bayadah, before the coming of Allah's Messenger "Allah's blessing and peace be upon him" to us from Mecca." I asked him: "How many were you by then?" he said: "Forty men."

1083- It is narrated on the authority of both Hudhaifah and Abu Hazim from Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah caused those (nations) before us to deviate from (observing prayer on) Friday. In this way, they also (i.e. both the Jews and the Christians) are to come after us until The Day of Judgement. We would be the last from among the people of this world, and the first to be judged among them before all the creatures (of the other nations on the Day of Judgement)."

[79] The Superiority Of Friday (Prayer)

1084- It is narrated on the authority of Abu Lubabah Ibn Abd Al-Mundhir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Friday is the chief and the greatest of all days (of the week) in the sight of Allah; and it is much greater in the Sight of Allah than even Id Al-Adha and Id Al-Fitr. It has five merits: on it Adam was created by Allah; on it Adam was driven (from the Garden) down to the earth; on it

تَؤُمَّنَّ امْرَأَةٌ رَجُلاً، وَلاَ يَؤُمَّ أَعْرَابِيٌّ مُهَاجِراً. وَلاَ يَؤُمَّ فَاجِرٌ مُؤْمِناً، إِلاَّ أَنْ يَقْهَرَهُ بِسُلْطَانٍ، يَخَافُ سَيْفَهُ وَسَوْطَهُ».

1082 ـ حدّثنا يَحْيَىٰ بْنُ خَلَفٍ، أَبُو سَلَمَةَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِيهِ أَبِي أُمَامَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبِ بْنِ مَالِكٍ؛ قَالَ: كُنْتُ قَائِدَ أَبِي حِينَ ذَهَبَ بَصَرُهُ. فَكُنْتُ إِذَا خَرَجْتُ بِهِ إِلَى الْجُمُعَةِ فَسَمِعَ الأَذَانَ اسْتَغْفَرَ لأَبِي أُمَامَةَ، أَسْعَدَ بْنِ زُرَارَةَ، وَدَعَا لَهُ. فَمَكَثْتُ حِيناً أَسْمَعُ ذٰلِكَ مِنْهُ. ثُمَّ قُلْتُ فِي نَفْسِي: وَاللَّهِ، إِنَّ ذَا لَعَجْزٌ. إِنِّي أَسْمَعُهُ كُلَّمَا سَمِعَ أَذَانَ الْجُمُعَةِ يَسْتَغْفِرُ لأَبِي أُمَامَةَ وَيُصَلِّي عَلَيْهِ، وَلاَ أَسْأَلُهُ عَنْ ذٰلِكَ لِمَ هُوَ؟ فَخَرَجْتُ بِهِ كَمَا كُنْتُ أَخْرُجُ بِهِ إِلَى الْجُمُعَةِ. فَلَمَّا سَمِعَ الأَذَانَ اسْتَغْفَرَ كَمَا كَانَ يَفْعَلُ. فَقُلْتُ لَهُ: يَا أَبَتَاهُ أَرَأَيْتَكَ صَلاَتَكَ عَلَى أَسْعَدَ بْنِ زُرَارَةَ كُلَّمَا سَمِعْتَ النِّدَاءَ بِالْجُمُعَةِ لِمَ هُوَ؟ قَالَ: أَيْ بُنَيَّ كَانَ أَوَّلَ مَنْ صَلَّى بِنَا صَلاَةَ الْجُمُعَةِ قَبْلَ مَقْدَمِ رَسُولِ اللَّهِ ﷺ مِنْ مَكَّةَ، فِي نَقِيعِ الْخَضَمَاتِ، فِي هَزْمٍ مِنْ حَرَّةِ بَنِي بَيَاضَةَ. قُلْتُ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: أَرْبَعِينَ رَجُلاً.

1083 ـ حدّثنا عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا ابْنُ فُضَيْلٍ. حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ. وَعَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا. كَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ. وَالأَحَدُ لِلنَّصَارَى. فَهُمْ لَنَا تَبَعٌ إِلَى يَوْمِ الْقِيَامَةِ. نَحْنُ الآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالأَوَّلُونَ الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلاَئِقِ».

79 ـ بابٌ في فَضْلِ الجُمُعَةِ

1084 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ الأَنْصَارِيِّ، عَنْ أَبِي لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الأَيَّامِ، وَأَعْظَمُهَا عِنْدَ اللَّهِ. وَهُوَ أَعْظَمُ عِنْدَ اللَّهِ مِنْ يَوْمِ الأَضْحَى وَيَوْمِ الْفِطْرِ. فِيهِ خَمْسُ خِلاَلٍ. خَلَقَ اللَّهُ فِيهِ آدَمَ. وَأَهْبَطَ اللَّهُ فِيهِ آدَمَ إِلَى الأَرْضِ. وَفِيهِ تَوَفَّى اللَّهُ

Allah took Adam unto Him (by death); on it, there is an hour, in which, no (believing) servant asks Allah but that he will be given that (which he asks for), as long as he asks for nothing unlawful; and on it the Day of Judgement will be established. There is no angel (of those) nearest (to Allah), nor sky firmament, nor earth, nor wind, nor mountain nor ocean but that they are in awe of Friday (on which the Day of Judgement will be established)."

1085- It is narrated on the authority of Shaddad Ibn Aws that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your days is Friday: on it Adam was created, and on it there will be the (second) sounding (of the trumpet pertaining to resurrection) and the (first sounding of the) swoon. So, invoke for (Allah's) prayer upon me so much on it, for your prayers (upon me) will be shown to me." A man asked: "O Messenger of Allah! How should our prayers be shown to you and you will have (died and become bones) decomposed?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has forbidden the earth to eat up the bodies of the Prophets."

1086- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Friday (prayer) to the coming Friday (prayer) is to plot out whatever (sins and mistakes committed in the interval) between them, as long as the major sins are avoided."

[80] Concerning Bathing On Friday

1087- It is narrated on the authority of Aws Ibn Aws Ath-Thaqafi that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who (has sexual relation with his wife and thus) causes (her) to take a bath, and he himself takes a bath on Friday; then he hastens to go (to the mosque) at the earliest portion (of the due time of the prayer) and attends the first portion of the sermon; (and goes) walking not riding; becomes close to the imam and pays attention (to the sermon), and does not speak (during the sermon): will have, with every step he takes (to and from the mosque) the reward of the deeds of a whole year, including both fasting and standing (for supererogatory night prayer) in it."

1088- It is narrated on the authority of Ibn Umar that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He who comes to (the mosque to attend the prayer of) Friday, let him take a bath (before he comes)!"

آدَمَ. وَفِيهِ سَاعَةٌ لاَ يَسْأَلُ اللَّهَ فِيهَا الْعَبْدُ شَيْئاً إِلاَّ أَعْطَاهُ. مَا لَمْ يَسْأَلْ حَرَاماً. وَفِيهِ تَقُومُ السَّاعَةُ. مَا مِنْ مَلَكٍ مُقَرَّبٍ وَلاَ سَمَاءٍ وَلاَ أَرْضٍ وَلاَ رِيَاحٍ وَلاَ جِبَالٍ وَلاَ بَحْرٍ إِلاَّ وَهُنَّ يُشْفِقْنَ مِنْ يَوْمِ الْجُمُعَةِ».

1085 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ، عَنْ شَدَّادِ بْنِ أَوْسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ. فِيهِ خُلِقَ آدَمُ. وَفِيهِ النَّفْخَةُ. وَفِيهِ الصَّعْقَةُ. فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلاَةِ فِيهِ فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَيَّ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ كَيْفَ تُعْرَضُ صَلاَتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ، يَعْنِي بَلِيتَ؟ فَقَالَ: «إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى الأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الأَنْبِيَاءِ».

1086 ـ **حدّثنا** مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْجُمُعَةُ إِلَى الْجُمُعَةِ كَفَّارَةٌ مَا بَيْنَهُمَا. مَا لَمْ تُغْشَ الْكَبَائِرُ».

80 ـ بابُ ما جَاءَ في الغُسْلِ يَوْمَ الجُمُعَةِ

1087 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنِ الأَوْزَاعِيِّ. حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ. حَدَّثَنِي أَبُو الأَشْعَثِ حَدَّثَنِي أَوْسُ بْنُ أَوْسٍ الثَّقَفِيُّ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ غَسَّلَ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ، وَبَكَّرَ وَابْتَكَرَ، وَمَشَى وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الإِمَامِ، فَاسْتَمَعَ، وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خَطْوَةٍ عَمَلُ سَنَةٍ، أَجْرُ صِيَامِهَا وَقِيَامِهَا».

1088 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ، عَلَى الْمِنْبَرِ: «مَنْ أَتَى الْجُمُعَةَ فَلْيَغْتَسِلْ».

1089- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Taking a bath on Friday is binding upon everyone who has attained the age of puberty."

[81] Concerning The Concession Of That

1090- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performs ablution perfectly, and comes to (the mosque to attend the prayer of) Friday, (as early as to be able to) sit close (to the imam), and keeps silent and pays his attention (to the sermon), whatever (sins and mistakes committed in the interval) between it and the coming Friday, in addition to three days more will be forgiven for him; and he who touches the gravel (during the sermon) has indeed committed falsity."

1091- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers ablution (perfectly) on Friday (to attend the prayer), this is good since it is sufficient (to get him do) what has been enjoined upon him; and he who takes a bath (for it: it should be known that) bathing is better."

[82] Going To (Attend The Prayer Of) Friday At The Earliest Portion Of Its Due Time

1092- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is Friday, there come at every gate of the mosque many angels to record the first and then the next (to come). If the imam sat down (for delivering the sermon), they would fold up the records and come to listen to the sermon. The (example of the) one who comes early is like the one who offers a camel (as a sacrifice), then the (example of the) one who comes next is like the one who offers a cow, then the (example of the) one who comes next is like him, who offers a ram...(until he mentioned the hen and the egg)."

In the narration of Sahl, there is the following addition: "Then, if one comes after that, he will have come to receive only the reward of the prayer (he is going to offer)."

1093- It is narrated on the authority of Samurah Ibn Jundub that the Messenger of Allah "Allah's blessing and peace be upon him" set a parable for (going to the mosque to attend the prayer on) Friday, (telling that the example of) going in the earliest portion of its due time is like slaughtering a camel, then (the example of going next is) like slaughtering a cow, (then

1089 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ**».

81 ـ بابُ ما جَاءَ في الرُّخْصَةِ في ذلك

1090 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْجُمُعَةَ، فَدَنَا وَأَنْصَتَ وَاسْتَمَعَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى، وَزِيَادَةُ ثَلاثَةِ أَيَّامٍ. وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا**».

1091 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْمَكِّيُّ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ، فَبِهَا وَنِعْمَتْ. يُجْزِىءُ عَنْهُ الْفَرِيضَةُ وَمَنِ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ**».

82 ـ بابُ ما جَاءَ في التَّهْجِيرِ إلى الجُمُعَةِ

1092 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَسَهْلُ بْنُ أَبِي سَهْلٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا كَانَ يَوْمُ الْجُمُعَةِ، كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلائِكَةٌ يَكْتُبُونَ النَّاسَ عَلَى قَدْرِ مَنَازِلِهِمْ. الأَوَّلَ فَالأَوَّلَ. فَإِذَا خَرَجَ الإِمَامُ طَوَوُا الصُّحُفَ، وَاسْتَمَعُوا الْخُطْبَةَ. فَالْمُهَجِّرُ إِلَى الصَّلاةِ كَالْمُهْدِي بَدَنَةً. ثُمَّ الَّذِي يَلِيهِ كَمُهْدِي بَقَرَةٍ. ثُمَّ الَّذِي يَلِيهِ كَمُهْدِي كَبْشٍ**». حَتَّى ذَكَرَ الدَّجَاجَةَ وَالْبَيْضَةَ. زَادَ سَهْلٌ فِي حَدِيثِهِ: «**فَمَنْ جَاءَ بَعْدَ ذٰلِكَ فَإِنَّمَا يَجِيءُ بِحَقٍّ إِلَى الصَّلاةِ**».

1093 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا وَكِيعٌ. عَنْ سَعِيدِ بْنِ بَشِيرٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ ضَرَبَ مَثَلَ الْجُمُعَةِ ثُمَّ التَّبْكِيرِ، كَنَاحِرِ الْبَدَنَةِ، كَنَاحِرِ الْبَقَرَةِ، كَنَاحِرِ الشَّاةِ، حَتَّى ذَكَرَ الدَّجَاجَةَ.

that of going next is) like slaughtering a goat…until he made a mention of (slaughtering) a hen.

1094- It is narrated on the authority of Alqamah that he said: I set out to (attend the prayer on) Friday in the company of Abdullah (Ibn Mas'ud) and then he found three men having preceded him, thereupon he said: "I'm the fourth of four, and by no means could a fourth of four men be far! Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, the people will sit on the Day of Judgement (and they will be near in position) to Allah according to (the earliness of) their going to (the mosques to attend the prayer on) Fridays: the first, then the second, and then the third." Then he commented: "I'm the fourth of four, and by no means could a fourth of four men be far!"

[83] Concerning The Adornment On Friday

1095- It is narrated on the authority of Abdullah Ibn Salam that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said from over the pulpit on Friday: "There is no blame on anyone of you to buy two garments for (attending the prayer on) Friday, other than the garment in which he does his job."

(…) It is narrated on the authority of Yusuf Ibn Abdullah Ibn Salam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us…and he mentioned the same.

1096- It is narrated on the authority of A'ishah that she said: Once the Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon on Friday when he saw people having garments of coarse wool on them, thereupon he said: "There is no harm on such of you as finds the wherewithal to get two garments for (attending the prayer on) Friday other than these two garments in which he does his job."

1097- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes a bath perfectly on Friday, offers ablution well, wears the best of his clothes, applies some of the perfume of his family, as it is made lawful for him by Allah, then goes to (the mosque to attend the prayer on) Friday, on which he commits no falsehood, nor does he part two men from one another (to sit in the place between them), whatever (sins committed in the interval) between it and the coming Friday will be forgiven for him."

1098- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "This

1094 ـ **حدّثنا** كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ. حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ، عَنْ مَعْمَرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ؛ قَالَ: خَرَجْتُ مَعَ عَبْدِ اللَّهِ إِلَى الْجُمُعَةِ، فَوَجَدَ ثَلاثَةً، وَقَدْ سَبَقُوهُ. فَقَالَ: رَابِعُ أَرْبَعَةٍ. وَمَا رَابِعُ أَرْبَعَةٍ بِبَعِيدٍ. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ النَّاسَ يَجْلِسُونَ مِنَ اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى قَدْرِ رَوَاحِهِمْ إِلَى الْجُمُعَاتِ. الأَوَّلَ وَالثَّانِيَ وَالثَّالِثَ**». ثُمَّ قَالَ: رَابِعُ أَرْبَعَةٍ. وَمَا رَابِعُ أَرْبَعَةٍ بِبَعِيدٍ.

83 ـ بابُ ما جاءَ في الزِّينَةِ يَوْمَ الجُمُعَةِ

1095 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحَرِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُوسَىٰ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلاَّمٍ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ، عَلَى الْمِنْبَرِ فِي يَوْمِ الْجُمُعَةِ: «**مَا عَلَى أَحَدِكُمْ لَوِ اشْتَرَى ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ، سِوَى ثَوْبِ مِهْنَتِهِ**».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَيْخٌ لَنَا، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلاَّمٍ، عَنْ أَبِيهِ؛ قَالَ: خَطَبَنَا النَّبِيُّ ﷺ فَذَكَرَ ذٰلِكَ.

1096 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنْ زُهَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ خَطَبَ النَّاسَ يَوْمَ الْجُمُعَةِ. فَرَأَى عَلَيْهِمْ ثِيَابَ النِّمَارِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَا عَلَى أَحَدِكُمْ، إِنْ وَجَدَ سَعَةً، أَنْ يَتَّخِذَ ثَوْبَيْنِ لِجُمُعَتِهِ، سِوَى ثَوْبَيْ مِهْنَتِهِ**».

1097 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ، وَحَوْثَرَةُ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ وَدِيعَةَ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ فَأَحْسَنَ غُسْلَهُ، وَتَطَهَّرَ فَأَحْسَنَ طُهُورَهُ، وَلَبِسَ مِنْ أَحْسَنِ ثِيَابِهِ، وَمَسَّ مَا كَتَبَ اللَّهُ لَهُ مِنْ طِيبِ أَهْلِهِ، ثُمَّ أَتَى الْجُمُعَةَ وَلَمْ يَلْغُ وَلَمْ يُفَرِّقْ بَيْنَ اثْنَيْنِ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى**».

1098 ـ **حدّثنا** عَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ. حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ، عَنْ صَالِحِ بْنِ أَبِي الأَخْضَرِ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ هٰذَا يَوْمُ عِيدٍ. جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ. فَمَنْ جَاءَ إِلَى**

(Friday) is a day of festival (of celebration) which Allah has fixed for the Muslims: so, he, who comes to (the mosque to attend the prayer on) Friday, let him take a bath, and if there is perfume available to him, let him apply it to his body; and I commend Siwak (teeth-cleansing stick) for you (to use)."

[84] The Time Of Friday (Prayer)

1099- It is narrated on the authority of Sahl Ibn Sa'd that he said: (On Friday) we never took our siesta nor did we have lunch except after (finishing from) Friday (prayer).

1100- It is narrated on the authority of Iyas Ibn Salamah Ibn Al-Akwa' from his father that he said: We used to offer the Friday prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then return to find no shadow on the walls, therewith we would take shade.

Comment: (This means they always finished from the Friday prayer before the sun would pass the meridian)

1101- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd that he said: My father told me from his father from his grandfather, the Mu'adhdhin of the Messenger of Allah "Allah's blessing and peace be upon him" that he used to pronounce the Adhan of Friday (prayer) during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" whenever the shadow became (as little as) a strap. (I.e. before the sun decline)

1102- It is narrated on the authority of Anas Ibn Malik that he said: We used to perform the Friday (prayer), then return to have our siesta.

[85] Concerning The Sermon On Friday

1103- It is narrated on the authority of Ibn Umar that he said: (On Friday) The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver two sermons, between which he would sit (for a short while). In the narration of Bishr (He used to deliver his speech) while he was standing.

1104- It is narrated on the authority of Ja'far Ibn Amr Ibn Huraith from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" delivering his sermon on the pulpit, having a black turban over his (head).

1105- It is narrated on the authority of Jabir Ibn Samurah that he said: Allah's Messenger "Allah's blessing and peace be upon him" used to

الْجُمُعَةِ فَلْيَغْتَسِلْ. وَإِنْ كَانَ طِيبٌ فَلْيَمَسَّ مِنْهُ. وَعَلَيْكُمْ بِالسِّوَاكِ».

84 ـ بابُ ما جاءَ في وَقْتِ الجُمُعَةِ

1099 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. حَدَّثَنِي أَبِي، عَنْ سَهْلِ بْنِ سَعْدٍ؛ قَالَ: مَا كُنَّا نَقِيلُ وَلاَ نَتَغَدَّى إِلاَّ بَعْدَ الْجُمُعَةِ.

1100 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا يَعْلَى بْنُ الْحٰرِثِ؛ قَالَ: سَمِعْتُ إِيَاسَ بْنَ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ؛ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ ثُمَّ نَرْجِعُ، فَلاَ نَرَى لِلْحِيطَانِ فَيْئاً نَسْتَظِلُّ بِهِ.

1101 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ مُؤَذِّنِ النَّبِيِّ ﷺ. حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ كَانَ يُؤَذِّنُ يَوْمَ الْجُمُعَةِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ إِذَا كَانَ الْفَيْءُ مِثْلَ الشِّرَاكِ.

1102 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ. حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: كُنَّا نُجَمِّعُ ثُمَّ نَرْجِعُ فَنَقِيلُ.

85 ـ بابُ ما جاءَ في الخُطْبَةِ يَوْمَ الجُمُعَةِ

1103 ـ **حدّثنا** مَحْمُودُ بْنُ غَيْلاَنَ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. ح وَحَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، أَبُو سَلَمَةَ. حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ خُطْبَتَيْنِ. يَجْلِسُ بَيْنَهُمَا جَلْسَةً. زَادَ بِشْرٌ: وَهُوَ قَائِمٌ.

1104 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُسَاوِرٍ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

1105 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْوَلِيدِ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ؛ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ قَائِماً. غَيْرَ أَنَّهُ كَانَ يَقْعُدُ قَعْدَةً، ثُمَّ يَقُومُ.

deliver his sermon while standing. But he would sit (in the interval between both sermons), after which he would stand (to give the other sermon).

1106- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver his sermon while standing and (after the first speech) he would sit (for a short while before) he would stand once again, recite some of the Holy Verses (from the Qur'an) and celebrate (the Praises of) Allah. Verily, he was moderate in both his sermon and prayer.

1107- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd that he said: My father told me from his father from his grandfather that whenever the Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon while being at war, he would do while reclining on a bow; and whenever he delivered a speech on Friday, he would do while being on the sticks (of which the pulpit was made).

1108- It is narrated on the authority of Alqamah that Abdullah (Ibn Mas'ud) was asked whether the Messenger of Allah "Allah's blessing and peace be upon him" used to deliver his sermons while standing or sitting, thereupon he said: Do you not recite (Allah's saying): "But when they see some bargain or some amusement, they disperse headlong to it, and leave you standing" (Al-Jumu'ah 11)? (Abu Abdullah says: this narration is strange, and none barring Ibn Abu Shaibah relates it.)

1109- It is narrated on the authority of Jabir Ibn Abdullah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" came up the pulpit (to deliver his speech), he would pay salutation (to the sitting people).

[86] Paying Attention To The Sermon

1110- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you (talk even as little as to) say to your companion (who sits by your side) on Friday, while the imam is delivering his sermon: "Keep silent", you will have then committed falsity" (which deprives you of the reward).

1111- It is narrated on the authority of Ubai Ibn Ka'b that he said: On one Friday the Messenger of Allah "Allah's blessing and peace be upon him" recited (in the sermon) the Surah of Al-Mulk (the Dominion) and reminded us of Allah's Days (i.e. the ancient events which the old generations had received). Then, Abu Dharr or Abu Ad-Darda' poked me and said: "When has this Surah been revealed? I've never heard it before now!" I beckoned to him to keep silent. When they (finished the prayer

1106 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِماً. ثُمَّ يَجْلِسُ. ثُمَّ يَقُومُ فَيَقْرَأُ آيَاتٍ. وَيَذْكُرُ اللَّهَ. وَكَانَتْ خُطْبَتُهُ قَصْداً، وَصَلاَتُهُ قَصْداً.

1107 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ. حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَطَبَ فِي الْحَرْبِ، خَطَبَ عَلَى قَوْسٍ. وَإِذَا خَطَبَ فِي الْجُمُعَةِ، خَطَبَ عَلَى عَصاً.

1108 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ أَنَّهُ سُئِلَ: أَكَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِماً أَوْ قَاعِداً؟ قَالَ: أَوَ مَا تَقْرَأُ ﴿وَتَرَكُوكَ قَآئِمًا﴾ [الجمعة: 11]؟

قَالَ أَبُو عَبْدِ اللَّهِ: غَرِيبٌ. لاَ يُحَدِّثُ بِهِ إِلاَّ ابْنُ أَبِي شَيْبَةَ وَحْدَهُ.

1109 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ مُهَاجِرٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَعِدَ الْمِنْبَرَ سَلَّمَ.

86 ـ بابُ ما جَاءَ في الاسْتِمَاعِ للخُطْبَةِ والإِنْصَاتِ لها

1110 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ، يَوْمَ الْجُمُعَةِ، وَالإِمَامُ يَخْطُبُ، فَقَدْ لَغَوْتَ**».

1111 ـ **حدّثنا** مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ يَوْمَ الْجُمُعَةِ تَبَارَكَ، وَهُوَ قَائِمٌ. فَذَكَّرَنَا بِأَيَّامِ اللَّهِ. وَأَبُو الدَّرْدَاءِ أَوْ أَبُو ذَرٍّ يَغْمِزُنِي. فَقَالَ: مَتَى أُنْزِلَتْ هٰذِهِ السُّورَةُ. إِنِّي لَمْ أَسْمَعْهَا

and) turned away, he said: "I asked you when this Surah had been revealed; and you did not tell me (what is the reason?)" Ubai said to him: "You will receive nothing from (the reward of) your prayer today (more than the sin of) your vain talk." When he went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, and told him of what Ubai said, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Ubai has told the truth."

[87] Concerning Such As Enters The Mosque While The Imam Is Delivering His Sermon

1112- It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, Sulaik Al-Ghatfani entered the mosque, while the Messenger of Allah "Allah's blessing and peace be upon him" was delivering his speech, thereupon he asked him: "Have you offered (a two-rak'ah) prayer?" he answered in the negative. He told him to offer a two-rak'ah prayer.

1113- It is narrated on the authority of Abu Sa'id that he said: Once, a man came in while the Messenger of Allah "Allah's blessing and peace be upon him" was delivering his speech, thereupon he asked him: "Have you offered (a two-rak'ah) prayer?" he answered in the negative. He told him to offer a two-rak'ah prayer.

1114- It is narrated on the authority of both Abu Hurairah and Jabir Ibn Abdullah that Sulaik Al-Ghatfani entered the mosque, while the Messenger of Allah "Allah's blessing and peace be upon him" was delivering his speech, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you offered a two-rak'ah prayer before you come here?" he answered in the negative. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Offer a two-rak'ah prayer even briefly."

[88] It Is Forbidden To Pass Over The People (In The Mosque) On Friday

1115- It is narrated on the authority of Jabir Ibn Abdullah that a man entered the mosque on Friday while the Messenger of Allah "Allah's blessing and peace be upon him" was delivering his speech. he started passing over the (sitting) people (to have his seat in the front of the mosque), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Sit down (in your place): indeed, you have caused harm (to the sitting people), even though you have come lately."

1116- It is narrated on the authority of Sahl Ibn Mu'adh Ibn Anas from his father that he said: The Messenger of Allah "Allah's blessing and peace

إلاَّ الآنَ. فَأَشَارَ إِلَيْهِ، أَنِ اسْكُتْ. فَلَمَّا انْصَرَفُوا قَالَ: سَأَلْتُكَ مَتَى أُنْزِلَتْ هٰذِهِ السُّورَةُ فَلَمْ تُخْبِرْنِي؟ فَقَالَ أُبَيٌّ: لَيْسَ لَكَ مِنْ صَلاتِكَ الْيَوْمَ إِلاَّ مَا لَغَوْتَ. فَذَهَبَ إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرَ ذٰلِكَ لَهُ. وَأَخْبَرَهُ بِالَّذِي قَالَ أُبَيٌّ. فَقَالَ رَسُولُ اللَّهِ ﷺ **«صَدَقَ أُبَيٌّ»**.

87 ـ بابُ ما جَاءَ فِيمَنْ دَخَلَ المَسْجِدَ والإِمَامُ يَخْطُبُ

1112 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ جَابِراً. وَأَبُو الزُّبَيْرِ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: دَخَلَ سُلَيْكٌ الْغَطَفَانِيُّ الْمَسْجِدَ وَالنَّبِيُّ ﷺ يَخْطُبُ. فَقَالَ: **«أَصَلَّيْتَ؟»** قَالَ: لاَ. قَالَ: **«فَصَلِّ رَكْعَتَيْنِ»**.

وَأَمَّا عَمْرٌو فَلَمْ يَذْكُرْ سُلَيْكاً.

1113 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ يَخْطُبُ فَقَالَ: **«أَصَلَّيْتَ؟»** قَالَ: لاَ. قَالَ: **«فَصَلِّ رَكْعَتَيْنِ»**.

1114 ـ حدّثنا دَاوُدُ بْنُ رُشَيْدٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. قَالاَ: جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ. فَقَالَ لَهُ النَّبِيُّ: **«أَصَلَّيْتَ رَكْعَتَيْنِ قَبْلَ أَنْ تَجِيءَ؟»** قَالَ: لاَ. قَالَ: **«فَصَلِّ رَكْعَتَيْنِ وَتَجَوَّزْ فِيهِمَا»**.

88 ـ بابُ ما جَاءَ في النَّهْيِ عَنْ تَخَطِّي النَّاسِ يَوْمَ الجُمُعَةِ

1115 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَجُلاً دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ. فَجَعَلَ يَتَخَطَّى النَّاسَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«اجْلِسْ فَقَدْ آذَيْتَ وَآنَيْتَ»**.

1116 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ، عَنْ زَبَّانَ بْنِ فَائِدٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ تَخَطَّى رِقَابَ**

be upon him" said: "He, who passes over the necks of the people (sitting in the mosque) on Friday, will be made a bridge leading to the fire (of Hell)."

[89] Concerning The Talk After The Imam Descends From The Pulpit

1117- It is narrated on the authority of Anas Ibn Malik that on Friday, (whenever somebody had a certain need to be fulfilled, he would wait until) The Messenger of Allah "Allah's blessing and peace be upon him" would descend from the pulpit to be talked to pertaining to the need.

[90] Reciting (Qur'an) In The Prayer On Friday

1118- It is narrated on the authority of Ubaidullah Ibn Abu Rafi' that he said: When Marwan (Ibn Al-Hakam) left for Mecca, he appointed Abu Hurairah as his successor (to look after the affairs of the people) in Medina. On Friday, Abu Hurairah led the prayer, in which he recited the Surah of Al-Jumu'ah (Friday) in the first rak'ah, and Al-Munafiqun (the Hypocrites) in the other. Ubaidullah resumed: I caught up with Abu Hurairah when he (finished the prayer and) turned away, and said to him: "No doubt, you recited two Surahs, which Ali used to recite in Kufah (On Friday prayer)." On that Abu Hurairah said: "Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having recited them (on Friday prayer)."

1119- It is narrated on the authority of Ubaidullah Ibn Abdullah that he said: Ad-Dahhak Ibn Qais wrote (a message) to An-Nu'man Ibn Bashir saying: "Tell us which (Surah) The Messenger of Allah "Allah's blessing and peace be upon him" used to recite on Friday (prayer) in addition to the Surah of Al-Jumu'ah." On that he replied: "He used to recite the Surah of Al-Ghashiyah (Overwhelming (Event))."

1120- It is narrated on the authority of Abu Inabah Al-Khawlani that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite on Friday (prayer) both Surahs of Al-A'la (the Most High) and Al-Ghashiyah (Overwhelming (Event)).

[91] Concerning Him Who Catches Up Only A Single Rak'ah Of The Friday (Prayer)

1121- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (succeeds to) catch up a single rak'ah of the Friday (prayer), let him offer another one in addition to it (after the imam concludes the prayer with the End Salutation)."

النَّاسِ يَوْمَ الْجُمُعَةِ اتُّخِذَ جِسْراً إِلَى جَهَنَّمَ».

89 ـ بابُ ما جَاءَ في الكَلامِ بَعْدَ نُزُولِ الإِمَامِ عَنِ المِنْبَرِ

1117 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُكَلَّمُ فِي الْحَاجَةِ، إِذَا نَزَلَ عَنِ الْمِنْبَرِ يَوْمَ الْجُمُعَةِ.

90 ـ بابُ ما جَاءَ في القِرَاءَةِ في الصَّلاةِ يَوْمَ الجُمُعَةِ

1118 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ الْمَدَنِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ؛ قَالَ: اسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ. فَخَرَجَ إِلَى مَكَّةَ. فَصَلَّى بِنَا أَبُو هُرَيْرَةَ يَوْمَ الْجُمُعَةِ. فَقَرَأَ بِسُورَةِ الْجُمُعَةِ فِي السَّجْدَةِ الأُولَى، وَفِي الآخِرَةِ: إِذَا جَاءَكَ الْمُنَافِقُونَ.

قَالَ عُبَيْدُ اللَّهِ: فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ. فَقُلْتُ لَهُ: إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلِيٌّ يَقْرَأُ بِهِمَا بِالْكُوفَةِ. فَقَالَ أَبُو هُرَيْرَةَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهِمَا.

1119 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ. أَنْبَأَنَا ضَمْرَةُ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَتَبَ الضَّحَّاكُ بْنُ قَيْسٍ إِلَى النُّعْمَانِ بْنِ بَشِيرٍ: أَخْبِرْنَا، بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَقْرَأُ يَوْمَ الْجُمُعَةِ، مَعَ سُورَةِ الْجُمُعَةِ؟ قَالَ: كَانَ يَقْرَأُ فِيهَا ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾ [الغاشية: 1].

1120 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ سِنَانٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ أَبِي عِنَبَةَ الْخَوْلَانِيِّ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْجُمُعَةِ بـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ [الأعلى: 1] وَ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾.

91 ـ بابُ ما جَاءَ فيمَنْ أَدْرَكَ مِنَ الجُمُعَةِ رَكْعَةً

1121 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا عُمَرُ بْنُ حَبِيبٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً فَلْيَصِلْ إِلَيْهَا أُخْرَى».

1122- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (could manage to) catch up a single rak'ah of the Friday (prayer) has, indeed, caught up" (the whole prayer provided that he should complete it, i.e. offer the other rak'ah after the End Salutation).

1123- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (could manage to) catch up a single rak'ah of the Friday prayer or any other (obligatory) prayer has, indeed, caught up" (the whole prayer provided that he should complete it).

[92] From Where Do People Come To Attend The Friday (Prayer)

1124- It is narrated on the authority of Ibn Umar that he said: The people of Quba' used to offer the Friday (prayer) with the Messenger of Allah "Allah's blessing and peace be upon him" (i.e. in his mosque of Medina) on Friday.

[93] Concerning Him Who Leaves (Offering The) Friday (Prayer) With No Legal Excuse

1125- It is narrated on the authority of Abu Al-Ja'd Ad-Damri, and he had a portion of companionship with the Messenger of Allah "Allah's blessing and peace be upon him", that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves (offering the) Friday (prayer) thrice out of regarding it insignificant, then his heart will be sealed up."

1126- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves (offering the) Friday (prayer) thrice with no necessity (or legal excuse that forces him to do so), then Allah puts a seal upon his heart."

1127- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is not good for you that) anyone of you might take a herd of sheep (and walk with them in search for pasture as long as) a mile or two, and when it is difficult for him to find grass (to feed them) he would go further (to get it); and, at the same time, when the Friday (prayer) is due, he would not come (to the mosque to) attend it, and then the (next Friday prayer) comes, and he would not (go to the mosque to) attend it, and then the (third Friday prayer) comes and he would not (go to the mosque to) attend it until a seal is placed upon his heart."

1122 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَدْرَكَ مِنَ الصَّلاَةِ رَكْعَةً فَقَدْ أَدْرَكَ**».

1123 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ. حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ الأَيْلِيُّ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلاَةِ الْجُمُعَةِ أَوْ غَيْرِهَا، فَقَدْ أَدْرَكَ الصَّلاَةَ**».

92 ـ بابُ ما جاءَ مِنْ أَيْنَ تُؤْتَى الجُمُعَةُ

1124 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: إِنَّ أَهْلَ قُبَاءٍ كَانُوا يُجَمِّعُونَ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ.

93 ـ بابٌ فيمَنْ تَرَكَ الجُمُعَةَ مِنْ غَيْرِ عُذْرٍ

1125 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَيَزِيدُ بْنُ هَارُونَ، وَمُحَمَّدُ بْنُ بِشْرٍ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو. حَدَّثَنِي عُبَيْدَةُ بْنُ سُفْيَانَ الْحَضْرَمِيُّ، عَنْ أَبِي الْجَعْدِ الضَّمْرِيِّ، وَكَانَ لَهُ صُحْبَةٌ، قَالَ: قَالَ النَّبِيُّ ﷺ: «**مَنْ تَرَكَ الْجُمُعَةَ ثَلاَثَ مَرَّاتٍ، تَهَاوُناً بِهَا، طُبِعَ عَلَى قَلْبِهِ**».

1126 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا زُهَيْرٌ، عَنْ أَسِيدِ بْنِ أَبِي أَسِيدٍ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ عِيسَى الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ أَسِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَرَكَ الْجُمُعَةَ، ثَلاَثاً، مِنْ غَيْرِ ضَرُورَةٍ، طَبَعَ اللَّهُ عَلَى قَلْبِهِ**».

1127 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مَعْدِيُّ بْنُ سُلَيْمَانَ. حَدَّثَنَا ابْنُ عَجْلاَنَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَلاَ هَلْ عَسَى أَحَدُكُمْ أَنْ يَتَّخِذَ الصُّبَّةَ مِنَ الْغَنَمِ عَلَى رَأْسِ مِيلٍ أَوْ مِيلَيْنِ، فَيَتَعَذَّرَ عَلَيْهِ الْكَلأُ، فَيَرْتَفِعَ. ثُمَّ تَجِيءُ الْجُمُعَةُ فَلاَ يَجِيءُ وَلاَ يَشْهَدُهَا. وَتَجِيءُ الْجُمُعَةُ فَلاَ يَشْهَدُهَا. وَتَجِيءُ الْجُمُعَةُ فَلاَ يَشْهَدُهَا. حَتَّى يُطْبَعَ عَلَى قَلْبِهِ**».

1128- It is narrated on the authority of Samurah Ibn Jundub that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves (offering the prayer on) Friday intentionally, let him give a Dinar in charity; and if he could not find it, let it be half a Dinar."

[94] Offering (Supererogatory) Prayer Before The Friday (Obligatory Prayer)

1129- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer a four-rak'ah prayer with no break between them before the Friday (obligatory prayer).

[95] Offering (Supererogatory) Prayer After The Friday (Obligatory Prayer)

1130- It is narrated on the authority of Nafi' from Abdullah Ibn Umar that whenever he finished from the Friday (prayer in the mosque), he would turn away and offer a two-rak'ah prayer in his house, telling that the Messenger of Allah "Allah's blessing and peace be upon him" used to do the same.

1131- It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer a two-rak'ah prayer after (finishing from the) Friday (obligatory prayer).

1132- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you (intend to) offer (supererogatory) prayer after the Friday (obligatory prayer, it is desirable to) pray four (rak'ahs)."

[96] What About Sitting In Circles On Friday Before Offering The Prayer; And What About Ihtiba' While The Imam Is Delivering The Sermon

(To sit on buttocks with knees close to abdomen and feet apart and the hands circling the knees)

1133- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade sitting in circles (even for religious study) in the mosque on Friday before offering the prayer.

1134- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade sitting on buttocks with knees close to Abdomen and feet apart and the hands circling the knees on Friday, i.e. while the imam is delivering his sermon.

1128 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا نُوحُ بْنُ قَيْسٍ، عَنْ أَخِيهِ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ تَرَكَ الْجُمُعَةَ مُتَعَمِّداً، فَلْيَتَصَدَّقْ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ، فَبِنِصْفِ دِينَارٍ**».

94 ـ بابُ ما جَاءَ في الصَّلاةِ قَبْلَ الْجُمُعَةِ

1129 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ. حَدَّثَنَا بَقِيَّةُ، عَنْ مُبَشِّرِ بْنِ عُبَيْدٍ، عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَرْكَعُ قَبْلَ الْجُمُعَةِ أَرْبَعاً. لاَ يَفْصِلُ فِي شَيْءٍ مِنْهُنَّ.

95 ـ بابُ ما جَاءَ في الصَّلاةِ بَعْدَ الْجُمُعَةِ

1130 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ كَانَ، إِذَا صَلَّى الْجُمُعَةَ، انْصَرَفَ، فَصَلَّى سَجْدَتَيْنِ فِي بَيْتِهِ، ثُمَّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ ذٰلِكَ.

1131 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ.

1132 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا صَلَّيْتُمْ بَعْدَ الْجُمُعَةِ، فَصَلُّوا أَرْبَعاً**».

96 ـ بابُ ما جَاءَ في الحَلْقِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلاةِ، والاحْتِبَاءِ والإِمَامُ يَخْطُبُ

1133 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا ابْنُ لَهِيعَةَ، جَمِيعاً عَنِ ابْنِ عَجْلاَنَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يُحَلَّقَ فِي الْمَسْجِدِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلاَةِ.

1134 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ، عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الاحْتِبَاءِ يَوْمَ الْجُمُعَةِ، يَعْنِي وَالإِمَامُ يَخْطُبُ.

[97] Concerning The Adhan On Friday

1135- It is narrated on the authority of As-Sa'ib Ibn Yazid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never had but one Mu'adhdhin (Caller for the prayer): whenever he came out (from the house), he would pronounce the call (for the prayer), and whenever he descended (from the pulpit), he would pronounce the call for prayer establishment; and so did both Abu Bakr and Umar. When it was (the time of the caliphate of) Uthman, and the people increased in number, he added the third call (to be pronounced from) over (the roof of) a house in the market called Az-Zawra'; and whenever he came out (from the house), he (the Mu'adhdhin) would pronounce the call (for the prayer), and whenever he descended (from the pulpit) he would pronounce the call for prayer establishment.

[98] Facing The Imam While He Is Delivering The Sermon

1136- It is narrated on the authority of Adi Ibn Thabit from his father that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood on the pulpit (to deliver the sermon), his companions would turn their faces to him

[99] The Hour (In Which Answering The Invocations) Is Expected On Friday

1137- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On Friday, there is an hour, and no Muslim person gets it while offering the prayer, and asks Allah for good but that He gives it to him." He (the Prophet) beckoned with his hand to its shortness.

1138- It is narrated on the authority of Kathir Ibn Abdullah Ibn Amr Ibn Awf Al-Muzani from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On Friday, there is an hour of the day, and no servant asks Allah during it to give him anything but that he will be given it." It was said: "Which hour is it?" he said: "It lies (in the period) from the time the prayer is established until it is finished (and the people turn away) from it."

1139- It is narrated on the authority of Abdullah Ibn Salam that he said: I said while the Messenger of Allah "Allah's blessing and peace be upon him" was sitting: "We find in Allah's Book a certain hour on Friday, and no believing servant asks Allah during it for anything but that He will fulfill his need." The Messenger of Allah "Allah's blessing and peace be upon him" hinted to me (saying): "Or a portion of an hour!" I said: "You've told

97 ـ بابُ ما جَاءَ في الأَذَانِ يَوْمَ الجُمُعَةِ

1135 ـ حدّثنا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ. حَدَّثَنَا جَرِيرٌ. ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، جَمِيعاً عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ؛ قَالَ: مَا كَانَ لِرَسُولِ اللَّهِ ﷺ إِلاَّ مُؤَذِّنٌ وَاحِدٌ. إِذَا خَرَجَ أَذَّنَ، وَإِذَا نَزَلَ أَقَامَ. وَأَبُو بَكْرٍ وَعُمَرُ كَذٰلِكَ. فَلَمَّا كَانَ عُثْمَانُ، وَكَثُرَ النَّاسُ، زَادَ النِّدَاءَ الثَّالِثَ عَلَى دَارٍ فِي السُّوقِ، يُقَالُ لَهَا الزَّوْرَاءُ. فَإِذَا خَرَجَ أَذَّنَ، وَإِذَا نَزَلَ أَقَامَ.

98 ـ بابُ ما جَاءَ في اسْتِقْبَالِ الإِمَامِ وهُوَ يَخْطُبُ

1136 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ. حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ؛ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا قَامَ عَلَى الْمِنْبَرِ، اسْتَقْبَلَهُ أَصْحَابُهُ بِوُجُوهِهِمْ.

99 ـ بابُ ما جَاءَ في السَّاعَةِ الَّتي تُرْجَى في الجُمُعَةِ

1137 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ فِي الْجُمُعَةِ سَاعَةً، لاَ يُوَافِقُهَا رَجُلٌ مُسْلِمٌ، قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ فِيهَا خَيراً، إِلاَّ أَعْطَاهُ»** وقَلَّلَهَا بِيَدِهِ.

1138 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«فِي يَوْمِ الْجُمُعَةِ سَاعَةٌ مِنَ النَّهَارِ. لاَ يَسْأَلُ اللَّهَ فِيهَا الْعَبْدُ شَيْئاً إِلاَّ أُعْطِيَ سُؤْلَهُ»** قِيلَ: أَيُّ سَاعَةٍ؟ قَالَ: **«حِينَ تُقَامُ الصَّلاَةُ إِلَى الانْصِرَافِ مِنْهَا»**.

1139 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلاَمٍ؛ قَالَ: قُلْتُ، وَرَسُولُ اللَّهِ ﷺ جَالِسٌ: إِنَّا لَنَجِدُ فِي كِتَابِ اللَّهِ: فِي يَوْمِ الْجُمُعَةِ سَاعَةً لاَ يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يُصَلِّي يَسْأَلُ اللَّهَ فِيهَا شَيْئاً إِلاَّ قَضَى لَهُ حَاجَتَهُ.

the truth: or a portion of an hour." Then I asked: "Which hour is it?" he said: "The last hour of the day." I said: "But it is not an hour of prayer." On that he said: "Nay! If a believing servant offers the (obligatory) prayer and sat in expectation for the (coming) prayer, and nothing causes him to remain but (waiting) the prayer, he is then regarded to be in prayer."

[100] What About Offering Twelve Rak'ahs As Sunnah(Everyday)

1140- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly as sunnah (everyday), a house will be constructed for him in the Garden: four before the Zhuhr (obligatory prayer), and two after it; two after the Maghrib (obligatory prayer); two after the Isha (obligatory prayer); and two before the Fajr (obligatory prayer)."

1141- It is narrated on the authority of Umm Habibah, the daughter of Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs (other than the rak'ahs of the obligatory prayers) regularly every day and night (i.e. every twenty-four hours), a house will be constructed for him in the Garden."

1142- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs (as sunnah other than the rak'ahs of the obligatory prayers) regularly everyday, a house will be constructed for him in the Garden: two rak'ahs before the Fajr (prayer), two rak'ahs before the Zhuhr (prayer), and two after it, two rak'ahs (I think he said) before the Asr (prayer), two rak'ahs after the Maghrib (prayer), and (I think he said) two rak'ahs after the Isha (prayer)."

[101] What About Offering Two Rak'ahs Before The Fajr (Prayer)

1143- It is narrated on the authority of Ibn Umar that whenever the dawn appeared to the Messenger of Allah "Allah's blessing and peace be upon him", he would offer a two-rak'ah prayer (before the obligatory prayer).

1144- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer a two-rak'ah prayer before the Fajr (obligatory prayer, and he used to cut them short so much) as if the (voice of the) call for prayer was in his ears.

1145- It is narrated on the authority of Hafsah Bint Umar that whenever the call for the Morning prayer was pronounced, the Messenger of Allah "Allah's blessing and peace be upon him" would pray two light rak'ahs before he would stand to offer the (obligatory) prayer.

قَالَ عَبْدُ اللَّهِ: فَأَشَارَ إِلَيَّ رَسُولُ اللَّهِ ﷺ: أَوْ بَعْضُ سَاعَةٍ. فَقُلْتُ: صَدَقْتَ، أَوْ بَعْضُ سَاعَةٍ. قُلْتُ: أَيُّ سَاعَةٍ هِيَ؟ قَالَ: «هِيَ آخِرُ سَاعَاتِ النَّهَارِ». قُلْتُ: إِنَّهَا لَيْسَتْ سَاعَةَ صَلاَةٍ قَالَ: «بَلَى. إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا صَلَّى ثُمَّ جَلَسَ، لاَ يَحْبِسُهُ إِلاَّ الصَّلاَةُ، فَهُوَ فِي الصَّلاَةِ».

100 ـ بابُ ما جاءَ في ثِنْتَيْ عَشْرَةَ رَكْعَةً مِنَ السُّنَّةِ

1140 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ ثَابَرَ عَلَى ثِنْتَيْ عَشْرَةَ رَكْعَةً مِنَ السُّنَّةِ، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ. أَرْبَعٍ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ».

1141 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

1142 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الأَصْبَهَانِيِّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى، فِي يَوْمٍ، ثِنْتَيْ عَشْرَةَ رَكْعَةً، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ. رَكْعَتَيْنِ قَبْلَ الْفَجْرِ، وَرَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ، وَرَكْعَتَيْنِ (أَظُنُّهُ قَالَ) قَبْلَ الْعَصْرِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ (أَظُنُّهُ قَالَ) وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ الآخِرَةِ».

101 ـ بابُ ما جاءَ في الرَّكْعَتَيْنِ قَبْلَ الفَجْرِ

1143 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَضَاءَ لَهُ الْفَجْرُ صَلَّى رَكْعَتَيْنِ.

1144 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الرَّكْعَتَيْنِ قَبْلَ الْغَدَاةِ، كَأَنَّ الأَذَانَ بِأُذُنَيْهِ.

1145 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ بِنْتِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا نُودِيَ لِصَلاَةِ الصُّبْحِ، رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، قَبْلَ أَنْ يَقُومَ إِلَى الصَّلاَةِ.

1146- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution, he would offer two (light) rak'ahs (in the house) and then he would come out to (the mosque to lead) the prayer.

1147- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to pray two rak'ahs (as sunnah) just (a short while) before the prayer establishment.

[102] What Might Be Recited In The Two Rak'ahs Offered Before The Fajr (Obligatory Prayer)

1148- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" recited (in addition to Al-Fatihah) in the two rak'ahs he offered before the Fajr (obligatory prayer) both Surahs of Al-Kafirun and Al-Ikhlas.

1149- It is narrated on the authority of Ibn Umar that he said: I watched the Messenger of Allah "Allah's blessing and peace be upon him" for a month, during which he kept reciting (in addition to Al-Fatihah) in the two rak'ahs he offered before the Fajr (obligatory prayer) both Surahs of Al-Kafirun and Al-Ikhlas.

1150- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer a two-rak'ah prayer before the Fajr (obligatory prayer), and he said: "What good Surahs both are, which might be recited in the two-rak'ah prayer offered before Fajr (prayer): Al-Ikhlas and Al-Kafirun!"

[103] When The Prayer Is Established, Let No Prayer Be Offered Barring The Obligatory One (To Which The Iqamah Refers)

1151- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the prayer is established, let no prayer be offered barring the obligatory one (to which the call for establishment refers)."

(...) The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him".

1152- It is narrated on the authority of Abdullah Ibn Sarjis that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was offering (the Fajr) prayer when he saw a man offering the two-rak'ah which should be performed before the Fajr prayer. When he finished the prayer he said to him (out of rejecting his act): "Which of both your prayers have you intended (when you came out of your house to the mosque)?"

1146 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا تَوَضَّأَ صَلَّى رَكْعَتَيْنِ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ.

1147 ـ **حدّثنا** الْخَلِيلُ بْنُ عَمْرٍو، أَبُو عَمْرٍو. حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَرِثِ، عَنْ عَلِيٍّ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الرَّكْعَتَيْنِ عِنْدَ الإِقَامَةِ.

102 ـ بابُ ما جَاءَ فيما يَقْرَأُ في الرَّكْعَتَيْنِ قَبْلَ الفَجْرِ

1148 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَرَأَ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

1149 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ، وَمُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيَّانِ، قَالاَ: حَدَّثَنَا أَبُو أَحْمَدَ. حَدَّثَنَا سُفْيَانُ، عَنْ إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: رَمَقْتُ النَّبِيَّ ﷺ شَهْراً. فَكَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

1150 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي رَكْعَتَيْنِ قَبْلَ الْفَجْرِ. وَكَانَ يَقُولُ: «**نِعْمَ السُّورَتَانِ هُمَا، يُقْرَأُ بِهِمَا فِي رَكْعَتَيِ الْفَجْرِ** ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾».

103 ـ بابُ ما جَاءَ في إذا أُقِيمَتِ الصَّلاةُ فلا صَلاةَ إلا المَكْتُوبَةُ

1151 ـ **حدّثنا** مَحْمُودُ بْنُ غَيْلاَنَ. حَدَّثَنَا زَهْرُ بْنُ الْقَاسِمِ. ح وَحَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. قَالاَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِذَا أُقِيمَتِ الصَّلاَةُ، فَلاَ صَلاَةَ إِلاَّ الْمَكْتُوبَةُ**».

حدّثنا مَحْمُودُ بْنُ غَيْلاَنَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

1152 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلاً يُصَلِّي الرَّكْعَتَيْنِ قَبْلَ صَلاَةِ الْغَدَاةِ، وَهُوَ فِي الصَّلاَةِ. فَلَمَّا صَلَّى قَالَ لَهُ: «**بِأَيِّ صَلاَتَيْكَ اعْتَدَدْتَ؟**».

1153- It is narrated on the authority of Abdullah Ibn Malik Ibn Buhainah that he said: When the Fajr prayer was established, the Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who was praying (the two rak'ahs that should be offered before Fajr obligatory prayer); and he said to him something which I did not know. When he (the Prophet finished the prayer and) turned away, we surrounded him (the man) and asked: "What did the Messenger of Allah "Allah's blessing and peace be upon him" say to you?" he said: "He said to me: "One of you is about to offer four rak'ahs (instead of two) for the Fajr (prayer)."

Comment: (He means that since those two rak'ahs, even though they belonged to sunnah, were offered just by the time the obligatory prayer was established, they seemed as if they belonged to them; and this is, to be sure, to break the rule according to which the Fajr obligatory prayer consists of no more than two rak'ahs)

[104] If The Two-Rak'ah Prayer Before Fajr is Missed, When Will it Be Prayed In Lieu

1154- It is narrated on the authority of Qais Ibn Amr that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a man offering a two-rak'ah prayer after he had offered the Fajr (obligatory prayer), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Is the Fajr prayer offered twice?" the man said: "I did not offer these two rak'ahs before it (the Fajr obligatory prayer). So, I offered them after it." The Messenger of Allah "Allah's blessing and peace be upon him" gave no reply (as if he approved).

1155- It is narrated on the authority of Abu Hurairah that once the Messenger of Allah "Allah's blessing and peace be upon him" slept (and thus was hindered) from offering the two rak'ahs before the Fajr (obligatory prayer), thereupon he offered (two rak'ahs) in lieu of them when the sun rose.

[105] Concerning The Four Rak'ahs Offered Before Zhuhr (Obligatory Prayer)

1156- It is narrated on the authority of Qabus from his father that he said: My father sent (a message in which he asked) A'ishah: "Which one of the (supererogatory) prayers the Messenger of Allah "Allah's blessing and peace be upon him" liked most to offer regularly?" on that she said: "He used to offer a four-rak'ah prayer before the Zhuhr (obligatory prayer), in which he would prolong his standing, and offer both bowings and prostrations perfectly."

1153 ـ **حدّثنا** أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ بُحَيْنَةَ. قَالَ: مَرَّ النَّبِيُّ ﷺ بِرَجُلٍ وَقَدْ أُقِيمَتْ صَلاَةُ الصُّبْحِ، وَهُوَ يُصَلِّي. فَكَلَّمَهُ بِشَيْءٍ لاَ أَدْرِي مَا هُوَ. فَلَمَّا انْصَرَفَ أَحَطْنَا بِهِ نَقُولُ لَهُ: مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: قَالَ لِي: «**يُوشِكُ أَحَدُكُمْ أَنْ يُصَلِّيَ الْفَجْرَ أَرْبَعاً**».

104 ـ بابُ ما جَاءَ فِيمَنْ فَاتَتْهُ الرَّكْعَتَانِ قَبْلَ صَلاةِ الفَجْرِ مَتَى يَقْضِيهِمَا

1154 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ. حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ قَيْسِ بْنِ عَمْرٍو؛ قَالَ: رَأَى النَّبِيُّ ﷺ رَجُلاً يُصَلِّي بَعْدَ صَلاَةِ الصُّبْحِ رَكْعَتَيْنِ. فَقَالَ النَّبِيُّ ﷺ: «**أَصَلاةَ الصُّبْحِ مَرَّتَيْنِ؟**» فَقَالَ لَهُ الرَّجُلُ: إِنِّي لَمْ أَكُنْ صَلَّيْتُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَهُمَا فَصَلَّيْتُهُمَا. قَالَ: فَسَكَتَ النَّبِيُّ ﷺ.

1155 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ؛ قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ نَامَ عَنْ رَكْعَتَيِ الْفَجْرِ. فَقَضَاهُمَا بَعْدَمَا طَلَعَتِ الشَّمْسُ.

105 ـ بابٌ في الأَرْبَعِ الرَّكَعَاتِ قَبْلَ الظُّهْرِ

1156 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا جَرِيرٌ، عَنْ قَابُوسَ، عَنْ أَبِيهِ؛ قَالَ: أَرْسَلَ أَبِي إِلَى عَائِشَةَ: أَيُّ صَلاَةِ رَسُولِ اللَّهِ ﷺ كَانَ أَحَبَّ إِلَيْهِ أَنْ يُوَاظِبَ عَلَيْهَا؟ قَالَتْ: كَانَ يُصَلِّي أَرْبَعاً قَبْلَ الظُّهْرِ. يُطِيلُ فِيهِنَّ الْقِيَامَ، وَيُحْسِنُ فِيهِنَّ الرُّكُوعَ وَالسُّجُودَ.

1157- It is narrated on the authority of Abu Ayyub that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer a four-rak'ah prayer before the Zhuhr (obligatory prayer) once the sun passed the meridian, with no End Salutation to divide them; and he said: "The gates of the heaven are opened whenever the sun decline."

[106] Concerning Such As Misses The Four Rak'ahs Before The Zhuhr

1158- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" failed to offer the four rak'ahs before the Zhuhr (obligatory prayer), he would offer them after the two rak'ahs following the Zhuhr. (Abu Abdullah says: None other than Qais related it from Shu'bah.)

[107] Concerning Such As Fails To Offer The Two Rak'ahs After Zhuhr

1159- It is narrated on the authority of Abdullah Ibn Al-Harith: Mu'awiyah sent (somebody) to Umm Salamah (to ask her about the prayer of the Prophet), and I set out with the messenger who asked Umm Salamah and she said: The Messenger of Allah "Allah's blessing and peace be upon him" was performing ablution in my house for the Zhuhr prayer and he had sent a courier (to bring something) and there were great number of Emigrants with him, with whose affairs he was mainly concerned, when the door was knocked, and he soon came out to him, and led the Zhuhr prayer and sat to distribute what was brought by the courier. He kept so until the Asr was due. (After he had offered the Asr prayer in the mosque) he came into my house and offered two rak'ahs (in lieu of those he failed to offer before the Zhuhr), and said: "I was occupied by the matter of the courier from offering them after the Zhuhr. So, I offered them after the Asr."

[108] Concerning Such As Offers Four Rak'ahs Before And Four After Zhuhr

1160- It is narrated on the authority of Umm Habibah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers a four-rak'ah prayer before Zhuhr (obligatory prayer) and four-rak'ah prayer after it, Allah will forbid his body to the fire (of Hell)."

[109] The Voluntary Prayers That Are Desirable During The Day

1161- It is narrated on the authority of Asim Ibn Damrah As-Saluli that he said: We asked Ali about the voluntary (prayers) the Messenger of Allah "Allah's blessing and peace be upon him" used to offer during the day, thereupon he said: "You have no power to do it." We said: "Inform us of it, so that we would take from it as much as is within our capacity." On that he

1157 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ عُبَيْدَةَ بْنِ مُعَتِّبٍ الضَّبِّيِّ، عَنْ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ مِنْجَابٍ، عَنْ قَزَعَةَ، عَنْ قَزَعٍ، عَنْ أَبِي أَيُّوبَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعاً إِذَا زَالَتِ الشَّمْسُ. لاَ يَفْصِلُ بَيْنَهُنَّ بِتَسْلِيمٍ. وَقَالَ: «**إِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ إِذَا زَالَتِ الشَّمْسُ**».

106 ـ بابُ مَنْ فَاتَتْهُ الأَرْبَعُ قَبْلَ الظُّهْرِ

1158 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى، وَزَيْدُ بْنُ أَخْزَمَ، وَمُحَمَّدُ بْنُ مَعْمَرٍ. قَالُوا: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ الْكُوفِيُّ. حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ، عَنْ شُعْبَةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا فَاتَتْهُ الأَرْبَعُ قَبْلَ الظُّهْرِ، صَلاَّهَا بَعْدَ الرَّكْعَتَيْنِ بَعْدَ الظُّهْرِ.

قَالَ أَبُو عَبْدِ اللَّهِ: لَمْ يُحَدِّثْ بِهِ إِلاَّ قَيْسٌ عَنْ شُعْبَةَ.

107 ـ بابٌ فِيمَنْ فَاتَتْهُ الرَّكْعَتَانِ بَعْدَ الظُّهْرِ

1159 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَرِثِ؛ قَالَ: أَرْسَلَ مُعَاوِيَةُ إِلَى أُمِّ سَلَمَةَ. فَانْطَلَقْتُ مَعَ الرَّسُولِ فَسَأَلَ أُمَّ سَلَمَةَ. فَقَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ يَتَوَضَّأُ فِي بَيْتِي لِلظُّهْرِ، وَكَانَ قَدْ بَعَثَ سَاعِياً. وَكَثُرَ عِنْدَهُ الْمُهَاجِرُونَ. وَقَدْ أَهَمَّهُ شَأْنُهُمْ، إِذْ ضُرِبَ الْبَابُ، فَخَرَجَ إِلَيْهِ فَصَلَّى الظُّهْرَ، ثُمَّ جَلَسَ يَقْسِمُ مَا جَاءَ بِهِ. قَالَتْ: فَلَمْ يَزَلْ كَذٰلِكَ حَتَّى الْعَصْرِ. ثُمَّ دَخَلَ مَنْزِلِي فَصَلَّى رَكْعَتَيْنِ ثُمَّ قَالَ: «**شَغَلَنِي أَمْرُ السَّاعِي أَنْ أُصَلِّيَهُمَا بَعْدَ الظُّهْرِ. فَصَلَّيْتُهُمَا بَعْدَ الْعَصْرِ**».

108 ـ بابُ ما جَاءَ فِيمَنْ صَلَّى قَبْلَ الظُّهْرِ أَرْبَعاً وبَعْدَهَا أَرْبَعاً

1160 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشُّعَيْثِيُّ، عَنْ أَبِيهِ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ صَلَّى قَبْلَ الظُّهْرِ أَرْبَعاً، وَبَعْدَهَا أَرْبَعاً، حَرَّمَهُ اللَّهُ عَلَى النَّارِ**».

109 ـ بابُ ما جَاءَ فيما يُسْتَحَبُّ مِنَ التَّطَوُّعِ بالنَّهَارِ

1161 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ، وَأَبِي، وَإِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ السَّلُولِيِّ، قَالَ: سَأَلْنَا عَلِيًّا عَنْ تَطَوُّعِ رَسُولِ اللَّهِ ﷺ بِالنَّهَارِ فَقَالَ: إِنَّكُمْ لاَ تُطِيقُونَهُ. فَقُلْنَا: أَخْبِرْنَا بِهِ نَأْخُذْ مِنْهُ مَا اسْتَطَعْنَا. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْفَجْرَ يُمْهِلُ. حَتَّى إِذَا كَانَتِ الشَّمْسُ

said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the Fajr prayer, he would remain until the sun would rise from here, i.e. from the East as much as it would be at the time of Asr prayer, i.e. from the West, so that he would stand and offer a two-rak'ah prayer. (This refers nearly to the time of the Duha prayer) Then, he would remain (for some time) until sun would become from here, i.e. the East as much as it would be at the time of Zhuhr prayer from here, (i.e. a short period before the sun would decline), and offer a four-rak'ah prayer twice before the Zhuhr prayer, just when the sun would pass the meridian, and offer a two-rak'ah prayer after it, in addition to a four-rak'ah prayer before the Asr (prayer), making a break between each two of those with (the testification, i.e. the Tashahhud in which) he would greet with peace the angels who are hearest to Allah, the Prophets and the Messengers and their followers from amongst the Muslims and faithful believers." Ali commented: "Those are sixteen rak'ahs, which constitute the voluntary prayers the Messenger of Allah "Allah's blessing and peace be upon him" used to offer during the day, and how few are those who could offer that regularly!" Waki' said: My father made the following addition: Habib Ibn Abu Thabit said: O Abu Ishaq! I would not like to have as much gold as this mosque of yours contains instead of this narration.

[110] Concerning The Two-Rak'ah Prayer Before The Maghrib

1162- It is narrated on the authority of Abdullah Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Between every two Adhans (the call for prayer and the call for prayer establishment, i.e. Iqamah) there is a (supererogatory) prayer (to be offered)." He said that thrice, and in the third time he said: "For him who so wills."

1163- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Mu'adhdhin pronounced the call for the (Maghrib) prayer during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we would think it was the call for prayer establishment (Iqamah) because of the great number of people who would stand and offer a two-rak'ah prayer before the Maghrib (obligatory prayer).

[111] Concerning The Two-Rak'ah Prayer After The Maghrib

1164- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered

مِنْ هٰـهُنَا، يَعْنِي مِنْ قِبَلِ الْمَشْرِقِ بِمِقْدَارِهَا مِنْ صَلاَةِ الْعَصْرِ مِنْ هٰـهُنَا، يَعْنِي مِنْ قِبَلِ الْمَغْرِبِ، قَامَ فَصَلَّى رَكْعَتَيْنِ. ثُمَّ يُمْهِلُ حَتَّى إِذَا كَانَتِ الشَّمْسُ مِنْ هٰـهُنَا، يَعْنِي مِنْ قِبَلِ الْمَشْرِقِ مِقْدَارَهَا مِنْ صَلاَةِ الظُّهْرِ مِنْ هٰـهُنَا قَامَ فَصَلَّى أَرْبَعاً. وَأَرْبَعاً قَبْلَ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ. وَرَكْعَتَيْنِ بَعْدَهَا. وَأَرْبَعاً قَبْلَ الْعَصْرِ. يَفْصِلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِالتَّسْلِيمِ عَلَى الْمَلاَئِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ. وَمَنْ تَبِعَهُمْ مِنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ.

قَالَ عَلِيٌّ: فَتِلْكَ سِتَّ عَشْرَةَ رَكْعَةً. تَطَوُّعُ رَسُولِ اللَّهِ ﷺ بِالنَّهَارِ. وَقَلَّ مَنْ يُدَاوِمُ عَلَيْهَا.

قَالَ وَكِيعٌ: زَادَ فِيهِ أَبِي: فَقَالَ حَبِيبُ بْنُ أَبِي ثَابِتٍ: يَا أَبَا إِسْحَاقَ مَا أُحِبُّ أَنَّ لِي بِحَدِيثِكَ هٰذَا مِلْءَ مَسْجِدِكَ هٰذَا ذَهَباً.

110 ـ بابُ ما جاءَ في الرَّكْعَتَيْنِ قَبْلَ المَغْرِبِ

1162 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ وَوَكِيعٌ، عَنْ كَهْمَسٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ؛ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: **«بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ»** قَالَهَا ثَلاَثاً. قَالَ فِي الثَّالِثَةِ: **«لِمَنْ شَاءَ»**.

1163 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ؛ قَالَ: سَمِعْتُ عَلِيَّ بْنَ زَيْدِ بْنِ جُدْعَانَ؛ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنْ كَانَ الْمُؤَذِّنُ لَيُؤَذِّنُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَيُرَى أَنَّهَا الإِقَامَةُ، مِنْ كَثْرَةِ مَنْ يَقُومُ فَيُصَلِّي الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ.

111 ـ بابُ ما جاءَ في الرَّكْعَتَيْنِ بَعْدَ المَغْرِبِ

1164 ـ **حدّثنا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. حَدَّثَنَا هُشَيْمٌ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الْمَغْرِبَ، ثُمَّ يَرْجِعُ إِلَى بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ.

the Maghrib prayer (in the mosque), he would return to my house and offer a two-rak'ah prayer.

1165- It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" visited us in (the dwelling places of) Banu Abd Al-Ashhal and led us in the Maghrib prayer in our mosque, and then he said: "Offer those two rak'ahs (after the Maghrib obligatory prayer) in your houses."

[112] What One Recites In The Two-Rak'ah Prayer After The Maghrib

1166- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the two-rak'ah prayer he offered after the Maghrib both Surahs of Al-Kafirun and Al-Ikhlas.

[113] What About The Six-Rak'ah Prayer Offered After The Maghrib

1167- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers a six-rak'ah prayer after the Maghrib, during which he never speaks evil, (the reward he receives) will be equal to (that of) the service of twelve years."

[114] Concerning The Witr

1168- It is narrated on the authority of Kharijah Ibn Hudhafah Al-Adawi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to us and said: "No doubt, Allah has supplied you with a prayer, which is much better for you (in reward) than (to gain and spend in charity) the red camels (the most valuable of property in their sight): It is the Witr, which Allah has permitted you (to offer)from the time of the Isha prayer until the rise of the dawn."

1169- It is narrated on the authority of Ali that he said: Verily, the Witr (prayer) is not binding (upon you), nor is it (obligatory) like your written prayers: but the Messenger of Allah "Allah's blessing and peace be upon him" offered the Witr (prayer) and then he said: "O men of Qur'an! Offer the Witr (prayer), for indeed, Allah is (One, and this number is) odd, and He Almighty loves the odd number (of rak'ahs therewith to conclude the daily prayers, for which he gives reward)."

1170- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah is (One, and this number is) odd, and He Almighty loves the odd number. O men of Qur'an! Offer the Witr (prayer)!" a desert dweller (i.e. a Bedouin) said: "What has the Messenger of Allah "Allah's blessing

1165 ـ **حدّثنا** عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي بَنِي عَبْدِ الأَشْهَلِ. فَصَلَّى بِنَا الْمَغْرِبَ فِي مَسْجِدِنَا. ثُمَّ قَالَ: **«ارْكَعُوا هَاتَيْنِ الرَّكْعَتَيْنِ فِي بُيُوتِكُمْ»**.

112 ـ باب ما يَقْرَأُ في الرَّكْعَتَيْنِ بَعْدَ المَغْرِبِ

1166 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ وَاقِدٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُؤَمَّلِ بْنِ الصَّبَّاحِ. حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ. قَالاَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الْوَلِيدِ. حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ زِرٍّ وَأَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ صَلاَةِ الْمَغْرِبِ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

113 ـ بابُ ما جَاءَ في السِّتِّ رَكَعَاتٍ بَعْدَ المَغْرِبِ

1167 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو الْحُسَيْنِ الْعُكْلِيُّ. أَخْبَرَنِي عُمَرُ بْنُ أَبِي خَثْعَمٍ الْيَمَامِيُّ. أَنْبَأَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ لَمْ يَتَكَلَّمْ بَيْنَهُنَّ بِسُوءٍ، عُدِلْنَ لَهُ بِعِبَادَةِ ثِنْتَيْ عَشْرَةَ سَنَةً»**.

114 ـ بابُ ما جَاءَ في الوِتْرِ

1168 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ، أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدٍ الزَّوْفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُرَّةَ الزَّوْفِيِّ، عَنْ خَارِجَةَ بْنِ حُذَافَةَ الْعَدَوِيِّ؛ قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ فَقَالَ: **«إِنَّ اللَّهَ قَدْ أَمَدَّكُمْ بِصَلاَةٍ، لَهِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ. الْوِتْرُ، جَعَلَهُ اللَّهُ لَكُمْ فِيمَا بَيْنَ صَلاَةِ الْعِشَاءِ إِلَى أَنْ يَطْلُعَ الْفَجْرُ»**.

1169 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ السَّلُولِيِّ؛ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: إِنَّ الْوِتْرَ لَيْسَ بِحَتْمٍ. وَلاَ كَصَلاَتِكُمُ الْمَكْتُوبَةِ. وَلٰكِنْ رَسُولُ اللَّهِ ﷺ أَوْتَرَ، ثُمَّ قَالَ: **«يَا أَهْلَ الْقُرْآنِ أَوْتِرُوا. فَإِنَّ اللَّهَ وَتْرٌ يُحِبُّ الْوِتْرَ»**.

1170 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو حَفْصٍ الأَبَّارُ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ:

and peace be upon him" said?" He said: "This is not particular to you nor to your companions."

[115] What Is Recited In The Witr (Prayer)

1171- It is narrated on the authority of Ubai Ibn Ka'b that Allah's Messenger "Allah's blessing and peace be upon him" used to offer the Witr (prayer) with the Surahs of Al-A'la, Al-Kafirun and Al-Ikhlas.

1172- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Witr (prayer) with the Surahs of Al-A'la, Al-Kafirun and Al-Ikhlas.

(...) The same is narrated on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

1173- It is narrated on the authority of Abd Al-Aziz Ibn Juraij that he said: We asked A'ishah: "With the help of which (Surahs) did the Messenger of Allah "Allah's blessing and peace be upon him" offer the Witr (prayer)?" she said: "He used to recite in the first rak'ah the Surah of Al-A'la; in the second rak'ah the Surah of Al-Kafirun; and in the third rak'ah, he used to recite the Surahs of Al-Ikhlas, and both Surahs of seeking with Allah (from the evil of Satan, i.e. Al-Falaq and An-Nas)."

[116] Offering A Single Rak'ah For The Witr (Prayer)

1174- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the night (supererogatory) prayer two by two, and then conclude with a single rak'ah for the Witr.

1175- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer is offered in pairs (of rak'ahs), and the Witr prayer is a single rak'ah (at minimum)." I (a sub-narrator) said: "Tell me if my eye overpowers me (before I could conclude)! Tell me if I fall asleep (before offering the Witr)!" he said to me: "Make (the expression) "Tell me" at this star!" I raised my sight and behold! It was the Arcturus. Then, he repeated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer is offered in pairs (of rak'ahs), and the Witr prayer is a single rak'ah (at minimum) to be offered before the Morning (prayer)."

1176- It is narrated on the authority of Al-Muttalib Ibn Abdullah that a man asked Ibn Umar: "How should I offer the Witr (prayer)?" he said:

«إِنَّ اللَّهَ وَتْرٌ يُحِبُّ الْوِتْرَ. أَوْتِرُوا يَا أَهْلَ الْقُرْآنِ». فَقَالَ أَعْرَابِيٌّ: مَا يَقُولُ رَسُولُ اللَّهِ ﷺ؟ قَالَ: «لَيْسَ لَكَ وَلاَ لِأَصْحَابِكَ».

115 ـ بابُ ما جاءَ فيما يَقْرَأُ في الوِتْرِ

1171 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو حَفْصٍ الأَبَّارُ. حَدَّثَنَا الأَعْمَشُ، عَنْ طَلْحَةَ وَزُبَيْدٍ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِسَبِّحِ اسْمَ رَبِّكَ الأَعْلَى، وَقُلْ يَا أَيُّهَا الكَافِرُونَ، وَقُلْ هُوَ اللهُ أَحَدٌ.

1172 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا أَبُو أَحْمَدَ. حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾، وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾، وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

حدّثنا أَحْمَدُ بْنُ مَنْصُورٍ، أَبُو بَكْرٍ. قَالَ: حَدَّثَنَا شَبَابَةُ. قَالَ: حَدَّثَنَا يُونُسُ بْنُ إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

1173 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَأَبُو يُوسُفَ الرَّقِّيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الصَّيْدَلاَنِيُّ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ خُصَيْفٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ؛ قَالَ: سَأَلْنَا عَائِشَةَ، بِأَيِّ شَيْءٍ كَانَ يُوتِرُ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: كَانَ يَقْرَأُ فِي الرَّكْعَةِ الأُولَى بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾، وَفِي الثَّانِيَةِ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾، وَفِي الثَّالِثَةِ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَالْمُعَوِّذَتَيْنِ.

116 ـ بابُ ما جاءَ في الوِتْرِ بِرَكْعَةٍ

1174 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى. وَيُوتِرُ بِرَكْعَةٍ.

1175 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي مِجْلَزٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلاةُ اللَّيْلِ مَثْنَى مَثْنَى. وَالْوِتْرُ رَكْعَةٌ». قُلْتُ: أَرَأَيْتَ إِنْ غَلَبَتْنِي عَيْنِي، أَرَأَيْتَ إِنْ نِمْتُ؛ قَالَ: اجْعَلْ (أَرَأَيْتَ) عِنْدَ ذٰلِكَ النَّجْمِ. فَرَفَعْتُ رَأْسِي، فَإِذَا السِّمَاكُ. ثُمَّ أَعَادَ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلاةُ اللَّيْلِ مَثْنَى مَثْنَى. وَالْوِتْرُ رَكْعَةٌ قَبْلَ الصُّبْحِ».

1176 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا الْمُطَّلِبُ بْنُ عَبْدِ اللَّهِ. قَالَ: سَأَلَ ابْنَ عُمَرَ رَجُلٌ فَقَالَ: كَيْفَ أُوتِرُ؟ قَالَ: أَوْتِرْ بِوَاحِدَةٍ. قَالَ: إِنِّي أَخْشَى أَنْ يَقُولَ النَّاسُ: الْبُتَيْرَاءُ. فَقَالَ: سُنَّةُ اللَّهِ

"Offer it by a single rak'ah." He said: "I fear the people might say that this (prayer) is cut off." On that Ibn Umar said: "This is the tradition of Allah and His Messenger "Allah's blessing and peace be upon him"."

1177- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to utter the End Salutation after every two rak'ahs (of the night supererogatory prayer); and he used to offer Witr with the help of a single rak'ah (to conclude his prayers).

[117] Concerning The Qunut In The Witr

1178- It is narrated on the authority of Al-Hasan Ibn Ali that he said: My grandfather, the Messenger of Allah "Allah's blessing and peace be upon him" taught me some statements therewith to supplicate during the Witr (prayer, and they go as follows): "O Allah! Provide me with health (and power) among such as You give health (and power); take care of my affairs among such as You take care of theirs; guide me (to the truth) among such as You guide (to the truth); save me from the evil of what You have decreed; and bless me in whatever (gifts) You give me: verily You always decide (all the matters) and none could decide anything pertaining to You; and indeed, whomever You take as friend never is put to humiliation (as well as whomever You take as enemy never is honoured)! Glory be to You our Lord! Blessed and Exalted be You Almighty!"

1179- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" used to say at the conclusion of his Witr prayer: "O Allah! I seek refuge with Your pleasure from Your anger; I seek refuge with Your forgiveness from Your punishment; and I seek refuge with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself."

[118] When One Does Not Raise His Hands During The Supplication

1180- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" never raised his hands during any of his supplications, except whenever he invoked Allah for water: by then, he would raise both his hands so much that the whiteness of his armpits would be visible.

[119] Concerning Such As Raises His Hands During The Supplication, Which He Passes Over His Face

1181- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When

وَرَسُولِهِ. يُرِيدُ: هٰذِهِ سُنَّةُ اللَّهِ وَرَسُولِهِ ﷺ.

1177 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَلِّمُ فِي كُلِّ ثِنْتَيْنِ، وَيُوتِرُ بِوَاحِدَةٍ.

117 ـ بابُ ما جَاءَ في القُنُوتِ في الوِتْرِ

1178 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَوْرَاءِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ؛ قَالَ: عَلَّمَنِي جَدِّي، رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ فِي قُنُوتِ الْوِتْرِ «اللَّهُمَّ عَافِنِي فِيمَنْ عَافَيْتَ. وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ. وَاهْدِنِي فِيمَنْ هَدَيْتَ. وَقِنِي شَرَّ مَا قَضَيْتَ. وَبَارِكْ لِي فِيمَا أَعْطَيْتَ. إِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ. إِنَّهُ لاَ يَذِلُّ مَنْ وَالَيْتَ. سُبْحَانَكَ رَبَّنَا تَبَارَكْتَ وَتَعَالَيْتَ».

1179 ـ **حدّثنا** أَبُو عُمَرَ، حَفْصُ بْنُ عُمَرَ. حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. حَدَّثَنِي هِشَامُ بْنُ عَمْرٍو الْفَزَارِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ بْنِ هِشَامٍ الْمَخْزُومِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ، فِي آخِرِ الْوِتْرِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ بِرِضَاكَ مِنْ سُخْطِكَ. وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ. وَأَعُوذُ بِكَ مِنْكَ. لاَ أُحْصِي ثَنَاءً عَلَيْكَ. أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ**».

118 ـ بابُ مَنْ كَانَ لا يَرْفَعُ يَدَيْهِ في القُنُوتِ

1180 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ لاَ يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلاَّ عِنْدَ الاِسْتِسْقَاءِ. فَإِنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ.

119 ـ بابُ مَنْ رَفَعَ يَدَيْهِ في الدُّعَاءِ وَمَسَحَ بهما وَجْهَهُ

1181 ـ **حدّثنا** أَبُو كُرَيْبٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ، عَنْ صَالِحِ بْنِ حَسَّانَ الأَنْصَارِيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا دَعَوْتَ اللَّهَ فَادْعُ بِبَاطِنِ كَفَّيْكَ. وَلاَ تَدْعُ**

you supplicate Allah, supplicate with (raising) the inside of your palms, and not the back of your hands; and when you finish (from supplication) pass them over your faces."

[120] What About Qunut Before And After Bowing

1182- It is narrated on the authority of Ubai Ibn Ka'b that whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered Witr (prayer) he would supplicate Allah before bowing.

1183- It is narrated on the authority of Humaid from Anas Ibn Malik that he was asked about Qunut in the Morning prayer, thereupon he said: "We performed Qunut (sometimes) before and (sometimes) after bowing."

1184- It is narrated on the authority of Muhammad that he said: I asked Anas Ibn Malik about Qunut, thereupon he said: "The Messenger of Allah "Allah's blessing and peace be upon him" performed Qunut after bowing."

[121] Offering The Witr (Prayer) At The Last Portion Of The Night

1185- It is narrated on the authority of Masruq that he asked A'ishah about (the time of offering) the Witr (prayer) of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" happened to pray the Witr at every portion of the night: the first, the middle and the last, and the utmost point of time at which he prayed the Witr before he died was the last portion of the night (a short while before dawn).

1186- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" happened to pray the Witr at every portion of the night: the first, the middle and the last, and the utmost point of time at which he prayed the Witr was the last portion of the night (a short while before dawn).

1187- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you fears he might not get up at the last portion of the night, let him offer the Witr (prayer) at the first portion of the night and then he could sleep; and if anyone of you expects to get up at the last portion of the night, let him offer the Witr (prayer) at the last portion of the night, seeing that the recitation (of the Qur'an during the prayer) at the last portion of the night is attended (by the angels): and of a surety, this is much better."

بِظُهُورِهِمَا. فَإِذَا فَرَغْتَ فَامْسَحْ بِهِمَا وَجْهَكَ».

120 ـ بابُ ما جَاءَ في القُنُوتِ قَبْلَ الرُّكُوعِ وبَعْدَهُ

1182 ـ **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ، عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ الْيَامِيِّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ فَيَقْنُتُ قَبْلَ الرُّكُوعِ.

1183 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ. حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: سُئِلَ عَنِ الْقُنُوتِ فِي صَلاَةِ الصُّبْحِ، فَقَالَ: كُنَّا نَقْنُتُ قَبْلَ الرُّكُوعِ وَبَعْدَهُ.

1184 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ؛ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْقُنُوتِ، فَقَالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ بَعْدَ الرُّكُوعِ.

121 ـ بابُ ما جَاءَ في الوِتْرِ آخِرَ اللَّيْلِ

1185 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ ابْنِ حُصَيْنٍ، عَنْ يَحْيَى، عَنْ مَسْرُوقٍ؛ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ وِتْرِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ. مِنْ أَوَّلِهِ وَأَوْسَطِهِ، وَانْتَهَى وِتْرُهُ، حِينَ مَاتَ، فِي السَّحَرِ.

1186 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ؛ قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ. مِنْ أَوَّلِهِ وَأَوْسَطِهِ، وَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ.

1187 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ. حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«مَنْ خَافَ مِنْكُمْ أَنْ لاَ يَسْتَيْقِظَ مِنْ آخِرِ اللَّيْلِ، فَلْيُوتِرْ مِنْ أَوَّلِ اللَّيْلِ ثُمَّ لْيَرْقُدْ. وَمَنْ طَمِعَ مِنْكُمْ أَنْ يَسْتَيْقِظَ مِنْ آخِرِ اللَّيْلِ، فَلْيُوتِرْ مِنْ آخِرِ اللَّيْلِ. فَإِنَّ قِرَاءَةَ آخِرِ اللَّيْلِ مَحْضُورَةٌ. وَذٰلِكَ أَفْضَلُ»**.

[122] Concerning Such As Sleeps (And Is Hindered) From Offering The Witr (Prayer) Or Such As Forgets To Offer It

1188- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one sleeps (and fails) to offer the Witr (prayer), or even forgets it, let him offer prayer when he gets up, or once he remembers it."

1189- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer the Witr (prayer) before the morning comes upon you." Muhammad Ibn Yahya says: This narration gives a proof for the fact that the narration of Abd Ar-Rahman is weak.

[123] Offering Three, Or Five, Or Seven, Or Nine For The Witr (Prayer)

1190- It is narrated on the authority of Abu Ayyub Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, (offering) Witr is a fact: so, if one wills, let him offer five (rak'ahs) for the Witr (prayer); and if one wills, let him offer three for the Witr (prayer); and if one wills, let him offer only one for the Witr (prayer)."

1191- It is narrated on the authority of Hisham Ibn Sa'd that he said: I said to A'ishah: "O Mother of the Believers! Tell me about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him"." She said: "We used to bring the teeth-cleansing stick for him, water for his ablution, and Allah would awaken him whenever He wished during the night. He would use the teeth-cleansing stick, perform ablution, and offer nine Rak'ahs, and would not sit except in the eighth of them. He would celebrate Allah, praise and supplicate Him. Then he would get up without uttering the salutation and pray the ninth Rak'ah. Then, he would sit, celebrate Allah, praise and supplicate Him, ask for His Prayer and Blessing upon His Prophet, and then utter the salutation so loud that we would hear it. Then, he would pray two Rak'ahs in a sitting position, after uttering the salutation. The total then was eleven Rak'ahs. When the Messenger of Allah "Allah's blessing and peace be upon him" grew old and put on flesh, he offered seven (Rak'ahs instead of nine) for the Witr, and then offered two other Rak'ahs after uttering the End Salutation."

1192- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer seven or even five (rak'ahs) for the Witr (prayer), with no break by salutation or talk (i.e. sitting to recite the testification or even half of it) between them.

122 ـ بابُ مَنْ نَامَ عَنْ وِتْرٍ أَوْ نَسِيَهُ

1188 ـ **حدّثنا** أَبُو مُصْعَبٍ، أَحْمَدُ بْنُ أَبِي بَكْرٍ الْمَدِينِيُّ، وَسُوَيْدُ بْنُ سَعِيدٍ؛ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ نَامَ عَنِ الْوِتْرِ أَوْ نَسِيَهُ، فَلْيُصَلِّ إِذَا أَصْبَحَ، أَوْ ذَكَرَهُ**».

1189 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، وَأَحْمَدُ بْنُ الأَزْهَرِ؛ قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا**».

قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: فِي هٰذَا الْحَدِيثِ دَلِيلٌ عَلَى أَنَّ حَدِيثَ عَبْدِ الرَّحْمٰنِ وَاهٍ.

123 ـ بابُ ما جَاءَ في الوِتْرِ بثَلاثٍ وخَمْسٍ وسَبْعٍ وتِسْعٍ

1190 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْفِرْيَابِيُّ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الْوِتْرُ حَقٌّ. فَمَنْ شَاءَ فَلْيُوتِرْ بِخَمْسٍ. وَمَنْ شَاءَ فَلْيُوتِرْ بِثَلاَثٍ. وَمَنْ شَاءَ فَلْيُوتِرْ بِوَاحِدَةٍ**».

1191 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا سَعِيدُ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعْدِ بْنِ هِشَامٍ؛ قَالَ: سَأَلْتُ عَائِشَةَ، قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ أَفْتِينِي عَنْ وِتْرِ رَسُولِ اللَّهِ ﷺ. قَالَتْ: كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ. فَيَبْعَثُهُ اللَّهُ فِيمَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ. فَيَتَسَوَّكُ وَيَتَوَضَّأُ ثُمَّ يُصَلِّي تِسْعَ رَكَعَاتٍ. لاَ يَجْلِسُ فِيهَا إِلاَّ عِنْدَ الثَّامِنَةِ. فَيَدْعُو رَبَّهُ. فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ. ثُمَّ يَنْهَضُ وَلاَ يُسَلِّمُ. ثُمَّ يَقُومُ فَيُصَلِّي التَّاسِعَةَ. ثُمَّ يَقْعُدُ فَيَذْكُرُ اللَّهَ، وَيَحْمَدُهُ وَيَدْعُو رَبَّهُ وَيُصَلِّي عَلَى نَبِيِّهِ. ثُمَّ يُسَلِّمُ تَسْلِيماً يُسْمِعُنَا. ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَعْدَمَا يُسَلِّمُ وَهُوَ قَاعِدٌ. فَتِلْكَ إِحْدَى عَشْرَةَ رَكْعَةً. فَلَمَّا أَسَنَّ رَسُولُ اللَّهِ ﷺ، وَأَخَذَ اللَّحْمُ، أَوْتَرَ بِسَبْعٍ وَصَلَّى رَكْعَتَيْنِ، بَعْدَمَا سَلَّمَ.

1192 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ زُهَيْرٍ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِسَبْعٍ أَوْ بِخَمْسٍ. لاَ يَفْصِلُ بَيْنَهُنَّ بِتَسْلِيمٍ وَلاَ كَلاَمٍ.

[124] Offering Witr (Prayer) On Journey

1193- It is narrated on the authority of Salim from his father that he said: On journey, the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two rak'ahs (for each obligatory prayer) and no more; and he further used to perform Tahajjud (prayer) at night. I (the sub-narrator) asked: Did he use to offer Witr (prayer at night)? He answered in the affirmative.

1194- It is narrated on the authority of both Ibn Abbas and Ibn Umar that they said: The Messenger of Allah "Allah's blessing and peace be upon him" set two rak'ahs to be offered on journey (for each obligatory prayer); and in this way they are authentically complete, and not shortened (nor reduced from four to two, i.e. from the residence prayer). Moreover, offering Witr (prayer) on journey is out of the sunnah (i.e. it is not binding).

[125] What About Offering Two-Rak'ah Prayer In Sitting Posture After The Witr

1195- It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two light rak'ahs in the sitting posture after offering the Witr (prayer).

1196- It is narrated on the authority of Abu Salamah that he said: A'ishah told me: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer one rak'ah for the Witr (prayer), after which he would offer two rak'ahs in which he would recite while sitting, and when he intended to bow, he would stand and offer bowing.

[126] What About Lying After Offering The Witr And The Two Rak'ahs Before The Fajr (Obligatory Prayer)

1197- It is narrated on the authority of A'ishah that she said: I've never saw the Messenger of Allah "Allah's blessing and peace be upon him" at the last portion of the night but sleeping in my house. Waki' said: She meant after offering the Witr (prayer).

1198- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the two rak'ahs before the Fajr (obligatory prayer), he would lie on his right side (before the prayer establishment would be pronounced).

1199- It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the two rak'ahs before the Fajr (obligatory prayer), he would lie (before the prayer establishment would be pronounced).

124 ـ بابُ ما جَاءَ في الوِتْرِ في السَّفَرِ

1193 ـ **حدّثنا** أَحْمَدُ بْنِ سِنَانٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ؛ قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا شُعْبَةُ، عَنْ جَابِرٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي السَّفَرِ رَكْعَتَيْنِ. لاَ يَزِيدُ عَلَيْهِمَا. وَكَانَ يَتَهَجَّدُ مِنَ اللَّيْلِ. قُلْتُ: وَكَانَ يُوتِرُ؟ قَالَ: نَعَمْ.

1194 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَى. حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ وَابْنِ عُمَرَ؛ قَالاَ: سَنَّ رَسُولُ اللَّهِ ﷺ صَلاَةَ السَّفَرِ رَكْعَتَيْنِ. وَهُمَا تَمَامٌ غَيْرُ قَصْرٍ. وَالْوِتْرُ فِي السَّفَرِ سُنَّةٌ.

125 ـ بابُ ما جَاءَ في الرَّكْعَتَيْنِ بَعْدَ الوِتْرِ جَالِساً

1195 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ. حَدَّثَنَا مَيْمُونُ بْنُ مُوسَى الْمَرَئِيُّ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بَعْدَ الْوِتْرِ رَكْعَتَيْنِ خَفِيفَتَيْنِ، وَهُوَ جَالِسٌ.

1196 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ. حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ؛ قَالَ: حَدَّثَتْنِي عَائِشَةُ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِوَاحِدَةٍ. ثُمَّ يَرْكَعُ رَكْعَتَيْنِ يَقْرَأُ فِيهِمَا وَهُوَ جَالِسٌ. فَإِذَا أَرَادَ أَنْ يَرْكَعَ، قَامَ فَرَكَعَ.

126 ـ بابُ ما جَاءَ في الضَّجْعَةِ بَعْدَ الوِتْرِ وبَعْدَ رَكْعَتَيِ الفَجْرِ

1197 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ وَسُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا كُنْتُ أُلْفِي (أَوْ أَلْقَى) النَّبِيَّ ﷺ مِنْ آخِرِ اللَّيْلِ إِلاَّ وَهُوَ نَائِمٌ عِنْدِي.

قَالَ وَكِيعٌ: تَعْنِي بَعْدَ الْوِتْرِ.

1198 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ.

1199 ـ **حدّثنا** عُمَرُ بْنُ هِشَامٍ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. أَنْبَأَنَا شُعْبَةُ. حَدَّثَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ اضْطَجَعَ.

[127] Offering The Witr (Prayer) While Being On The Mount

1200- It is narrated on the authority of Sa'id Ibn Yasar that he said: I was (on journey) in the company of Ibn Umar when I remained behind (for some time during which) I offered the Witr (prayer). (When I returned) Ibn Umar asked me: "What did make you remain behind (for some time)?" I said: "I offered the Witr (prayer)." On that he said: "Should you not have a good pattern in the Messenger of Allah "Allah's blessing and peace be upon him"?" I said: "Yes." He said: "Then, the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Witr prayer while being on his camel (whenever he was on journey)."

1201- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) offered the Witr (prayer) while being on his mount.

[128] Offering The Witr (Prayer) At The First Portion Of The Night

1202- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" asked Abu Bakr: "At which part of the night do you offer the Witr (prayer)?" he said: "At the first portion, just after (the coming of) darkness." He asked Umar: "What about you O Umar?" he said: "At the last portion of the night." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "As for you O Abu Bakr, you've stuck to the trustworthy (principle of religious service); and as for you O Umar, you've stuck to the resolute power (which standing for the night supererogatory prayer requires)."

Comment: (This refers to the superiority of offering the Witr prayer at the last portion of the night; and we should not forget here that the Messenger of Allah said earlier that the recitation of the Qur'an in the prayer at the last portion of the night is always attended by the angels.)

(...) The same is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him", through a different chain of transmitters.

[129] What About Forgetfulness During The Prayer

1203- It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer, in which he made an increase, or from which he made a reduction (of one or two rak'ahs: Ibrahim said: The doubt is from my part). It was said to him: "O Messenger of Allah! Has there been any increase in the prayer?" he said: "(No) but I'm a human being: I forget as

127 ـ بابُ ما جَاءَ في الوِتْرِ على الرَّاحِلَةِ

1200 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ سَعِيدِ بْنِ يَسَارٍ؛ قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ. فَتَخَلَّفْتُ فَأَوْتَرْتُ. فَقَالَ: مَا خَلَفَكَ؟ قُلْتُ: أَوْتَرْتُ. فَقَالَ: أَمَا لَكَ فِي رَسُولِ اللَّهِ ﷺ أُسْوَةٌ حَسَنَةٌ؟ قُلْتُ: بَلَىٰ. قَالَ: فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ عَلَى بَعِيرِهِ.

1201 ـ **حدّثنا** مُحَمَّدُ بْنُ يَزِيدَ الأَسْفَاطِيُّ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ عَلَى رَاحِلَتِهِ.

128 ـ بابُ ما جَاءَ في الوِتْرِ أَوَّلَ اللَّيْلِ

1202 ـ **حدّثنا** أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ تَوْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا زَائِدَةُ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي بَكْرٍ: «**أَيَّ حِينٍ تُوتِرُ؟**» قَالَ: أَوَّلَ اللَّيْلِ، بَعْدَ الْعَتَمَةِ. قَالَ: «**فَأَنْتَ يَا عُمَرُ؟**» فَقَالَ: آخِرَ اللَّيْلِ. فَقَالَ النَّبِيُّ ﷺ: «**أَمَّا أَنْتَ يَا أَبَا بَكْرٍ، فَأَخَذْتَ بِالْوُثْقَى. وَأَمَّا أَنْتَ يَا عُمَرُ، فَأَخَذْتَ بِالْقُوَّةِ**».

حدّثنا أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ تَوْبَةَ. أَنْبَأَنَا مُحَمَّدُ بْنُ عَبَّادٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَلِيمٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِأَبِي بَكْرٍ. فَذَكَرَ نَحْوَهُ.

129 ـ بابُ السَّهْوِ في الصَّلاةِ

1203 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ فَزَادَ أَوْ نَقَصَ (قَالَ إِبْرَاهِيمُ: وَالْوَهَمُ مِنِّي) فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ أَزِيدَ فِي الصَّلاةِ شَيْءٌ؟ قَالَ: «**إِنَّمَا أَنَا بَشَرٌ. أَنْسَى كَمَا تَنْسَوْنَ. فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ**

you forget. So, if anyone of you forgets (anything in the prayer) let him offer two prostrations while sitting." Then, the Messenger of Allah "Allah's blessing and peace be upon him" turned (to the direction of the Qiblah) and offered two prostrations.

1204- It is narrated on the authority of Iyad that he asked Abu Sa'id: One of us might offer prayer, in which he does not know (out of forgetfulness) how many (rak'ahs) he has offered. On that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you offers prayer in which he does not know (out of forgetfulness) how much has he prayed, let him offer two prostrations while sitting (at the conclusion of the prayer)."

[130] Concerning Him Who Offers Five Rak'ahs For The Zhuhr Prayer Forgetfully

1205- It is narrated on the authority of Abdullah: Once, the Messenger of Allah "Allah's blessing and peace be upon him" prayed The Zhuhr as five rak'ahs. When they asked him: "Did any increase happen in the (rak'ahs of the Zhuhr) prayer?" He said (surprisingly): "(No). what happened?" When it was said to him ("You prayed it as five") he bent his legs and offered two prostrations (of forgetfulness).

[131] When One Stands After Two (Rak'ahs) Forgetfully

1206- It is narrated on the authority of Ibn Buhainah that once, the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer (I think it was the Zhuhr), and when it was the conclusion of the second rak'ah, he stood before he would sit (to recite the testification). So, when it was just before the End Salutation, he offered two prostrations.

1207- It is narrated on the authority of Ibn Buhainah that once, the Messenger of Allah "Allah's blessing and peace be upon him" stood after the second rak'ah of the Zhuhr prayer out of his forgetting to sit (to recite half the testification). Then, when it was (the conclusion of the prayer, and it remained) only the End Salutation to finish from his prayer, he offered two prostrations of forgetfulness, after which he uttered the End Salutation.

1208- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands after the second rak'ah (instead of sitting) and does not complete his standing, let him then sit (to recite half the testification); and if he completes standing, let not him sit, and rather let him offer two prostrations of forgetfulness (at the conclusion of the prayer, just before the End Salutation)."

جَالِسٌ» ثُمَّ تَحَوَّلَ النَّبِيُّ ﷺ فَسَجَدَ سَجْدَتَيْنِ.

1204 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ هِشَامٍ. حَدَّثَنِي يَحْيَىٰ. حَدَّثَنِي عِيَاضٌ؛ أَنَّهُ سَأَلَ أَبَا سَعِيدٍ الْخُدْرِيَّ، فَقَالَ: أَحَدُنَا يُصَلِّي فَلاَ يَدْرِي كَمْ صَلَّى. فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا صَلَّى أَحَدُكُمْ فَلَمْ يَدْرِ كَمْ صَلَّى، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ»**.

130 ـ بابُ مَنْ صَلَّى الظُّهْرَ خَمْساً وهُوَ سَاهٍ

1205 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ، قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، حَدَّثَنِي الْحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ خَمْساً. فَقِيلَ لَهُ: أَزِيدَ فِي الصَّلاَةِ؟ قَالَ: **«وَمَا ذَاكَ؟»**. فَقِيلَ لَهُ. فَثَنَى رِجْلَهُ، فَسَجَدَ سَجْدَتَيْنِ.

131 ـ بابُ ما جَاءَ فيمَنْ قَامَ مِنَ اثْنَتَيْنِ سَاهِياً

1206 ـ **حدّثنا** عُثْمَانُ وَأَبُو بَكْرٍ، ابْنَا أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ؛ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ الأَعْرَجِ، عَنِ ابْنِ بُحَيْنَةَ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى صَلاَةً، أَظُنُّ أَنَّهَا الظُّهْرُ (الْعَصْرُ). فَلَمَّا كَانَ فِي الثَّانِيَةِ قَامَ قَبْلَ أَنْ يَجْلِسَ. فَلَمَّا كَانَ قَبْلَ أَنْ يُسَلِّمَ سَجَدَ سَجْدَتَيْنِ.

1207 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا ابْنُ نُمَيْرٍ، وَابْنُ فُضَيْلٍ، وَيَزِيدُ بْنُ هَارُونَ. ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، وَيَزِيدُ بْنُ هَارُونَ، وَأَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ؛ أَنَّ ابْنَ بُحَيْنَةَ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ قَامَ فِي ثِنْتَيْنِ مِنَ الظُّهْرِ نَسِيَ الْجُلُوسَ. حَتَّى إِذَا فَرَغَ مِنْ صَلاَتِهِ إِلاَّ أَنْ يُسَلِّمَ، سَجَدَ سَجْدَتَي السَّهْوِ وَسَلَّمَ.

1208 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ. حَدَّثَنَا سُفْيَانُ، عَنْ جَابِرٍ، عَنِ الْمُغِيرَةِ بْنِ شُبَيْلٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا قَامَ أَحَدُكُمْ مِنَ الرَّكْعَتَيْنِ فَلَمْ يَسْتَتِمَّ قَائِماً فَلْيَجْلِسْ. فَإِذَا اسْتَتَمَّ قَائِماً فَلاَ يَجْلِسْ وَيَسْجُدْ سَجْدَتَي السَّهْوِ»**.

[132] Concerning Him Who Falls In Doubt About His Prayer And Then Depends Upon What Is Certain

1209- It is narrated on the authority of Abd Ar-Rahman Ibn Awf that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When anyone of you has doubt (whether he has prayed) two or one (rak'ah), let it be one (which he has offered); and if he has doubt (whether he has prayed) two or three, let it be two (which he has offered); and if he has doubt (whether he has prayed) three or four, let it be three (which he has offered). Then let him complete the remaining portion of his prayer, so that the doubt would be exclusive to what is more; and then, let him offer two prostrations (of forgetfulness) while sitting before he utters the End Salutation."

1210- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has doubt (as to how much he has offered) in his prayer, let him avert the doubt (that he has offered the more) with the certainty (that he has offered the less); and when he is sure of having his prayer complete, let him offer two prostrations (of forgetfulness before the End Salutation): if his prayer is complete (without the additional rak'ah he has offered because of his doubt), then, such (additional) rak'ah would act as supererogatory for him; and if his prayer is incomplete, the (additional) rak'ah (he has offered) would make perfect his prayer; and the two prostrations would thus be offered against the will of Satan."

[133] Concerning Him Who Doubts In His Prayer, And Then Depends Upon What Is (Closer To The) Right

1211- It is narrated on the authority of Alqamah that Abdullah Ibn Mas'ud said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Prayer and we did not know whether he omitted from it or increased in it. (When the companions talked about that and) he asked, we told him. He (the Prophet) turned his feet, faced the Qiblah and performed two prostrations after which he uttered the end salutation. Then he turned his face towards us and said: "If there is anything new about the Prayer I will inform you of it. But I am a human being and I forget as you forget, so when I forget, remind me. Furthermore, when anyone of you is in doubt about his Prayer, he should aim at what is closer to the truth (upon which he should act), and complete his Prayer in that respect and then offer two prostrations (of forgetfulness)."

132 ـ بابُ ما جَاءَ فيمَنْ شَكَّ في صَلاتِهِ فَرَجَعَ إلى اليَقِينِ

1209 ـ **حدّثنا** أَبُو يُوسُفَ الرَّقِّيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الصَّيْدَلاَنِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِذَا شَكَّ أَحَدُكُمْ فِي الثِّنْتَيْنِ وَالْوَاحِدَةِ، فَلْيَجْعَلْهَا وَاحِدَةً. وَإِذَا شَكَّ فِي الثِّنْتَيْنِ وَالثَّلاَثِ فَلْيَجْعَلْهَا ثِنْتَيْنِ. وَإِذَا شَكَّ فِي الثَّلاَثِ وَالأَرْبَعِ فَلْيَجْعَلْهَا ثَلاَثاً. ثُمَّ لْيُتِمَّ مَا بَقِيَ مِنْ صَلاَتِهِ حَتَّى يَكُونَ الْوَهْمُ فِي الزِّيَادَةِ. ثُمَّ يَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلِّمَ»**.

1210 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيُلْغِ الشَّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ. فَإِذَا اسْتَيْقَنَ التَّمَامَ سَجَدَ سَجْدَتَيْنِ. فَإِنْ كَانَتْ صَلاَتُهُ تَامَّةً، كَانَتِ الرَّكْعَةُ نَافِلَةً. وَإِنْ كَانَتْ نَاقِصَةً، كَانَتِ الرَّكْعَةُ لِتَمَامِ صَلاَتِهِ، وَكَانَتِ السَّجْدَتَانِ رَغْمَ أَنْفِ الشَّيْطَانِ»**.

133 ـ بابُ ما جَاءَ فيمَنْ شَكَّ في صَلاتِهِ فَتَحَرَّى الصَّوَابَ

1211 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ؛ قَالَ شُعْبَةُ: كَتَبَ إِلَيَّ وَقَرَأْتُهُ عَلَيْهِ. قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلاَةً لاَ نَدْرِي أَزَادَ أَوْ نَقَصَ. فَسَأَلَ. فَحَدَّثْنَاهُ فَثَنَى رِجْلَهُ، وَاسْتَقْبَلَ الْقِبْلَةَ، وَسَجَدَ سَجْدَتَيْنِ. ثُمَّ سَلَّمَ. ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: **«لَوْ حَدَثَ فِي الصَّلاَةِ شَيْءٌ لأَنْبَأْتُكُمُوهُ. وَإِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ. فَإِذَا نَسِيتُ فَذَكِّرُونِي. وَأَيُّكُمْ مَا شَكَّ فِي الصَّلاَةِ فَلْيَتَحَرَّ أَقْرَبَ ذٰلِكَ مِنَ الصَّوَابِ، فَيُتِمَّ عَلَيْهِ وَيُسَلِّمَ وَيَسْجُدَ سَجْدَتَيْنِ»**.

1212- It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has doubt in his prayer, let him act upon what is (closer to the) right, and offer two prostrations (before he utters the End Salutation)." At-Tanafisi said: This is the principal fundament which none has the power to reject.

[134] Concerning Him Who Utters The End Salutation After Two Or Three (Rak'ahs) Forgetfully

1213- It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" fell into forgetfulness, and uttered the End Salutation just at the conclusion of two rak'ahs. (A long-handed man called) Dhul-Yadain said to him: "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" replied: "Neither I have forgotten nor has the prayer been reduced." He said: "No! You have prayed only two rak'ahs." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "is what Dhul-Yadain said true?" They said: "Yes, it is true." The Messenger of Allah "Allah's blessing and peace be upon him" went forward (to the direction of the Qiblah) and offered two rak'ahs. Then, he uttered the end salutation, and offered two prostrations of forgetfulness.

1214- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" led us in one of the two evening prayers. He prayed two rak'ahs and then finished the prayer with the end salutation. He stood up near a piece of wood Lying across the mosque, against which he leaned. The hasty among the people went out and said: "The prayer has been reduced!" Amongst the people were Abu Bakr and Umar, but they hesitated to ask (The Prophet). A long-handed man called Dhul-Yadain asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" said: "Neither I have forgotten nor has the prayer been reduced." He said: "No! You have prayed only two rak'ahs." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "is what Dhul-Yadain said true?" They said: "Yes, it is true." The Messenger of Allah "Allah's blessing and peace be upon him" stood up again and offered two rak'ahs. Then, he uttered the end salutation, offered two prostrations (of forgetfulness), after which he uttered the end salutation once again.

1212 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا شَكَّ أَحَدُكُمْ فِي الصَّلاَةِ، فَلْيَتَحَرَّ الصَّوَابَ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ**».

قَالَ الطَّنَافِسِيُّ: هٰذَا الأَصْلُ، وَلاَ يَقْدِرُ أَحَدٌ يَرُدُّهُ.

134 ـ بابٌ فيمَنْ سَلَّمَ مِنْ ثِنْتَيْنِ أو ثَلاثٍ سَاهِياً

1213 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَأَبُو كُرَيْبٍ، وَأَحْمَدُ بْنُ سِنَانٍ. قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سَهَا فَسَلَّمَ فِي الرَّكْعَتَيْنِ. فَقَالَ لَهُ رَجُلٌ يُقَالُ لَهُ ذُو الْيَدَيْنِ: يَا رَسُولَ اللَّهِ أَقَصُرَتْ أَوْ نَسِيتَ؟ قَالَ: «**مَا قَصُرَتْ وَمَا نَسِيتُ**» قَالَ: إِذاً، فَصَلَّيْتَ رَكْعَتَيْنِ. قَالَ: «**أَكَمَا يَقُولُ ذُو الْيَدَيْنِ؟**» قَالُوا: نَعَمْ. فَتَقَدَّمَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ. ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ.

1214 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلاَتَيِ الْعَشِيِّ رَكْعَتَيْنِ. ثُمَّ سَلَّمَ. ثُمَّ قَامَ إِلَى خَشَبَةٍ كَانَتْ فِي الْمَسْجِدِ يَسْتَنِدُ إِلَيْهَا. فَخَرَجَ سَرَعَانُ النَّاسِ يَقُولُونَ: قَصُرَتِ الصَّلاَةُ. وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ. فَهَابَاهُ أَنْ يَقُولاَ لَهُ شَيْئاً وَفِي الْقَوْمِ رَجُلٌ طَوِيلُ الْيَدَيْنِ، يُسَمَّى ذَا الْيَدَيْنِ. فَقَالَ: يَا رَسُولَ اللَّهِ أَقَصُرَتِ الصَّلاَةُ أَمْ نَسِيتَ؟ فَقَالَ: «**لَمْ تَقْصُرْ وَلَمْ أَنْسَ**» قَالَ: فَإِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ. فَقَالَ: «**أَكَمَا يَقُولُ ذُو الْيَدَيْنِ؟**» قَالُوا: نَعَمْ. قَالَ: فَقَامَ فَصَلَّى رَكْعَتَيْنِ. ثُمَّ سَلَّمَ. ثُمَّ سَجَدَ سَجْدَتَيْنِ. ثُمَّ سَلَّمَ.

1215- It is narrated on the authority of Imran Ibn Husain that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered the Asr prayer, and uttered the end salutation after three rak'ahs. Then, he (left the mosque and) entered into his home. A long-handed man called Al-Khirbaq stood up to him and said: "O Messenger of Allah! Has the prayer been reduced?" He (The Prophet) went out angrily, dragging his garment, and asked (the people about that), and he was told. Then, he offered the rak'ah which he left (out of forgetfulness), uttered the salutation, offered two prostrations, and then said salutation once again.

[135] Offering The Two Prostrations Of Forgetfulness Before The End Salutation

1216- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan comes to anyone of you during his prayer, and enters between his aim and his soul (with its desires, i.e. distracts his mind) to the extent that he would not know whether he prayed more or less (than what is due). If it is so, let him offer two prostrations before he utters the end salutation, and then, let him utter the salutation!"

1217- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan enters between (the real aim of) the son of Adam and his soul (with its desires, i.e. distracts his mind during his prayer) to the extent that he would not know how much he has prayed. So, if anyone of you finds that, let him offer two prostrations before he utters the end salutation!"

[136] Offering Both Prostrations (Of Forgetfulness) After The End Salutation

1218- It is narrated on the authority of Alqamah that Ibn Mas'ud offered the two prostrations of forgetfulness after uttering the end salutation, and mentioned that the Messenger of Allah "Allah's blessing and peace be upon him" had done so.

1219- It is narrated on the authority of Thawban that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There are two prostrations in (case one is given to) forgetfulness, to be offered after uttering the end salutation."

[137] Completing (The Remaining Portion Of The Prayer) Upon (What Has Been Offered Of) The Prayer

1220- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to

1215 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى، وَأَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا خَالِدُ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ قَالَ: سَلَّمَ رَسُولُ اللَّهِ ﷺ فِي ثَلاَثِ رَكَعَاتٍ مِنَ الْعَصْرِ. ثُمَّ قَامَ فَدَخَلَ الْحُجْرَةَ. فَقَامَ الْخِرْبَاقُ، رَجُلٌ بَسِيطُ الْيَدَيْنِ، فَنَادَى: يَا رَسُولَ اللَّهِ أَقَصُرَتِ الصَّلاَةُ؟ فَخَرَجَ مُغْضَباً يَجُرُّ إِزَارَهُ. فَسَأَلَ، فَأُخْبِرَ. فَصَلَّى تِلْكَ الرَّكْعَةَ الَّتِي كَانَ تَرَكَ. ثُمَّ سَلَّمَ. ثُمَّ سَجَدَ سَجْدَتَيْنِ. ثُمَّ سَلَّمَ.

135 ـ بابُ ما جَاءَ في سَجْدَتَيِ السَّهْوِ قَبْلَ السَّلامِ

1216 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ. حَدَّثَنَا ابْنُ إِسْحَاقَ. حَدَّثَنِي الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَكُمْ فِي صَلاَتِهِ، فَيَدْخُلُ بَيْنَهُ وَبَيْنَ نَفْسِهِ حَتَّى لاَ يَدْرِي زَادَ أَوْ نَقَصَ. فَإِذَا كَانَ ذٰلِكَ، فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ. ثُمَّ يُسَلِّمْ**».

1217 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ. حَدَّثَنَا ابْنُ إِسْحَاقَ. أَخْبَرَنِي سَلَمَةُ بْنُ صَفْوَانَ بْنِ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِنَّ الشَّيْطَانَ يَدْخُلُ بَيْنَ ابْنِ آدَمَ وَبَيْنَ نَفْسِهِ. فَلاَ يَدْرِي كَمْ صَلَّى. فَإِذَا وَجَدَ ذٰلِكَ فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ**».

136 ـ بابُ ما جَاءَ فِيمَنْ سَجَدَهُمَا بَعْدَ السَّلامِ

1218 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ أَنَّ ابْنَ مَسْعُودٍ سَجَدَ سَجْدَتَيِ السَّهْوِ بَعْدَ السَّلاَمِ. وَذَكَرَ أَنَّ النَّبِيَّ ﷺ فَعَلَ ذٰلِكَ.

1219 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ زُهَيْرِ بْنِ سَالِمٍ الْعَنْسِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ ثَوْبَانَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**فِي كُلِّ سَهْوٍ سَجْدَتَانِ، بَعْدَمَا يُسَلِّمُ**».

137 ـ بابُ ما جَاءَ في البِنَاءِ على الصَّلاةِ

1220 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى التَّيْمِيُّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ، عَنْ

(lead) the prayer, and when he magnified Allah (to assume the prayer), he beckoned to them to be (as they were in their places); and they did accordingly. Then he went and took a bath (and when he returned) his head was dribbling water. He led them in the prayer and when he finished and turned away he said: "No doubt, I came to you while being in the state of ceremonial impurity, (out of forgetfulness), and did not remember that until I assumed the prayer."

1221- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is befallen by vomit, ejection, nosebleed, or pre-seminal fluid (during the prayer), let him turn away, offer ablution, and then complete (the remaining portion) upon (what has been offered of) his prayer, provided that he should not speak (to anyone) during that (interval)."

[138] If One Breaks Ablution During The Prayer: What Should He Do

1222- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone is offering the prayer during which he breaks ablution, let him catch hold of his nose and then turn away!"

(...) The same is narrated on the authority of A'ishah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[139] The Prayer Of The Sick Person

1223- It is narrated on the authority of Imran Ibn Husain that he said: I had fistula, (and I could not offer prayer while standing), thereupon I asked the Messenger of Allah "Allah's blessing and peace be upon him" about (how to offer) the prayer. The Messenger of Allah "Allah's blessing and peace be upon him" said: "You could pray while standing; and if you could not do that, pray while sitting; and if you could not do so, pray while lying on your side."

1224- It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered the prayer while he was sitting (reclining) against his right side; and (at that time) he was suffering the pain (of illness).

[140] Offering The Supererogatory Prayer While Sitting

1225- It is narrated on the authority of Umm Salamah that she said: By Him, Who took unto Him the soul of the Messenger of Allah "Allah's blessing and peace be upon him"! He did not die before he offered the

مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ ثَوْبَانَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: خَرَجَ النَّبِيُّ ﷺ إِلَى الصَّلاَةِ وَكَبَّرَ. ثُمَّ أَشَارَ إِلَيْهِمْ، فَمَكَثُوا. ثُمَّ انْطَلَقَ فَاغْتَسَلَ. وَكَانَ رَأْسُهُ يَقْطُرُ مَاءً. فَصَلَّى بِهِمْ. فَلَمَّا انْصَرَفَ قَالَ: «**إِنِّي خَرَجْتُ إِلَيْكُمْ جُنُباً. وَإِنِّي نَسِيتُ حَتَّى قُمْتُ فِي الصَّلاَةِ**».

1221 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَصَابَهُ قَيْءٌ أَوْ رُعَافٌ أَوْ قَلَسٌ أَوْ مَذْيٌ، فَلْيَنْصَرِفْ، فَلْيَتَوَضَّأْ. ثُمَّ لْيَبْنِ عَلَى صَلاَتِهِ، وَهُوَ فِي ذٰلِكَ لاَ يَتَكَلَّمُ**».

138 ـ بابُ ما جَاءَ فيمَنْ أَحْدَثَ في الصَّلاةِ كَيْفَ يَنْصَرِفُ

1222 ـ **حدّثنا** عُمَرُ بْنُ شَبَّةَ بْنِ عَبِيدَةَ بْنِ زَيْدٍ. حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ. قَالَ: «**إِذَا صَلَّى أَحَدُكُمْ فَأَحْدَثَ، فَلْيُمْسِكْ عَلَى أَنْفِهِ، ثُمَّ لْيَنْصَرِفْ**».

حدّثنا حَرْمَلَةُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنَا عُمَرُ بْنُ قَيْسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

139 ـ بابُ ما جَاءَ في صَلاةِ المَرِيضِ

1223 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ قَالَ: كَانَ بِي النَّاصُورُ. فَسَأَلْتُ النَّبِيَّ ﷺ عَنِ الصَّلاَةِ. فَقَالَ: «**صَلِّ قَائِماً. فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِداً. فَإِنْ لَمْ تَسْتَطِعْ، فَعَلَى جَنْبٍ**».

1224 ـ **حدّثنا** عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ. حَدَّثَنَا إِسْحَاقُ الأَزْرَقُ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أَبِي حَرِيزٍ، عَنْ وَائِلِ بْنِ حُجْرٍ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ صَلَّى جَالِساً عَلَى يَمِينِهِ، وَهُوَ وَجِعٌ.

140 ـ بابٌ في صَلاةِ النَّافِلَةِ قَاعِداً

1225 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: وَالَّذِي ذَهَبَ بِنَفْسِهِ، ﷺ مَا مَاتَ حَتَّى كَانَ أَكْثَرُ صَلاَتِهِ وَهُوَ جَالِسٌ. وَكَانَ أَحَبَّ الأَعْمَالِ إِلَيْهِ الْعَمَلُ الصَّالِحُ الَّذِي

greater portion of his (supererogatory) prayers while sitting. However, the righteous deed that was the dearest to him was that which a servant would do regularly, no matter little it might be.

1226- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite (the Qur'an during the supererogatory prayers) while he was sitting; and whenever he intended to bow, he would stand a period (before his bowing, as short as is) enough for one to recite forty Holy Verses.

1227- It is narrated on the authority of A'ishah that she said: I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" offering anything of the (supererogatory) night prayer but as standing until he grew old (and put on flesh): by then he offered (the supererogatory) prayer while sitting until there would remain only forty or thirty Holy Verses to recite, he would stand, recite them and then fall in prostration.

1228- It is narrated on the authority of Abdullah Ibn Shaqiq Al-Uqaili that he said: I asked A'ishah about the (supererogatory night) prayer of the Messenger of Allah "Allah's blessing and peace be upon him" thereupon she said: (Sometimes) he offered prayer for a long time during the night while standing and (sometimes) he offered prayer for a long time during the night while sitting; and if he recited (the Qur'an during the prayer) while standing, he would bow as standing, and if he recited while sitting, he would bow as sitting.

[141] The Prayer Of One While Sitting Is Half The Prayer Of One While Standing (In Reward)

1229- It is narrated on the authority of Abdullah Ibn Amr that once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon him while he was praying as sitting, thereupon he said: "The prayer of one as sitting is half the prayer of one as standing (in reward)."

1230- It is narrated on the authority of Anas Ibn Malik that once, the Messenger of Allah "Allah's blessing and peace be upon him" set out and came upon some people and they were praying as sitting, thereupon he said: "The prayer of one as sitting is half the prayer of one as standing (in reward)."

1231- It is narrated on the authority of Imran Ibn Husain that he asked the Messenger of Allah "Allah's blessing and peace be upon him" about the prayer of one while sitting, thereupon he said: "No doubt, whoever prays while standing is the best (in the reward he receives); and whoever prays

يَدُومُ عَلَيْهِ الْعَبْدُ، وَإِنْ كَانَ يَسِيراً.

1226 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ وَهُوَ قَاعِدٌ. فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ قَدْرَ مَا يَقْرَأُ إِنْسَانٌ أَرْبَعِينَ آيَةً.

1227 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي شَيْءٍ مِنْ صَلاةِ اللَّيْلِ إِلاَّ قَائِماً. حَتَّى دَخَلَ فِي السِّنِّ. فَجَعَلَ يُصَلِّي جَالِساً. حَتَّى إِذَا بَقِيَ عَلَيْهِ مِنْ قِرَاءَتِهِ أَرْبَعُونَ آيَةً، أَوْ ثَلاثُونَ آيَةً، قَامَ فَقَرَأَهَا وَسَجَدَ.

1228 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ حُمَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ؛ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ، فَقَالَتْ: كَانَ يُصَلِّي لَيْلاً طَوِيلاً قَائِماً. وَلَيْلاً طَوِيلاً قَاعِداً. فَإِذَا قَرَأَ قَائِماً رَكَعَ قَائِماً. وَإِذَا قَرَأَ قَاعِداً رَكَعَ قَاعِداً.

141 ـ بابُ صَلاةُ القَاعِدِ على النِّصْفِ مِنْ صَلاةِ القَائِمِ

1229 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَى بْنُ آدَمَ. حَدَّثَنَا قُطْبَةُ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ يُصَلِّي جَالِساً. فَقَالَ: «**صَلاةُ الْجَالِسِ عَلَى النِّصْفِ مِنْ صَلاةِ الْقَائِمِ**».

1230 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا بِشْرُ بْنُ عُمَرَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ. حَدَّثَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ فَرَأَى أُنَاساً يُصَلُّونَ قُعُوداً. فَقَالَ: «**صَلاةُ الْقَاعِدِ عَلَى النِّصْفِ مِنْ صَلاةِ الْقَائِمِ**».

1231 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ يُصَلِّي قَاعِداً. قَالَ: «**مَنْ صَلَّى قَائِماً فَهُوَ أَفْضَلُ. وَمَنْ صَلَّى قَاعِداً فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ. وَمَنْ صَلَّى نَائِماً فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ**».

while sitting receives only half the reward of such as prays while standing; and whoever prays while lying receives half the reward of such as prays while sitting."

[142] The Prayer Of The Messenger Of Allah During His Fatal Illness

1232- It is narrated on the authority of A'ishah that she said: When Allah's Apostle became fatally ill, Bilal came to inform him (that the prayer was due). He said: "Tell Abu Bakr to lead the people in the prayer." I said: "O Allah's Apostle! Abu Bakr is a softhearted man and if he stands in your place, he could not help weeping, and thus he would not be able (to make the people hear him). Would that you order Umar to lead the prayer!" The Prophet "Allah's blessing and peace be upon him" said: "Tell Abu Bakr to lead the people in the prayer: Verily you (women) are the companions of Joseph." So we sent to Abu Bakr (to inform him of the command of the Prophet) and he led the prayer. In the meantime Allah's Apostle "Allah's blessing and peace be upon him" felt better and came out with the help of two persons with both of his legs dragging on the ground till he entered the mosque. When Abu Bakr felt his coming, he tried to retreat but Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to remain in his place (and carry on). The Prophet was brought and was helped to sit by his side. Abu Bakr was following the Prophet and the people were following Abu Bakr (in the prayer).

1233- It is narrated on the authority of A'ishah that she said: During his fatal illness, Allah's Apostle ordered that Abu Bakr should lead the people in the prayer. Abu Bakr led the prayer. In the meantime Allah's Apostle "Allah's blessing and peace be upon him" felt better and came out (to the mosque) and behold! Abu Bakr was leading the people in the prayer! When Abu Bakr saw him coming, he tried to retreat but Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to remain in his place (and carry on). The Prophet "Allah's blessing and peace be upon him" sat at the side of Abu Bakr. Abu Bakr was following the prayer of the Prophet "Allah's blessing and peace be upon him" and the people were following the prayer of Abu Bakr.

1234- It is narrated on the authority of Salim Ibn Ubaid that he said: During his fatal illness, the Messenger of Allah "Allah's blessing and peace be upon him" fell unconscious, and when he recovered he asked: "Is the prayer due?" they answered in the affirmative, thereupon he said: "Tell Bilal to pronounce the Adhan, and tell Abu Bakr to lead the prayer." Then,

142 ـ بابُ ما جَاءَ في صَلاةِ رَسُولِ الله ﷺ في مَرَضِهِ

1232 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: لَمَّا مَرِضَ رَسُولُ اللَّهِ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ (وَقَالَ أَبُو مُعَاوِيَةَ: لَمَّا ثَقُلَ) جَاءَ بِلاَلٌ يُؤْذِنُهُ بِالصَّلاَةِ. فَقَالَ: «**مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ**» قُلْنَا: يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ. تَعْنِي رَقِيقٌ. وَمَتَى مَا يَقُومُ مُقَامَكَ يَبْكِي فَلاَ يَسْتَطِيعُ. فَلَوْ أَمَرْتَ عُمَرَ فَصَلَّى بِالنَّاسِ. فَقَالَ: «**مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكُنَّ صَوَاحِبَاتُ يُوسُفَ**». قَالَتْ: فَأَرْسَلْنَا إِلَى أَبِي بَكْرٍ، فَصَلَّى بِالنَّاسِ. فَوَجَدَ رَسُولُ اللَّهِ ﷺ مِنْ نَفْسِهِ خِفَّةً. فَخَرَجَ إِلَى الصَّلاَةِ يُهَادَى بَيْنَ رَجُلَيْنِ. وَرِجْلاَهُ تَخُطَّانِ فِي الأَرْضِ. فَلَمَّا أَحَسَّ بِهِ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ. فَأَوْمَى إِلَيْهِ النَّبِيُّ ﷺ أَنْ مَكَانَكَ. قَالَ، فَجَاءَ حَتَّى أَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ. فَكَانَ أَبُو بَكْرٍ يَأْتَمُّ بِالنَّبِيِّ ﷺ. وَالنَّاسُ يَأْتَمُّونَ بِأَبِي بَكْرٍ.

1233 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ فِي مَرَضِهِ. فَكَانَ يُصَلِّي بِهِمْ. فَوَجَدَ رَسُولُ اللَّهِ ﷺ خِفَّةً. فَخَرَجَ. وَإِذَا أَبُو بَكْرٍ يَؤُمُّ النَّاسَ. فَلَمَّا رَآهُ أَبُو بَكْرٍ اسْتَأْخَرَ. فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، أَيْ كَمَا أَنْتَ. فَجَلَسَ رَسُولُ اللَّهِ ﷺ حِذَاءَ أَبُو بَكْرٍ، إِلَى جَنْبِهِ. فَكَانَ أَبُو بَكْرٍ يُصَلِّي بِصَلاَةِ رَسُولِ اللَّهِ ﷺ. وَالنَّاسُ يُصَلُّونَ بِصَلاَةِ أَبِي بَكْرٍ.

1234 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، مِنْ كِتَابِهِ فِي بَيْتِهِ، قَالَ سَلَمَةُ بْنُ بُهَيْطٍ. أَنْبَأَنَا عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ نُبَيْطِ بْنِ شَرِيطٍ، عَنْ سَالِمِ بْنِ عُبَيْدٍ؛ قَالَ: أُغْمِيَ عَلَى رَسُولِ اللَّهِ ﷺ فِي مَرَضِهِ. ثُمَّ أَفَاقَ. فَقَالَ: «**أَحَضَرَتِ الصَّلاَةُ؟**» قَالُوا: نَعَمْ. قَالَ: «**مُرُوا بِلاَلاً فَلْيُؤَذِّنْ. وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ**». ثُمَّ أُغْمِيَ عَلَيْهِ، فَأَفَاقَ. فَقَالَ: «**أَحَضَرَتِ الصَّلاَةُ؟**» قَالُوا: نَعَمْ. قَالَ: «**مُرُوا بِلاَلاً فَلْيُؤَذِّنْ. وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ**» ثُمَّ أُغْمِيَ عَلَيْهِ.

he fell unconscious once again, and when he recovered he asked: "Is the prayer due?" they answered in the affirmative, thereupon he said: "Tell Bilal to pronounce the Adhan, and tell Abu Bakr to lead the prayer." Then, (for the third time) he fell unconscious, and when he recovered he asked: "Is the prayer due?" they answered in the affirmative, thereupon he said: "Tell Bilal to pronounce the Adhan, and tell Abu Bakr to lead the prayer." A'ishah said: "My father is a softhearted man and if he stands in your place, he could not help weeping, and thus he would not be able (to make the people hear him). Would that you order somebody else (to lead the prayer)!" The Prophet "Allah's blessing and peace be upon him" fell unconscious and when he recovered he said: "Tell Bilal to pronounce the call for the prayer, and tell Abu Bakr to lead the prayer: Verily you (women) are the companions of Joseph." Bilal was ordered to pronounce the call for the prayer, and Abu Bakr to lead the prayer. Later, the Messenger of Allah "Allah's blessing and peace be upon him" felt better and said: "Find two persons for me so that I would recline upon them (and come out to the mosque)." Barirah came first followed by another man, and he reclined upon them (and went to the mosque). When Abu Bakr saw him, he intended to retreat, but the Messenger of Allah "Allah's blessing and peace be upon him" beckoned to him to remain in his place (and carry on the prayer). The Messenger of Allah "Allah's blessing and peace be upon him" came forward and sat by the side of Abu Bakr until he finished the prayer. Then, the Messenger of Allah "Allah's blessing and peace be upon him" (died and) was taken (unto Allah Almighty). Abu Abd Allah says: This is a strange narration, and none barring Nasr Ibn Ali relates it.

1235- It is narrated on the authority of Ibn Abbas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" became fatally ill, he was in the house of A'ishah. He said: "Invite Ali to me!" A'ishah said: "O Messenger of Allah! Should we invite Abu Bakr to you?" he said: "Yes, invite him." Hafsah said: "O Messenger of Allah! Should we invite Umar to you?" he said: "Yes, invite him." Umm Al-Fadl said: "O Messenger of Allah! Should we invite Al-Abbas to you?" he answered in the affirmative. When they gathered, the Messenger of Allah "Allah's blessing and peace be upon him" raised his head and kept silent, thereupon Umar said: "Let's stand (and leave) The Messenger of Allah "Allah's blessing and peace be upon him" (perchance he would take rest)." When the prayer was due, Bilal came to pronounce the Adhan. He said: "Tell Abu Bakr to lead the prayer." A'ishah said: "O Allah's Apostle! Abu Bakr is a softhearted man and he could not recite (the Qur'an because of his

فَأَفَاقَ، فَقَالَ: «أَحَضَرَتِ الصَّلاةُ؟» قَالُوا: نَعَمْ. قَالَ: «مُرُوا بِلاَلاً فَلْيُؤَذِّنْ. وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» فَقَالَتْ عَائِشَةُ: إِنَّ أَبِي رَجُلٌ أَسِيفٌ. فَإِذَا قَامَ ذٰلِكَ الْمُقَامَ يَبْكِي، لاَ يَسْتَطِيعُ. فَلَوْ أَمَرْتَ غَيْرَهُ. ثُمَّ أُغْمِيَ عَلَيْهِ. فَأَفَاقَ، فَقَالَ: «مُرُوا بِلاَلاً فَلْيُؤَذِّنْ. وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ. فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ. أَوْ صَوَاحِبَاتُ يُوسُفَ» قَالَ، فَأُمِرَ بِلاَلٌ فَأَذَّنَ. وَأُمِرَ أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ. ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ وَجَدَ خِفَّةً، فَقَالَ: «انْظُرُوا لِي مَنْ أَتَّكِىءُ عَلَيْهِ» فَجَاءَتْ بَرِيرَةُ وَرَجُلٌ آخَرُ، فَاتَّكَأَ عَلَيْهِمَا. فَلَمَّا رَآهُ أَبُو بَكْرٍ، ذَهَبَ لِيَنْكِصَ. فَأَوْمَأَ إِلَيْهِ، أَنِ اثْبُتْ مَكَانَكَ. ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى جَلَسَ إِلَى جَنْبِ أَبِي بَكْرٍ. حَتَّى قَضَى أَبُو بَكْرٍ صَلاَتَهُ. ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ قُبِضَ.

قَالَ أَبُو عَبْدِ اللَّهِ: هٰذَا حَدِيثٌ غَرِيبٌ. لَمْ يُحَدِّثْ بِهِ غَيْرُ نَصْرِ بْنِ عَلِيٍّ.

1235 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَرْقَمِ بْنِ شُرَحْبِيلَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: لَمَّا مَرِضَ رَسُولُ اللَّهِ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ، كَانَ فِي بَيْتِ عَائِشَةَ. فَقَالَ: «ادْعُوا لِي عَلِيًّا» قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ نَدْعُو لَكَ أَبَا بَكْرٍ؟ قَالَ: «ادْعُوهُ» قَالَتْ حَفْصَةُ: يَا رَسُولَ اللَّهِ نَدْعُو لَكَ عُمَرَ؟ قَالَ: «ادْعُوهُ» قَالَتْ أُمُّ الْفَضْلِ: يَا رَسُولَ اللَّهِ نَدْعُو لَكَ الْعَبَّاسَ؟ قَالَ: نَعَمْ. فَلَمَّا اجْتَمَعُوا رَفَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ. فَنَظَرَ فَسَكَتَ. فَقَالَ عُمَرُ: قُومُوا عَنْ رَسُولِ اللَّهِ ﷺ. ثُمَّ جَاءَ بِلاَلٌ يُؤْذِنُهُ بِالصَّلاَةِ. فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ حَصِرٌ. وَمَتَى لاَ يَرَاكَ، يَبْكِي، وَالنَّاسُ يَبْكُونَ.

excessive weeping) and if he (stands in your place and) does not see you, he could not help weeping, and thus he would make people (behind him) weep too. Would that you order Umar to lead the prayer!" but Abu Bakr led the prayer. In the meantime Allah's Apostle "Allah's blessing and peace be upon him" felt better and came out with the help of two persons and both his legs were dragging on the ground (till he entered the mosque). When the people saw him, they glorified Allah to notify Abu Bakr (of his coming). Abu Bakr tried to retreat but Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to remain in his place (and carry on). The Prophet came and sat on his right side while Abu Bakr was standing. Abu Bakr was following the prayer of the Prophet "Allah's blessing and peace be upon him" and the people were following the prayer of Abu Bakr. Ibn Abbas resumed: The Messenger of Allah "Allah's blessing and peace be upon him" started reciting just from the very point at which Abu Bakr had stopped. Waki' said: This is the right way of the sunnah. He (Ibn Abbas) said: The Messenger of Allah "Allah's blessing and peace be upon him" then died as a result of this illness he was suffering.

[143] The Prayer Of The Messenger Of Allah Behind One Of His Nation

1236- It is narrated on the authority of Hamzah Ibn Al-Mughirah Ibn Shu'bah from his father that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" delayed (to come to the mosque because of his being occupied by some affairs of the people living in the precincts of Medina), and we reached the (praying) people, a rak'ah after (the beginning of the prayer) which Abd Ar-Rahman Ibn Awf had been leading. When he felt (the coming of) The Messenger of Allah "Allah's blessing and peace be upon him", he intended to retreat, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" gestured to him to carry on the prayer, and (when he finished the prayer) he said to him: "You've done well: as such you should do."

[144] The Imam Is Made To Be Followed (In The Prayer)

1237- It is narrated on the authority of A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" grew ill, and some of his companions came to visit him. The Messenger of Allah "Allah's blessing and peace be upon him" offered the prayer as sitting, and they followed him while standing in the prayer but he gestured to them to sit (and offer prayer as sitting). When he (finished the prayer and) turned away he said: "No doubt, the imam is made to be followed: if he bows

فَلَوْ أَمَرْتَ عُمَرَ يُصَلِّي بِالنَّاسِ. فَخَرَجَ أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ. فَوَجَدَ رَسُولُ اللَّهِ ﷺ مِنْ نَفْسِهِ خِفَّةً. فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ. وَرِجْلاهُ تَخُطَّانِ فِي الأَرْضِ. فَلَمَّا رَآهُ النَّاسُ سَبَّحُوا بِأَبِي بَكْرٍ. فَذَهَبَ لِيَسْتَأْخِرَ. فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ أَيْ مَكَانَكَ. فَجَاءَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ عَنْ يَمِينِهِ. وَقَامَ أَبُو بَكْرٍ. وَكَانَ أَبُو بَكْرٍ يَأْتَمُّ بِالنَّبِيِّ ﷺ، وَالنَّاسُ يَأْتَمُّونَ بِأَبِي بَكْرٍ. قَالَ ابْنُ عَبَّاسٍ: وَأَخَذَ رَسُولُ اللَّهِ ﷺ مِنَ الْقِرَاءَةِ مِنْ حَيْثُ كَانَ بَلَغَ أَبُو بَكْرٍ.

قَالَ وَكِيعٌ: وَكَذَا السُّنَّةُ.

قَالَ: فَمَاتَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ ذٰلِكَ.

143 ـ بابُ ما جَاءَ في صَلاةِ رَسُولِ الله ﷺ خَلْفَ رَجُلٍ مِنْ أُمَّتِهِ

1236 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا ابْنِ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ حَمْزَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ؛ قَالَ: تَخَلَّفَ رَسُولُ اللَّهِ ﷺ. فَانْتَهَيْنَا إِلَى الْقَوْمِ وَقَدْ صَلَّى بِهِمْ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ رَكْعَةً. فَلَمَّا أَحَسَّ بِالنَّبِيِّ ﷺ ذَهَبَ يَتَأَخَّرُ. فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ أَنْ يُتِمَّ الصَّلاةَ. قَالَ: «**وَقَدْ أَحْسَنْتَ. كَذٰلِكَ فَافْعَلْ**».

144 ـ بابُ ما جَاءَ في إِنَّما جُعِلَ الإِمَامُ لِيُؤْتَمَّ به

1237 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتِ: اشْتَكَى رَسُولُ اللَّهِ ﷺ. فَدَخَلَ عَلَيْهِ نَاسٌ مِنْ أَصْحَابِهِ يَعُودُونَهُ. فَصَلَّى النَّبِيُّ ﷺ جَالِساً. فَصَلَّوْا بِصَلاتِهِ قِيَاماً. فَأَشَارَ إِلَيْهِمْ أَنِ اجْلِسُوا. فَلَمَّا انْصَرَفَ قَالَ: «**إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ. فَإِذَا رَكَعَ فَارْكَعُوا. وَإِذَا رَفَعَ فَارْفَعُوا. وَإِذَا صَلَّى جَالِساً فَصَلُّوا جُلُوساً**».

down, you should bow down (after him), and if he raises (his head from bowing or prostration) you should raise (your head after him); and if he prays as sitting you should also pray as sitting."

1238- It is narrated on the authority of Anas that once the Messenger of Allah "Allah's blessing and peace be upon him" fell from a horse thereupon his right side was wounded. We visited him (to enquire about his health); and when the prayer was due, he led us in the prayer as sitting, and we prayed behind him as sitting. When he finished the prayer he said: "No doubt, the imam is made to be followed: when he magnifies (Allah) you should also magnify (Allah after him); when he bows down, you should bow down (after him); when he says: "Allah hears such as praises Him" you should reply: "O Allah our Lord! To You be All the praises!"; when he falls in prostration, you should also fall in prostration; and when he prays as sitting, you all should pray as sitting."

1239- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the imam is made to be followed: when he magnifies (Allah) you should also magnify (Allah after him); when he bows down, you should bow down (after him); when he says: "Allah hears such as praises Him" you should reply: "O Allah our Lord! To You be All the praises!"; when he prays as standing, you should also pray as standing; and when he prays as sitting, you should pray as sitting."

1240- It is narrated on the authority of Jabir: When the Messenger of Allah "Allah's blessing and peace be upon him" became ill, he led the prayer while he was sitting, and we offered the prayer behind him. Abu Bakr was magnifying loudly so that the people (praying behind The Prophet) would listen. When he (The Prophet) turned to us, he saw us standing. He beckoned to us (to pray as sitting) and we sat and prayed following him while sitting. When he finished with the end salutation, he said: "A while ago, you were about to do the same as the Persians and the Romans used to do: i.e. to stand for their kings who were sitting. So, do not do that, and follow your imams. If he (your imam) prays while standing, then you should pray while standing; and if he prays while sitting, then you should pray while sitting."

[145] Practicing Qunut In The Fajr Prayer

1241- It is narrated on the authority of Abu Malik Al-Ashja'i: Sa'd Ibn Tariq that he said (to his father): O my father! You had (the honour to) offer prayer behind the Messenger of Allah "Allah's blessing and peace be upon

1238 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ صُرِعَ عَنْ فَرَسٍ فَجُحِشَ شِقُّهُ الأَيْمَنُ. فَدَخَلْنَا نَعُودُهُ. وَحَضَرَتِ الصَّلاَةُ. فَصَلَّى بِنَا قَاعِداً، وَصَلَّيْنَا وَرَاءَهُ قُعُوداً. فَلَمَّا قَضَى الصَّلاَةَ، قَالَ: **«إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ. فَإِذَا كَبَّرَ فَكَبِّرُوا. وَإِذَا رَكَعَ فَارْكَعُوا. وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ وَإِذَا سَجَدَ فَاسْجُدُوا. وَإِذَا صَلَّى قَاعِداً فَصَلُّوا قُعُوداً أَجْمَعِينَ»**.

1239 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ. فَإِذَا كَبَّرَ فَكَبِّرُوا. وَإِذَا رَكَعَ فَارْكَعُوا. وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ. وَإِنْ صَلَّى قَائِماً فَصَلُّوا قِيَاماً. وَإِنْ صَلَّى قَاعِداً فَصَلُّوا قُعُوداً»**.

1240 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: اشْتَكَى رَسُولُ اللَّهِ ﷺ. فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ، وَأَبُو بَكْرٍ يُكَبِّرُ يُسْمِعُ النَّاسَ تَكْبِيرَهُ. فَالْتَفَتَ إِلَيْنَا فَرَآنَا قِيَاماً. فَأَشَارَ إِلَيْنَا فَقَعَدْنَا فَصَلَّيْنَا بِصَلاَتِهِ قُعُوداً. فَلَمَّا سَلَّمَ قَالَ: **«إِنْ كِدْتُمْ أَنْ تَفْعَلُوا فِعْلَ فَارِسَ وَالرُّومِ. يَقُومُونَ عَلَى مُلُوكِهِمْ وَهُمْ قُعُودٌ. فَلاَ تَفْعَلُوا. ائْتَمُّوا بِأَئِمَّتِكُمْ. إِنْ صَلَّى قَائِماً فَصَلُّوا قِيَاماً. وَإِنْ صَلَّى قَاعِداً فَصَلُّوا قُعُوداً»**.

145 ـ بابُ ما جَاءَ في القُنُوتِ في صَلاةِ الفَجْرِ

1241 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَحَفْصُ بْنُ غِيَاثٍ، وَيَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، سَعْدِ بْنِ طَارِقٍ؛

him", then Abu Bakr, then Umar, then Uthman, and then Ali for five years here in Kufah: did all of them practice Qunut in the Fajr prayer? He said: O my son! This was in accordance with the events.

1242- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was forbidden (by Allah) to invoke (evil against anyone) in the Fajr prayer.

Comment: (It is well-known that the Messenger of Allah "Allah's blessing and peace be upon him" kept for a month invoking evil against some tribes until Allah Almighty revealed: "Not for you, (but for Allah), is the decision: whether He turns in Mercy to them, or punishes them; for they are indeed wrong-doers." (Al Imran 128)

1243- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" practiced Qunut in the Morning prayer, according to which he invoked evil against one of the Arab tribes for a month before he left it.

1244- It is narrated on the authority of Abu Hurairah that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" raised his head (from bowing) in the Morning prayer, he invoked saying: "O Allah! Save Al-Walid Ibn Al-Walid, Salamah Ibn Hisham, Ayyash Ibn Rabie'ah, and all the oppressed people in Mecca! O Allah! Be hard on (those of the tribe of) Mudar, and make them (suffer from) famine years as these (at the time) of Joseph!"

[146] Killing A Female-Snake Or A Scorpion During The Prayer

1245- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that both black (animals), the female-snake and the scorpion, should be killed even during the prayer.

1246- It is narrated on the authority of A'ishah that once a scorpion stung the Messenger of Allah "Allah's blessing and peace be upon him" during the prayer. (When he finished the prayer) he said: "Allah's Curse be upon the scorpion! It leaves neither the praying nor the non-praying person: kill it (whenever and wherever you are) within or outside the sanctuary, (whether you are or are not in the state of Ihram)."

1247- It is narrated on the authority of Ibn Abu Rafi' from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" killed a scorpion while he was in his prayer.

قَالَ، قُلْتُ لِأَبِي: يَا أَبَتِ إِنَّكَ قَدْ صَلَّيْتَ خَلْفَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وعَلِيٍّ هٰهُنَا بِالْكُوفَةِ، نَحْواً مِنْ خَمْسِ سِنِينَ. فَكَانُوا يَقْنُتُونَ فِي الْفَجْرِ؟ فَقَالَ: أَيْ بُنَيَّ! مُحْدَثٌ.

1242 ـ **حدّثنا** حَاتِمُ بْنُ نَصْرٍ الضَّبِّيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ يَعْلَى، زُنْبُورٌ، حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: نُهِيَ رَسُولُ اللَّهِ ﷺ عَنِ الْقُنُوتِ فِي الْفَجْرِ.

1243 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ يَقْنُتُ فِي صَلاَةِ الصُّبْحِ. يَدْعُو عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، شَهْراً. ثُمَّ تَرَكَ.

1244 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: لَمَّا رَفَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ مِنْ صَلاَةِ الصُّبْحِ قَالَ: «**اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ بِمَكَّةَ. اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ**».

146 ـ بابُ ما جَاءَ في قَتْلِ الحَيَّةِ والعَقْرَبِ في الصَّلاةِ

1245 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ؛ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ ضَمْضَمِ بْنِ جَوْسٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَ بِقَتْلِ الأَسْوَدَيْنِ فِي الصَّلاَةِ: الْعَقْرَبِ وَالْحَيَّةِ.

1246 ـ **حدّثنا** أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ، وَالْعَبَّاسُ بْنُ جَعْفَرٍ؛ قَالاَ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ الدَّهَّانُ. حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِ الْمَلِكِ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ؛ قَالَتْ: لَدَغَتِ النَّبِيَّ ﷺ عَقْرَبٌ وَهُوَ فِي الصَّلاَةِ. فَقَالَ: «**لَعَنَ اللَّهُ الْعَقْرَبَ. مَا تَدَعُ الْمُصَلِّيَ وَغَيْرَ الْمُصَلِّي. اقْتُلُوهَا فِي الْحِلِّ وَالْحَرَمِ**».

1247 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ. حَدَّثَنَا مَنْدَلٌ، عَنِ ابْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ قَتَلَ عَقْرَباً وَهُوَ فِي الصَّلاَةِ.

[147] It Is Forbidden To Offer Prayer After Both Fajr And Asr

1248- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (people to offer) two prayers: to pray after Fajr (prayer) until the sun rises, and after Asr (prayer) until the sun sets.

1249- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no prayer (to be offered) after the Asr (prayer) until the sun sets; and there is no prayer (to be performed)after the Fajr (prayer) until the sun rises."

1250- It is narrated on the authority of Ibn Abbas that he said: Many reliable men, including Umar Ibn Al-Khattab, and the most trustworthy of them in my sight is Umar bore testimony that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no prayer (to be offered) after the Fajr (prayer) until the sun rises; and there is no prayer (to be performed) after the Asr (prayer) until the sun sets."

[148] At Which Time Offering Prayer Is Undesirable

1251- It is narrated on the authority of Amr Ibn Abasah that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Is there a time (during the day and night) much dearer to Allah than another (pertaining to prayer)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes: it is the middle of the night, in which (it is desirable that) you would pray as much as you like until the morning appears; and then stop until the sun rises (and keep stopping) as long as it is like a shield (whose heat is light); and when it grows, you might pray as much as you like until the pillar (seems to) stand on its shade (i.e. until the shade shrinks as possible as it could be); and then stop until the sun declines: indeed, the (fire of) Hell always goes in flames at the middle of the day. Then, you could pray as much as you like until you offer the Asr prayer; and then stop until the sun sets: indeed it (the sun) sets between both horns of the Devil, as well as it rises between both horns of the Devil."

1252- It is narrated on the authority of Abu Hurairah that Safwan Ibn Al-Mu'attal asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! I'm going to ask you about a thing, of which you have knowledge, and of which I'm ignorant." He said: "What is that?" he said: "Are there, from amongst the hours of night and day, some at which prayer is undesirable?" he said: "Yes: when you offer the Morning

147 ـ بابُ النَّهْيِ عَنِ الصَّلاةِ بَعْدَ الفَجْرِ وبَعْدَ العَصْرِ

1248 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ حَبِيبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صَلاتَيْنِ: عَنِ الصَّلاةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

1249 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ يَعْلَىٰ التَّيْمِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ صَلاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَلاَ صَلاةَ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ**».

1250 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا هُمَامٌ. حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ، فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، وَأَرْضَاهُمْ عِنْدِي عُمَرُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ صَلاةَ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ. وَلاَ صَلاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ**».

148 ـ بابُ ما جَاءَ في السَّاعَاتِ الَّتي تُكْرَهُ فيها الصَّلاةُ

1251 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَعْلَىٰ بْنِ عَطَاءٍ، عَنْ يَزِيدَ بْنِ طَلْقٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَمْرِو بْنِ عَبَسَةَ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: هَلْ مِنْ سَاعَةٍ أَحَبُّ إِلَى اللَّهِ مِنْ أُخْرَى؟ قَالَ: «**نَعَمْ. جَوْفُ اللَّيْلِ الأَوْسَطُ. فَصَلِّ مَا بَدَا لَكَ حَتَّى يَطْلُعَ الصُّبْحُ. ثُمَّ انْتَهِ حَتَّى تَطْلُعَ الشَّمْسُ، وَمَا دَامَتْ كَأَنَّهَا حَجَفَةٌ حَتَّى تَبْشِبِشَ. ثُمَّ صَلِّ مَا بَدَا لَكَ حَتَّى يَقُومَ الْعَمُودُ عَلَى ظِلِّهِ. ثُمَّ انْتَهِ حَتَّى تَزِيغَ الشَّمْسُ فَإِنَّ جَهَنَّمَ تُسْجَرُ نِصْفَ النَّهَارِ. ثُمَّ صَلِّ مَا بَدَا لَكَ حَتَّى تُصَلِّيَ الْعَصْرَ. ثُمَّ انْتَهِ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيِ الشَّيْطَانِ وَتَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ**».

1252 ـ **حدّثنا** الْحَسَنُ بْنُ دَاوُدَ الْمُنْكَدِرِيُّ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: سَأَلَ صَفْوَانُ بْنُ الْمُعَطَّلِ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي سَائِلُكَ عَنْ أَمْرٍ أَنْتَ بِهِ عَالِمٌ وَأَنَا بِهِ جَاهِلٌ. قَالَ: «**وَمَا هُوَ؟**». قَالَ: هَلْ مِنْ سَاعَاتِ اللَّيْلِ وَالنَّهَارِ سَاعَةٌ تُكْرَهُ فِيهَا الصَّلاةُ؟ قَالَ:

prayer, leave the prayer until the sun rises, for indeed, it rises between two horns of the Devil. Then, you could pray, since the prayer is attended (by the angels) and accepted (by Allah) until the sun comes to be vertical on your head, as straight as a spear: when it is (vertical) on your head (as straight) as a spear, you should leave the prayer, for at that time, the fire is kindled, and its gates are opened (and keep stopping from prayer) until the sun declines from the right side of your forehead: when the sun declines, the prayer comes to be attended (by the angels) and accepted (by Allah). Then, you could pray until Asr (prayer is due and you) offer it. Then, leave prayer until the sun disappears."

1253- It is narrated on the authority of Abu Abdullah As-Sunabihi that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the sun rises between both horns of Satan (or said "The horns of Satan rise with it"); and when it is high, he departs from it; and when it is in the middle of the sky, he is attached to it; and when it declines (or said "passes the meridian"), he leaves it; and when it is about to set, he is attached to it; and when it sets (and disappears) he leaves it: so, you should not pray at those three hours (during which Satan is attached to the sun)."

[149] The Concession To Offer Prayer In Mecca All The Time

1254- It is narrated on the authority of Jubair Ibn Mut'im that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Banu Abd Manaf! Do not prevent anyone to circumambulate this House or offer prayer (within the sanctuary) whenever he likes during night and day."

[150] What About Delaying The Prayer From Its Due Time

1255- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perhaps, you would catch up with people, whose habit is not to offer the (obligatory) prayers at their stated fixed times: so, when you catch up with them, offer the (obligatory) prayer in your houses once its time is due as you know (it is right), and then offer prayer with them, and make it supererogatory prayer (to be added to your good deeds)."

1256- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Offer the (obligatory) prayer just at its fixed stated time (whether the imam offers it at that time or not): if you catch the imam leading the prayer (just when it is due), pray then with them, and thus you will have accomplished your

«نَعَمْ. إِذَا صَلَّيْتَ الصُّبْحَ، فَدَعِ الصَّلاةَ حَتَّى تَطْلُعَ الشَّمْسُ. فَإِنَّهَا تَطْلُعُ بِقَرْنَيِ الشَّيْطَانِ. ثُمَّ صَلِّ فَالصَّلاةُ مَحْضُورَةٌ مُتَقَبَّلَةٌ حَتَّى تَسْتَوِيَ الشَّمْسُ عَلَى رَأْسِكَ كالرُّمْحِ. فَإِذَا كَانَتْ عَلَى رَأْسِكَ كَالرُّمْحِ فَدَعِ الصَّلاةَ. فَإِنَّ تِلْكَ السَّاعَةَ تُسْجَرُ فِيهَا جَهَنَّمُ وَتُفْتَحُ فِيهَا أَبْوَابُهَا. حَتَّى تَزِيغَ الشَّمْسُ عَنْ حَاجِبِكَ الأَيْمَنِ. فَإِذَا زَالَتْ فَالصَّلاةُ مَحْضُورَةٌ مُتَقَبَّلَةٌ حَتَّى تُصَلِّيَ الْعَصْرَ. ثُمَّ دَعِ الصَّلاةَ حَتَّى تَغِيبَ الشَّمْسُ».

1253 ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي عَبْدِ اللَّهِ الصُّنَابِحِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الشَّمْسَ تَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ (أَوْ قَالَ يَطْلُعُ مَعَهَا قَرْنَا الشَّيْطَانِ) فَإِذَا ارْتَفَعَتْ فَارَقَهَا. فَإِذَا كَانَتْ فِي وَسَطِ السَّمَاءِ قَارَنَهَا. فَإِذَا دَلَكَتْ (أَوْ قَالَ زَالَتْ) فَارَقَهَا. فَإِذَا دَنَتْ لِلْغُرُوبِ قَارَنَهَا. فَإِذَا غَرَبَتْ فَارَقَهَا. فَلاَ تُصَلُّوا هٰذِهِ السَّاعَاتِ الثَّلاَثَ».

149 ـ بابُ ما جَاءَ في الرُّخْصَةِ في الصَّلاةِ بِمَكَّةَ في كُلِّ وَقْتٍ

1254 ـ حدّثنا يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا بَنِي عَبْدِ مَنَافٍ لاَ تَمْنَعُوا أَحَداً طَافَ بِهٰذَا الْبَيْتِ وَصَلَّى. أَيَّةَ سَاعَةٍ شَاءَ مِنَ اللَّيْلِ وَالنَّهَارِ».

150 ـ بابُ ما جَاءَ فيما إذا أَخَّرُوا الصَّلاةَ عَنْ وَقْتِهَا

1255 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّكُمْ سَتُدْرِكُونَ أَقْوَاماً يُصَلُّونَ الصَّلاةَ لِغَيْرِ وَقْتِهَا. فَإِنْ أَدْرَكْتُمُوهُمْ فَصَلُّوا فِي بُيُوتِكُمْ لِلْوَقْتِ الَّذِي تَعْرِفُونَ. ثُمَّ صَلُّوا مَعَهُمْ وَاجْعَلُوهَا سُبْحَةً».

1256 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «صَلِّ الصَّلاةَ لِوَقْتِهَا. فَإِنْ أَدْرَكْتَ الإِمَامَ يُصَلِّي بِهِمْ فَصَلِّ مَعَهُمْ، وَقَدْ أَحْرَزْتَ صَلاتَكَ. وَإِلاَّ فَهِيَ نَافِلَةٌ لَكَ».

prayer (in congregation); otherwise it will become supererogatory (prayer to be recorded) in your account."

1257- It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There will come governors and chiefs, whose occupation in (the worldly) things will cause them to delay the (obligatory) prayers from their stated fixed time: (If it is so, offer the obligatory prayers just at their due time as you know it and) make your prayers with them voluntary (i.e. additional prayer to be recorded in your account)."

[151] The Fear Prayer

1258- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said, pertaining to the Fear prayer: "It is that the imam offers prayer with a party of people behind him, who offer a single rak'ah (with him), with the other party among them standing between them and the enemy; then those who offered the rak'ah (with their imam) turn away and take the place of those who did not pray; and by then those who did not pray go forward to offer with their leader a single rak'ah; then, when their leader turns away he will have offered his prayer in full; and everyone of the two parties has to offer the remaining rak'ah (to complete) his prayer (whether together or apart). If the fear is much greater than that, let them pray even on foot or riding (as may be most convenient)."

1259- It is narrated on the authority of Sahl Ibn Abu Hathmah that he said (pertaining to the Fear prayer): "the imam stands up facing the Qiblah, and one of the two groups (into which the army is divided in order to offer the prayer) align behind him, and the other stand facing the enemy, with their eyes on the row (of the praying ones). He prays one rak'ah with those (who are with him) and they perform another (Rak'ah including) bowing and two prostrations in their place. then, they go and take the position of those (who did not pray), and those (of the other group come, with whom he prays (the remaining rak'ah including) bowing and two prostrations. In this way, he will have offered his prayer of two rak'ahs, but they will have offered only a single rak'ah. Then, they offer (the remaining rak'ah, including) bowing and two prostrations."

(...) The same is narrated on the authority of Salih Ibn Khawat from Sahl Ibn Abu Hathmah from the Messenger of Allah "Allah's blessing and peace be upon him".

1257 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو أَحْمَدَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ أَبِي الْمُثَنَّى، عَنْ أَبِي أُبَيٍّ، ابْنِ امْرَأَةِ عُبَادَةَ بْنِ الصَّامِتِ، يَعْنِي عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**سَيَكُونُ أُمَرَاءُ تَشْغَلُهُمْ أَشْيَاءُ. يُؤَخِّرُونَ الصَّلاَةَ عَنْ وَقْتِهَا. فَاجْعَلُوا صَلاَتَكُمْ مَعَهُمْ تَطَوُّعاً**».

151 ـ بابُ ما جَاءَ في صَلاةِ الخَوْفِ

1258 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا جَرِيرٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي صَلاَةِ الْخَوْفِ: «**أَنْ يَكُونَ الإِمَامُ يُصَلِّي بِطَائِفَةٍ مَعَهُ. فَيَسْجُدُونَ سَجْدَةً وَاحِدَةً. وَتَكُونُ طَائِفَةٌ مِنْهُمْ بَيْنَهُمْ وَبَيْنَ الْعَدُوِّ. ثُمَّ يَنْصَرِفُ الَّذِينَ سَجَدُوا السَّجْدَةَ مَعَ أَمِيرِهِمْ. ثُمَّ يَكُونُونَ مَكَانَ الَّذِينَ لَمْ يُصَلُّوا. وَيَتَقَدَّمُ الَّذِينَ لَمْ يُصَلُّوا فَيُصَلُّوا مَعَ أَمِيرِهِمْ سَجْدَةً وَاحِدَةً. ثُمَّ يَنْصَرِفُ أَمِيرُهُمْ وَقَدْ صَلَّى صَلاَتَهُ. وَيُصَلِّي كُلُّ وَاحِدٍ مِنَ الطَّائِفَتَيْنِ بِصَلاَتِهِ سَجْدَةً لِنَفْسِهِ. فَإِنْ كَانَ خَوْفٌ أَشَدَّ مِنْ ذَلِكَ، فَرِجَالاً أَوْ رُكْبَاناً**».

قَالَ: يَعْنِي بِالسَّجْدَةِ الرَّكْعَةَ.

1259 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ. حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ الأَنْصَارِيُّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ؛ أَنَّهُ قَالَ، فِي صَلاَةِ الْخَوْفِ، قَالَ: يَقُومُ الإِمَامُ مُسْتَقْبِلَ الْقِبْلَةِ. وَتَقُومُ طَائِفَةٌ مِنْهُمْ مَعَهُ. وَطَائِفَةٌ مِنْ قِبَلِ الْعَدُوِّ. وَوُجُوهُهُمْ إِلَى الصَّفِّ. فَيَرْكَعُ بِهِمْ رَكْعَةً. وَيَرْكَعُونَ لِأَنْفُسِهِمْ وَيَسْجُدُونَ لِأَنْفُسِهِمْ سَجْدَتَيْنِ فِي مَكَانِهِمْ. ثُمَّ يَذْهَبُونَ إِلَى مُقَامِ أُولَئِكَ. وَيَجِيءُ أُولَئِكَ. فَيَرْكَعُ بِهِمْ رَكْعَةً. وَيَسْجُدُ بِهِمْ سَجْدَتَيْنِ. فَهِيَ لَهُ ثِنْتَانِ وَلَهُمْ وَاحِدَةٌ. ثُمَّ يَرْكَعُونَ رَكْعَةً وَيَسْجُدُونَ سَجْدَتَيْنِ.

قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: فَسَأَلْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ عَنْ هٰذَا الْحَدِيثِ. فَحَدَّثَنِي عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ.

قَالَ: قَالَ لِي يَحْيَى: اكْتُبْهُ إِلَى جَنْبِهِ. وَلَسْتُ أَحْفَظُ الْحَدِيثَ، وَلٰكِنْ مِثْلُ حَدِيثِ يَحْيَى.

1260- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led his companions in the Fear prayer. The Messenger of Allah "Allah's blessing and peace be upon him" bowed and they all bowed. He then fell down in prostration along with the row close to him, and the rear row kept standing (in order to face the enemy). When the Messenger of Allah "Allah's blessing and peace be upon him" stood up, these (of the row close to him) offered two prostrations. Then, those of the front row went back to take the position of those (in the rear) and the rear row went forward to take the position of those (who were) in the front; and the Messenger of Allah "Allah's blessing and peace be upon him" bowed down and they all bowed. He then fell down in prostration along with the row close to him. When they raised their heads, these (of the row close to him) offered two prostrations. In this way, all of them offered (two) bowings with the Messenger of Allah "Allah's blessing and peace be upon him", and each party offered two prostrations by themselves. The enemy at that time was at the direction of the Qiblah.

[152] The Eclipse Prayer

1261- It is narrated on the authority of Abu Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, both sun and moon never eclipse because of the death of anyone of the people (since they are two of Allah's Signs): so, if you see that (eclipse), you should stand and offer the prayer (of eclipse)."

Comment: (The occasion of that was that the sun eclipsed on the day Ibrahim, the son of the Messenger of Allah "Allah's blessing and peace be upon him" died, thereupon some people alleged that it eclipsed because of his death. The Messenger of Allah "Allah's blessing and peace be upon him" intended by that statement to refute such a claim.)

1262- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The sun eclipsed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and he came out in a hurry, dragging his garment, until he reached the mosque. He kept offering the (eclipse) prayer until it (was over and the sun) cleared. Then he said: "Some people claim that both sun and moon only eclipse because of the death of an important person; and of course, it is not so. No doubt, both sun and moon does not eclipse because of the death nor because of the life (birth) of anyone: when Allah manifests His Glory to anything of His creatures, it soon lowers down (in submission) to Him."

1260 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ. حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى بِأَصْحَابِهِ صَلاةَ الْخَوْفِ. فَرَكَعَ بِهِمْ جَمِيعاً. ثُمَّ سَجَدَ رَسُولُ اللَّهِ ﷺ، وَالصَّفُّ الَّذِينَ يَلُونَهُ، وَالآخَرُونَ قِيَامٌ. حَتَّى إِذَا نَهَضَ سَجَدَ أُوْلَئِكَ بِأَنْفُسِهِمْ سَجْدَتَيْنِ. ثُمَّ تَأَخَّرَ الصَّفُّ الْمُقَدَّمُ. حَتَّى قَامُوا مُقَامَ أُوْلَئِكَ. وَتَخَلَّلَ أُوْلَئِكَ حَتَّى قَامُوا مُقَامَ الصَّفِّ الْمُقَدَّمِ. فَرَكَعَ بِهِمُ النَّبِيُّ ﷺ جَمِيعاً. ثُمَّ سَجَدَ رَسُولُ اللَّهِ ﷺ وَالصَّفُّ الَّذِي يَلُونَهُ. فَلَمَّا رَفَعُوا رُؤُوسَهُمْ سَجَدَ أُوْلَئِكَ سَجْدَتَيْنِ. وَكُلُّهُمْ قَدْ رَكَعَ مَعَ النَّبِيِّ ﷺ. وَسَجَدَ طَائِفَةٌ بِأَنْفُسِهِمْ سَجْدَتَيْنِ. وَكَانَ الْعَدُوُّ مِمَّا يَلِي الْقِبْلَةَ.

152 ـ بابُ ما جَاءَ في صَلاةِ الكُسُوفِ

1261 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ. فَإِذَا رَأَيْتُمُوهُ فَقُومُوا فَصَلُّوا»**.

1262 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى، وَأَحْمَدُ بْنُ ثَابِتٍ، وَجَمِيلُ بْنُ الْحَسَنِ. قَالُوا: حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا خَالِدُ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَخَرَجَ فَزِعاً يَجُرُّ ثَوْبَهُ. حَتَّى أَتَى الْمَسْجِدَ. فَلَمْ يَزَلْ يُصَلِّي حَتَّى انْجَلَتْ. ثُمَّ قَالَ: **«إِنَّ أُنَاساً يَزْعُمُونَ أَنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ إِلاَّ لِمَوْتِ عَظِيمٍ مِنَ الْعُظَمَاءِ. وَلَيْسَ كَذٰلِكَ. إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ. فَإِذَا تَجَلَّى اللَّهُ لِشَيْءٍ مِنْ خَلْقِهِ خَشَعَ لَهُ»**.

1263- It is narrated on the authority of A'ishah that she said: In the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbir (starting the prayer) and prolonged the recitation (from the Holy Qur'an) and then said Takbir and performed a prolonged bowing; then he (raised his head and) said: "Sami'a Allahu liman hamidah: Allahumma walaka al-hamd (Allah hears such as sends praises to Him: O Allah, our Lord: to You be all the praises." He then (did not prostrate but) stood up and recited a prolonged recitation which was shorter than the first. He again said Takbir and then bowed a prolonged bowing but shorter than the first one and then said: "Sami'a Allahu liman hamidah: Allahumma walaka al-hamd (Allah hears such as sends praises to Him: O Allah, our Lord: to You be all the praises." Then he prostrated. He did the same in the second rak'ah. Thus he completed four bowings and four prostrations. The (eclipse had been over and the) sun had cleared before he finished the prayer. (After the prayer) he stood up, glorified and praised Allah as He deserved and then said: "The sun and the moon are two of Allah's signs. They do not eclipse because of death or life (birth) of anyone. When you see that, hurry to the prayer."

1264- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the eclipse prayer, during which we did not hear his voice (for his recitation was in a low tone).

1265- It is narrated on the authority of Asma' Bint Abu Bakr that she said: The Prophet "Allah's blessing and peace be upon him" once offered the eclipse prayer. He stood for a long time and then did a prolonged bowing. He stood up straight again and kept on standing for a long time, then did a long bowing, then stood up straight and then offered a prolonged prostration. Then he lifted his head and offered a prolonged prostration. Then he stood up for a long time and then did a prolonged bowing and then stood up straight again and kept on standing for a long time. Then he did a long bowing, stood up straight and then offered a prolonged prostration. Then he lifted his head and went for a prolonged prostration. Then he lifted his head and finished (the prayer). Then, he (The Prophet) said: "Paradise became near to me that if I had dared, I would have plucked one of its bunches for you. Hell became so near to me that I said: O my Lord! Will I be among those people? (Nafi (a sub-narrator) said: I think he further said :) Then suddenly I saw a woman whom a cat was lacerating with its claws.

1263 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ. أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ. فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ. فَقَامَ فَكَبَّرَ فَصَفَّ النَّاسُ وَرَاءَهُ. فَقَرَأَ رَسُولُ اللَّهِ ﷺ قِرَاءَةً طَوِيلَةً. ثُمَّ كَبَّرَ. فَرَكَعَ رُكُوعاً طَوِيلاً. ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. رَبَّنَا وَلَكَ الْحَمْدُ**». ثُمَّ قَامَ فَقَرَأَ قِرَاءَةً طَوِيلَةً، هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى. ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعاً طَوِيلاً هُوَ أَدْنَى مِنَ الرُّكُوعِ الأَوَّلِ. ثُمَّ قَالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. رَبَّنَا وَلَكَ الْحَمْدُ**» ثُمَّ فَعَلَ فِي الرَّكْعَةِ الأُخْرَى مِثْلَ ذٰلِكَ. فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ. ثُمَّ قَامَ فَخَطَبَ النَّاسَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «**إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ. لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ. فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلاَةِ**».

1264 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ ثَعْلَبَةَ بْنِ عِبَادٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فِي الْكُسُوفِ، فَلاَ نَسْمَعُ لَهُ صَوْتاً.

1265 ـ **حدّثنا** مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ. حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلاَةَ الْكُسُوفِ. فَقَامَ فَأَطَالَ الْقِيَامَ. ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ. ثُمَّ رَفَعَ فَقَامَ فَأَطَالَ الْقِيَامَ. ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ. ثُمَّ رَفَعَ. ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ. ثُمَّ رَفَعَ. ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ. ثُمَّ رَفَعَ فَقَامَ فَأَطَالَ الْقِيَامَ. ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ. ثُمَّ رَفَعَ فَقَامَ فَأَطَالَ الْقِيَامَ. ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ. ثُمَّ رَفَعَ. ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ. ثُمَّ رَفَعَ. ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ. ثُمَّ انْصَرَفَ، فَقَالَ: «**لَقَدْ دَنَتْ مِنِّي الْجَنَّةُ حَتَّى لَوِ اجْتَرَأْتُ عَلَيْهَا لَجِئْتُكُمْ بِقِطَافٍ مِنْ قِطَافِهَا. وَدَنَتْ مِنِّي النَّارُ حَتَّى قُلْتُ: أَيْ رَبِّ وَأَنَا فِيهِمْ؟**».

On inquiring, it was said that the woman had imprisoned the cat till it died of starvation. She neither fed it nor freed it so that it could feed itself from the land's insects."

[153] The Prayer Of Istisqa' (Invoking Allah For Water)

1266- It is narrated on the authority of Hisham Ibn Ishaq Ibn Abdullah Ibn Kinanah that he said: One of the governors sent me to Ibn Abbas to ask him about the prayer of Istisqa' (invoking Allah for water), thereupon Ibn Abbas said: "What prevented him to ask me (by himself)? Anyway, the Messenger of Allah "Allah's blessing and peace be upon him" came out (to the mosque) in the state of modesty, respect, reverence, tranquility and devoutness. He offered a two-rak'ah prayer, like that he offered in the Id (the Festival), and his sermon (he delivered) was not like yours (for it was filled with supplication, invocation, and asking for Allah's Forgiveness and seeking for His Mercy)."

1267- It is narrated on the authority of Abbad Ibn Tamim from his paternal uncle that he was present when the Messenger of Allah "Allah's blessing and peace be upon him" came out (and went) to the praying place to offer the Istisqa' prayer, faced the Qiblah, turned (and put on) his garment inside out, and offered a two-rak'ah prayer.

(...) The same is narrated on the authority of Abbad Ibn Tamim from his paternal uncle from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters. Sufyan narrated from Al-Mas'udi that he said: I asked Abu Bakr Ibn Muhammad Ibn Amr: Did he (the Prophet) turn it (his cloak) upside down or did he make its right side on its left side? He said: No: he made its right side on its left side.

1268- It is narrated on the authority of Abu Hurairah that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out to offer the Istisqa' prayer. He led us in a two-rak'ah prayer, with no Adhan nor Iqamah. Then, he addressed us in a sermon, and invoked Allah while facing the Qiblah, and raising his hands. Then, he turned (and put on) his cloak inside out, placing its right side on its left side, and its left side on its right side.

[154] Invoking Allah During The Istisqa' Prayer

1269- It is narrated on the authority of Sharhabil Ibn As-Simt that he said: O Ka'b Ibn Murrah! Relate us something from the Messenger of Allah "Allah's blessing and peace be upon him", and be careful. He said: Once, a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Invoke Allah for water!" The

قَالَ نَافِعٌ: حَسِبْتُ أَنَّهُ قَالَ: «وَرَأَيْتُ امْرَأَةً تَخْدِشُهَا هِرَّةٌ لَهَا. فَقُلْتُ: مَا شَأْنُ هٰذِهِ؟ قَالُوا: حَبَسَتْهَا حَتَّى مَاتَتْ جُوعاً. لاَ هِيَ أَطْعَمَتْهَا وَلاَ هِيَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خِشَاشِ الأَرْضِ».

153 ـ بابُ ما جَاءَ في صَلاةِ الاسْتِسْقَاءِ

1266 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ؛ قَالَ: أَرْسَلَنِي أَمِيرٌ مِنَ الأُمَرَاءِ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ عَنِ الصَّلاَةِ فِي الاِسْتِسْقَاءِ. فَقَالَ ابْنُ عَبَّاسٍ: مَا مَنَعَهُ أَنْ يَسْأَلَنِي؟ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَوَاضِعاً مُتَبَذِّلاً مُتَخَشِّعاً مُتَرَسِّلاً مُتَضَرِّعاً. فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدِ. وَلَمْ يَخْطُبْ خُطْبَتَكُمْ هٰذِهِ.

1267 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ؛ قَالَ: سَمِعْتُ عَبَّادَ بْنَ تَمِيمٍ يُحَدِّثُ أَبِي، عَنْ عَمِّهِ؛ أَنَّهُ شَهِدَ النَّبِيَّ ﷺ خَرَجَ إِلَى الْمُصَلَّى يَسْتَسْقِي. فَاسْتَقْبَلَ الْقِبْلَةَ، وَقَلَبَ رِدَاءَهُ وَصَلَّى رَكْعَتَيْنِ.

حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

قَالَ سُفْيَانُ، عَنِ الْمَسْعُودِيِّ؛ قَالَ: سَأَلْتُ أَبَا بَكْرِ بْنَ مُحَمَّدِ بْنِ عَمْرٍو: أَجَعَلَ أَعْلاَهُ أَسْفَلَهُ، أَوِ الْيَمِينَ عَلَى الشِّمَالِ؟ قَالَ: لاَ. بَلِ الْيَمِينَ عَلَى الشِّمَالِ.

1268 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ، وَالْحَسَنُ بْنُ أَبِي الرَّبِيعِ؛ قَالاَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. حَدَّثَنَا أَبِي؛ قَالَ: سَمِعْتُ النُّعْمَانَ يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْماً يَسْتَسْقِي. فَصَلَّى بِنَا رَكْعَتَيْنِ بِلاَ أَذَانٍ وَلاَ إِقَامَةٍ. ثُمَّ خَطَبَنَا وَدَعَا اللَّهَ وَحَوَّلَ وَجْهَهُ نَحْوَ الْقِبْلَةِ رَافِعاً يَدَيْهِ. ثُمَّ قَلَبَ رِدَاءَهُ فَجَعَلَ الأَيْمَنَ عَلَى الأَيْسَرِ وَالأَيْسَرَ عَلَى الأَيْمَنِ.

154 ـ بابُ ما جَاءَ في الدُّعَاءِ في الاسْتِسْقَاءِ

1269 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ؛ أَنَّهُ قَالَ لِكَعْبٍ: يَا

Messenger of Allah "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Supply us with rain in abundance, that is plentiful, covering (the earth around us), as quickly and not slowly (as it could be), as advantageous and beneficial and not harmful (as it could be)!" they did not finish from the Friday prayer before they were responded to (by Allah Almighty; and the rain was so much profuse that) they came once again and complained to him saying: "The houses have been ruined (because of the great quantity of water) thereupon he said: "O Allah! (make it) around us and not upon us!" in this way, the clouds dispersed to the right and the left.

1270- It is narrated on the authority of Ibn Abbas that he said: A desert dweller came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've come to you from a (district of a) people, who have no shepherd (to set out to the pastures in order to) graze (his animals), nor do they have a male-camel (strong enough) to strut (with his tail, because of its weakness, resulting from the shortage of water)." On that the Messenger of Allah "Allah's blessing and peace be upon him" ascended the pulpit, praised Allah and then invoked: "O Allah! Supply us with abundant rain therewith to relieve us, that is plentiful, profuse, (so much widespread as) to cover the earth (around us), as quickly not slowly (as it could be)." Then, it rained (very abundantly) that no one came to him from any side (of the region) but that he said: "No doubt, we've been given life (because of water)."

1271- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" invoked (Allah) for rain (and he was raising his hands so much) that the whiteness of his armpits was visible. Mu'tamir said: I think this was during the Istisqa (prayer).

1272- It is narrated on the authority of Salim from his father: Perhaps I remembered the statement of the poet when I looked at the face of the Messenger of Allah "Allah's blessing and peace be upon him" while being on the pulpit, (invoking Allah for rain); and he did not descend before every spout in Medina was overflowing with water. I would remember the following statement of the poet, i.e. Abu Talib: "How white-complexioned he is, with the help of whose face the clouds are asked for rain: he is to relieve the orphans (of their burdens), and protect the widows (from being put to humiliation)."

كَعْبُ بْنَ مُرَّةَ! حَدِّثْنَا عَنْ رَسُولِ اللَّهِ ﷺ وَاحْذَرْ. قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ اسْتَسْقِ اللَّهَ. فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ فَقَالَ: «**اللَّهُمَّ اسْقِنَا غَيْثاً مَرِيئاً مَرِيعاً طَبَقاً عَاجِلاً غَيْرَ رَائِثٍ، نَافِعاً غَيْرَ ضَارٍّ**». قَالَ، فَمَا جَمَّعُوا حَتَّى أُحْيُوا. قَالَ، فَأَتَوْهُ فَشَكَوْا إِلَيْهِ الْمَطَرَ، فَقَالُوا: يَا رَسُولَ اللَّهِ: تَهَدَّمَتِ الْبُيُوتُ. فَقَالَ: «**اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا**»، قَالَ: فَجَعَلَ السَّحَابُ يَنْقَطِعُ يَمِيناً وَشِمَالاً.

1270 ـ حدّثنا مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ، أَبُو الأَحْوَصِ. حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ. حَدَّثَنَا حُصَيْنٌ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ لَقَدْ جِئْتُكَ مِنْ عِنْدِ قَوْمٍ مَا يَتَزَوَّدُ لَهُمْ رَاعٍ، وَلاَ يَخْطِرُ لَهُمْ فَحْلٌ. فَصَعِدَ الْمِنْبَرَ، فَحَمِدَ اللَّهَ، ثُمَّ قَالَ: «**اللَّهُمَّ اسْقِنَا غَيْثاً مُغِيثاً مَرِيئاً طَبَقاً مَرِيعاً غَدَقاً عَاجِلاً غَيْرَ رَائِثٍ**» ثُمَّ نَزَلَ. فَمَا يَأْتِيهِ أَحَدٌ مِنْ وَجْهٍ مِنَ الْوُجُوهِ إِلاَّ قَالُوا: قَدْ أُحْيِينَا.

1271 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ بَرَكَةَ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى حَتَّى رَأَيْتُ، (أَوْ رُؤِيَ) بَيَاضَ إِبْطَيْهِ.

قَالَ مُعْتَمِرٌ: أُرَاهُ فِي الاِسْتِسْقَاءِ.

1272 ـ حدّثنا أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا أَبُو النَّضْرِ. حَدَّثَنَا أَبُو عَقِيلٍ، عَنْ عُمَرَ بْنِ حَمْزَةَ. حَدَّثَنَا سَالِمٌ، عَنْ أَبِيهِ؛ قَالَ: رُبَّمَا ذَكَرْتُ قَوْلَ الشَّاعِرِ وَأَنَا أَنْظُرُ إِلَى وَجْهِ رَسُولِ اللَّهِ ﷺ عَلَى الْمِنْبَرِ. فَمَا نَزَلَ حَتَّى جَيَّشَ كُلُّ مِيزَابٍ بِالْمَدِينَةِ. فَأَذْكُرُ قَوْلَ الشَّاعِرِ:

وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ... ثِمَالُ الْيَتَامَى، عِصْمَةٌ لِلأَرَامِلِ

وَهُوَ قَوْلُ أَبِي طَالِبٍ.

[155] The Prayer Of Both Ids (Of Al-Fitr And Al-Adha)

1273- It is narrated on the authority of Ibn Abbas that he said: I bear witness that the Messenger of Allah "Allah's blessing and peace be upon him" offered the Id prayer before delivering the sermon; and then he delivered the sermon. Seeing that the women could not listen to him well, he went to them, admonished them, gave them religious advice, and commanded them to give in charity; and Bilal was saying (i.e. spreading his garment) with the help of his hands as such, thereupon the women started throwing (in his garment whatever adornments they might have such as) earring, ring, and anything alike.

1274- It is narrated on the authority of Ibn Abbas that on the Id day, the Messenger of Allah "Allah's blessing and peace be upon him" offered the (Id) prayer with no Adhan nor Iqamah.

1275- It is narrated on the authority of Tariq Ibn Shihab that he said: It was Marwan (Ibn Al-Hakam) who brought the pulpit on the day of Id, and started with delivering the sermon before the prayer. A man stood up and said: "O Marwan! You've deviated from the right way (of the Prophet and his companions): you've brought out the pulpit, which was not to be brought out (on such a day), and you have started with delivering the speech before the prayer, and it was the habit (of the Prophet) not to start with it." Abu Sa'id said: "This man has done whatever (duty) is incumbent upon him. I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Whoever amongst you sees something abominable and he is able to set it right with his hand let him do that with his hand; and if he has no enough power to do that, let him do it with his tongue; and if he has no enough power to do it with his tongue, then let him (deny it) from his heart, and that is the least degree of faith."

1276- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr and then Umar used to offer the Id prayer before delivering the sermon.

[156] How Many Takbirs Should The Imam Utter In The Id Prayer

1277- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd: My father told me from his father from his grandfather, the Mu'adhdhin of the Messenger of Allah "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" used to utter in the prayer of both Ids seven Takbirs (magnifications

155 ـ بابُ ما جَاءَ في صَلاةِ العِيدَيْنِ

1273 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ صَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ، فَرَأَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ. فَأَتَاهُنَّ فَذَكَّرَهُنَّ وَوَعَظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ. وَبِلاَلٌ قَائِلٌ بِيَدَيْهِ هٰكَذَا. فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْخُرْصَ وَالْخَاتَمَ وَالشَّيْءَ.

1274 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى يَوْمَ الْعِيدِ بِغَيْرِ أَذَانٍ وَلاَ إِقَامَةٍ.

1275 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ. وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدٍ. قَالَ: أَخْرَجَ مَرْوَانُ الْمِنْبَرَ يَوْمَ الْعِيدِ. فَبَدَأَ بِالْخُطْبَةِ قَبْلَ الصَّلاَةِ. فَقَامَ رَجُلٌ فَقَالَ: يَا مَرْوَانُ خَالَفْتَ السُّنَّةَ. أَخْرَجْتَ الْمِنْبَرَ يَوْمَ عِيدٍ وَلَمْ يَكُنْ يُخْرَجُ بِهِ. وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلاَةِ وَلَمْ يَكُنْ يُبْدَأُ بِهَا. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هٰذَا فَقَدْ قَضَى مَا عَلَيْهِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ رَأَى مُنْكَراً فَاسْتَطَاعَ أَنْ يُغَيِّرَهُ بِيَدِهِ فَلْيُغَيِّرْهُ بِيَدِهِ. فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ. فَإِنْ لَمْ يَسْتَطِعْ بِلِسَانِهِ، فَبِقَلْبِهِ. وَذٰلِكَ أَضْعَفُ الإِيمَانِ**».

1276 ـ **حدّثنا** حَوْثَرَةُ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ، ثُمَّ أَبُو بَكْرٍ، ثُمَّ عُمَرُ، يُصَلُّونَ الْعِيدَ قَبْلَ الْخُطْبَةِ.

156 ـ بابُ ما جَاءَ في كَمْ يُكَبِّرُ الإِمَامُ في صَلاةِ العِيدَيْنِ

1277 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ، مُؤَذِّنِ رَسُولِ اللَّهِ ﷺ. حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُكَبِّرُ فِي الْعِيدَيْنِ، فِي الأُولَى سَبْعاً قَبْلَ الْقِرَاءَةِ. وَفِي الآخِرَةِ خَمْساً قَبْلَ الْقِرَاءَةِ.

of Allah) before the recitation (of the Qur'an) in the first rak'ah, and five before the recitation in the other rak'ah.

1278- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said in the prayer of both Ids seven Takbirs (in the first rak'ah) and five (in the other rak'ah).

1279- It is narrated on the authority of Kathir Ibn Abdullah Ibn Amr Ibn Awf from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" magnified (Allah) in the prayer of both Ids seven times in the first rak'ah and five in the other rak'ah.

1280- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said in the prayers of both Al-Fitr and Al-Adha seven (Takbirs in the first rak'ah) and five (in the other) besides both Takbirs of bowing.

[157] The Recitation In The Prayer Of Both Ids

1281- It is narrated on the authority of An-Nu'man Ibn Bashir that (sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" recited in the prayers of both Ids the Surahs of Al-A'la and Al-Ghashiyah.

1282- It is narrated on the authority of Ubaidullah Ibn Abdullah that once, Umar set out to (lead the prayer) on the Id day, and he sent to Abu Waqid Al-Laithi asking: "Which (Surahs) did the Messenger of Allah "Allah's blessing and peace be upon him" recite on (the prayer of) that day?" he replied: "He (sometimes) recited both Qaf and Al-Qamar."

1283- It is narrated on the authority of Ibn Abbas that (sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" recited in the prayers of both Ids the Surahs of Al-A'la and Al-Ghashiyah.

[158] The Sermon Of Both Ids

1284- It is narrated on the authority of Isma'il Ibn Abu Khalid that he said: I saw Abu Kahil, and he had (the honour of getting a portion of) the companionship (of the Prophet), and my brother related to me from him that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" delivering the sermon (on the Id day) while being on a she-camel, and (Bilal) the Abyssinian was holding its noseband.

1285- It is narrated on the authority of Qais Ibn A'idh: Abu Kahil that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon

1278 ـ حدّثنا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْلَىٰ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ كَبَّرَ فِي صَلاَةِ الْعِيدِ سَبْعاً وَخَمْساً.

1279 ـ حدّثنا أَبُو مَسْعُودٍ، مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عَقِيلٍ. حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ عَثْمَةَ. حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَبَّرَ فِي الْعِيدَيْنِ سَبْعاً، فِي الأُولَى. وَخَمْساً، فِي الآخِرَةِ.

1280 ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ، عَنْ خَالِدِ بْنِ يَزِيدَ. وَعَقِيلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَبَّرَ فِي الْفِطْرِ وَالأَضْحَى سَبْعاً وَخَمْساً. سِوَى تَكْبِيرَتَيِ الرُّكُوعِ.

157 ـ بابُ ما جَاءَ في القِرَاءَةِ في صَلاةِ العِيدَيْنِ

1281 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾، وَ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾.

1282 ـ حدّثنا مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ، عَنْ ضَمْرَةَ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: خَرَجَ عُمَرُ يَوْمَ عِيدٍ. فَأَرْسَلَ إِلَى أَبِي وَاقِدٍ اللَّيْثِيِّ: بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي مِثْلِ هٰذَا الْيَوْمِ؟ قَالَ: بِقَافٍ وَاقْتَرَبَتْ.

1283 ـ حدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ. حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾، وَ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾.

158 ـ بابُ ما جَاءَ في الخُطْبَةِ في العِيدَيْنِ

1284 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ. قَالَ: رَأَيْتُ أَبَا كَاهِلٍ، وَكَانَتْ لَهُ صُحْبَةٌ. فَحَدَّثَنِي أَخِي عَنْهُ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى نَاقَةٍ، وَحَبَشِيٌّ آخِذٌ بِخِطَامِهَا.

1285 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ عَائِذٍ، هُوَ أَبُو كَاهِلٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ

him" delivering the sermon (on the Id day) while being on a she-camel, and (Bilal) the Abyssinian was holding its noseband.

1286- It is narrated on the authority of Salamah Ibn Nubait from his father that he said: I performed Hajj (in the company of the Messenger of Allah "Allah's blessing and peace be upon him"); and I saw the Messenger of Allah "Allah's blessing and peace be upon him" delivering his sermon (on the Id day) while being on his camel.

1287- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd the Mu'adhdhin that he said: My father related to me from his father from his grandfather that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to magnify (Allah) during his sermons (in general), and to do that so much (in particular) in the sermon of both Ids.

1288- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to set out on the Id day (to the praying place), lead the people in the prayer, and conclude it with the end salutation. Then, he would stand on his legs, face the people while they were sitting, and say (from amongst what he would say in the sermon): "Give in charity! Give in charity!" the majority of almsgivers were women: they used to give in charity (even their ornaments such as) earring, ring and things alike. If there was a certain need, such as to send a detachment (for instance), he would make a mention of that to them, otherwise, he would turn away.

1289- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" set out (to the praying place) on a day of either Al-Fitr or Al-Adha (and after he had led the prayer) he delivered a sermon while standing; and then he sat (for a short while, after which) he stood once again.

[159] Sitting To Listen To The Sermon After The Prayer

1290- It is narrated on the authority of Abdullah Ibn As-Sa'ib that he said: I attended the Id (prayer) with the Messenger of Allah "Allah's blessing and peace be upon him": after he had led the prayer he said: "We've finished the prayer: whoever likes to sit to (listen to) the sermon, let him sit, and whoever likes to go, let him go."

[160] Offering (Additional) Prayer Before And After The Id Prayer

1291- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" came out to lead them in

يَخْطُبُ عَلَى نَاقَةٍ حَسْنَاءَ، وَحَبَشِيٌّ آخِذٌ بِخِطَامِهَا.

1286 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنْ سَلَمَةَ بْنِ نُبَيْطٍ، عَنْ أَبِيهِ؛ أَنَّهُ حَجَّ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى بَعِيرِهِ.

1287 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ الْمُؤَذِّنِ. حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُكَبِّرُ بَيْنَ أَضْعَافِ الْخُطْبَةِ. يُكْثِرُ التَّكْبِيرَ فِي خُطْبَةِ الْعِيدَيْنِ.

1288 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ. أَخْبَرَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ يَوْمَ الْعِيدِ. فَيُصَلِّي بِالنَّاسِ رَكْعَتَيْنِ. ثُمَّ يُسَلِّمُ فَيَقِفُ عَلَى رِجْلَيْهِ فَيَسْتَقْبِلُ النَّاسَ وَهُمْ جُلُوسٌ. فَيَقُولُ: «**تَصَدَّقُوا. تَصَدَّقُوا**» فَأَكْثَرُ مَنْ يَتَصَدَّقُ النِّسَاءُ، بِالْقُرْطِ وَالْخَاتَمِ وَالشَّيْءِ. فَإِنْ كَانَتْ لَهُ حَاجَةٌ يُرِيدُ أَنْ يَبْعَثَ بَعْثاً يَذْكُرُهُ لَهُمْ. وَإِلاَّ انْصَرَفَ.

1289 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو بَحْرٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو الرَّقِّيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْخَوْلاَنِيُّ. حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْمَ فِطْرٍ أَوْ أَضْحَى. فَخَطَبَ قَائِماً ثُمَّ قَعَدَ قَعْدَةً ثُمَّ قَامَ.

159 ـ بابُ ما جَاءَ في انْتِظَارِ الخُطْبَةِ بَعْدَ الصَّلاةِ

1290 ـ **حدّثنا** هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ، وَعَمْرُو بْنُ رَافِعٍ الْبَجَلِيُّ؛ قَالاَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَىٰ. حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ؛ قَالَ: حَضَرْتُ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ. فَصَلَّى بِنَا الْعِيدَ، ثُمَّ قَالَ: «**قَدْ قَضَيْنَا الصَّلاَةَ. فَمَنْ أَحَبَّ أَنْ يَجْلِسَ لِلْخُطْبَةِ فَلْيَجْلِسْ. وَمَنْ أَحَبَّ أَنْ يَذْهَبَ فَلْيَذْهَبْ**».

160 ـ بابُ ما جَاءَ في الصَّلاةِ قَبْلَ صَلاةِ العِيدِ وبَعْدَهَا

1291 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا شُعْبَةُ. حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ

the Id prayer and he did not offer any (supererogatory) prayer before it, nor did he do after it (in the praying place in which he offered the Id prayer).

1292- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" never offered (supererogatory) prayer before (the Id prayer), nor did he do after the Id prayer (in the praying place).

1293- It is narrated on the authority of Abu Sa'id that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" not to offer (supererogatory) prayer before the Id (prayer). But, whenever he (finished the Id prayer and) returned to his house, he would offer a two-rak'ah prayer.

[161] Setting Out To (Attend The Prayer Of) Id On Foot

1294- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd that he said: My father related to me from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" used to set out to (the praying place to lead the prayer of) Id on foot, and return (home) also on foot.

1295- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to set out to (the praying place to lead the prayer of) Id on foot, and return (home) also on foot.

1296- It is narrated on the authority of Ali that he said: It is out of the Sunnah (of the Prophet) to go to (the praying place to offer the prayer of) Id on foot.

1297- It is narrated on the authority of Muhammad Ibn Ubaidullah Ibn Abu Rafi' from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" used to come to (attend the prayer of) Id on foot.

[162] Setting Out On The Day Of Id From A Way, And Returning From Another Way

1298- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd that he said: My father related to me from his father from his grandfather that whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out to (attend the prayer of) both Ids, he would pass through the (road of the) home of Sa'id Ibn Abu Al-As, therefrom he would go through (the dwelling places of) those of the tents; and whenever he turned away (back to the home) he would follow the other road, i.e. the

فَصَلَّى بِهِمُ الْعِيدَ. لَمْ يُصَلِّ قَبْلَهَا وَلاَ بَعْدَهَا.

1292 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ الطَّائِفِيُّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ لَمْ يُصَلِّ قَبْلَهَا وَلاَ بَعْدَهَا فِي عِيدٍ.

1293 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو الرَّقِّيِّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لاَ يُصَلِّي قَبْلَ الْعِيدِ شَيْئاً. فَإِذَا رَجَعَ إِلَى مَنْزِلِهِ صَلَّى رَكْعَتَيْنِ.

161 ـ بابُ ما جَاءَ في الخُرُوجِ إلى العِيْدِ مَاشِياً

1294 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ. حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْرُجُ إِلَى الْعِيدِ مَاشِياً، وَيَرْجِعُ مَاشِياً.

1295 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ الْعُمَرِيُّ، عَنْ أَبِيهِ. وَعُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ إِلَى الْعِيدِ مَاشِياً، وَيَرْجِعُ مَاشِياً.

1296 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحٰرِثِ، عَنْ عَلِيٍّ؛ قَالَ: إِنَّ مِنَ السُّنَّةِ أَنْ يَمْشِيَ إِلَى الْعِيدِ.

1297 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْخَطَّابِ. حَدَّثَنَا مِنْدَلٌ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي الْعِيدَ مَاشِياً.

162 ـ بابُ ما جَاءَ في الخُرُوجِ يَوْمَ العِيْدِ مِنْ طَرِيقٍ والرُّجُوعِ مِنْ غَيْرِهِ

1298 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ. أَخْبَرَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ إِلَى الْعِيدَيْنِ سَلَكَ عَلَى دَارِ سَعِيدِ بْنِ أَبِي الْعَاصِ. ثُمَّ عَلَى أَصْحَابِ الْفَسَاطِيطِ. ثُمَّ انْصَرَفَ فِي الطَّرِيقِ الأُخْرَى. طَرِيقِ بَنِي زُرَيْقٍ. ثُمَّ يَخْرُجُ عَلَى دَارِ عَمَّارِ بْنِ يَاسِرٍ وَدَارِ أَبِي هُرَيْرَةَ إِلَى الْبَلاَطِ.

road of Banu Zuraiq, and go out to the (area of the) house of Ammar Ibn Yasir, and the house of Abu Hurairah to the stony ground (known as Balat).

1299- It is narrated on the authority of Ibn Umar that he used to come out to (attend the prayer of) Id from a road, and return (home) from another road, pretending that the Messenger of Allah "Allah's blessing and peace be upon him" used to do so.

1300- It is narrated on the authority of Muhammad Ibn Ubaidullah Ibn Abdullah Ibn Abu Rafi' from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" used to come out to (attend the prayer of) Id on foot, and return (home) from a road, different from that from which he came.

1301- It is narrated on the authority of Abu Hurairah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out to (attend the prayer of) Id, he would return from a road other than that from which he came.

[163] The Celebration On The Id Day

1302- It is narrated on the authority of Amir that he said: Once, Iyad Al-Ash'ari witnessed the Id (day) in Al-Anbar, thereupon he said to the people there: "Why do I not see you celebrating (the Id day, by beating the tambourine and the like of it) as they used to celebrate it in the presence of the Messenger of Allah "Allah's blessing and peace be upon him"?"

1303- It is narrated on the authority of Qais Ibn Sa'd that he said: There was nothing during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" but that I attended it, barring one thing: On the Day of (Id) Al-Fitr, they used to celebrate (the festival, by beating the tambourine, singing, and in short, doing what is expressive of their joy) in the presence of Allah's Apostle "Allah's blessing and peace be upon him".

(...) The same is narrated on the authority of Amir, through other chains of transmitters.

[164] Holding The Spear On The Id Day

1304- It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out to the praying place (to lead the prayer) on the Id day, a spear would be held in front of him, and whenever he reached the praying place, it would be fixed in front of him, so that he would pray to it; and that's because the praying place was an open space (of land) which had nothing to (be taken as a barrier to) screen one (from the passers-by during the prayer).

1299 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو قُتَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ كَانَ يَخْرُجُ إِلَى الْعِيدِ فِي طَرِيقٍ، وَيَرْجِعُ فِي أُخْرَى. وَيَزْعُمُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذٰلِكَ.

1300 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْخَطَّابِ. حَدَّثَنَا مِنْدَلٌ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَأْتِي الْعِيدَ مَاشِياً، وَيَرْجِعُ فِي غَيْرِ الطَّرِيقِ الَّذِي ابْتَدَأَ فِيهِ.

1301 ـ **حدّثنا** مُحَمَّدُ بْنُ حُمَيْدٍ. حَدَّثَنَا أَبُو تُمَيْلَةَ، عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحٰرِثِ الزُّرَقِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ إِلَى الْعِيدِ رَجَعَ فِي غَيْرِ الطَّرِيقِ الَّذِي أَخَذَ فِيهِ.

163 ـ بابُ ما جَاءَ في التَّقْلِيسِ يَوْمَ العِيدِ

1302 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا شَرِيكٌ، عَنْ مُغِيرَةَ، عَنْ عَامِرٍ؛ قَالَ: شَهِدَ عِيَاضٌ الأَشْعَرِيُّ عِيداً بِالأَنْبَارِ، فَقَالَ: مَا لِي لاَ أَرَاكُمْ تُقَلِّسُونَ كَمَا كَانَ يُقَلِّسُ عِنْدَ رَسُولِ اللَّهِ ﷺ؟

1303 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرٍ، عَنْ قَيْسِ بْنِ سَعْدٍ؛ قَالَ: مَا كَانَ شَيْءٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ إِلاَّ وَقَدْ رَأَيْتُهُ. إِلاَّ شَيْءٌ وَاحِدٌ. فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُقَلِّسُ لَهُ يَوْمَ الْفِطْرِ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ الْقَطَّانُ: حَدَّثَنَا ابْنُ دِيزِيلَ. حَدَّثَنَا آدَمُ. حَدَّثَنَا شَيْبَانُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ. ح وَحَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ. ح وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ. حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرٍ، نَحْوَهُ.

164 ـ بابُ ما جَاءَ في الحَرْبَةِ يَوْمَ العِيدِ

1304 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ. ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. قَالاَ: حَدَّثَنَا الأَوْزَاعِيُّ. أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْدُو إِلَى الْمُصَلَّى فِي يَوْمِ الْعِيدِ. وَالْعَنَزَةُ تُحْمَلُ بَيْنَ يَدَيْهِ. فَإِذَا بَلَغَ الْمُصَلَّى، نُصِبَتْ بَيْنَ يَدَيْهِ. فَيُصَلِّي إِلَيْهَا. وَذٰلِكَ أَنَّ الْمُصَلَّى كَانَ فَضَاءً، لَيْسَ فِيهِ شَيْءٌ يُسْتَتَرُ بِهِ.

1305-It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer on Id day or any time else (in an open space of land), a spear would be fixed in front of him, to which he would pray, with the people behind him. Nafi' commented: Henceforth, the governors (and chiefs) took it (in imitation of his conduct).

1306-It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" offered the prayer on the Id day (on an open space of the land) taking a spear as a barrier (to which he prayed, therewith he was screened from the passers-by).

[165] Women Set Out To (Attend The Prayer Of) Both Ids

1307-It is narrated on the authority of Umm Atiyyah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us to bring them (i.e. women) out on both days of Al-Fitr and An-Nahr (to attend the prayer and the celebration of the Id). We said (to the Prophet): "Tell us: if anyone of them has no outer garment (what would she do?)" on that he said: "Her sister (who has more than an outer garment) has to get her dressed in her outer garment."

1308-It is narrated on the authority of Umm Atiyyah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring out the virgins and the mature girls who stay often screened, or the young unmarried virgins who often stay screened to attend the (prayer of) Id and the gathering of Muslims, and let the menstruating women avoid the praying place of people."

1309-It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to have his daughters and wives come out (to attend the prayer and the good deeds of the Muslims) on both Ids.

[166] When Two Ids Happen To Come On One Day

1310-It is narrated on the authority of Iyas Ibn Abu Ramlah Ah-Shami that he said: I heard a man having asked Zaid Ibn Arqam: "Did you witness with the Messenger of Allah "Allah's blessing and peace be upon him" the two Ids on one day (i.e. the coming of the Id on Friday)?" he answered in the affirmative. He asked: "Then, how did he do?" he said: "He offered the Id prayer and gave a concession pertaining to the Friday (prayer) saying: "Whoever likes to offer the (Friday) prayer, let him pray it!"

1305 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى يَوْمَ عِيدٍ أَوْ غَيْرَهُ، نُصِبَتِ الْحَرْبَةُ بَيْنَ يَدَيْهِ. فَيُصَلِّي إِلَيْهَا، وَالنَّاسُ مِنْ خَلْفِهِ.

قَالَ نَافِعٌ: فَمِنْ ثَمَّ اتَّخَذَهَا الأُمَرَاءُ.

1306 ـ **حدّثنا** هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعِيدَ بِالْمُصَلَّى مُسْتَتِراً بِحَرْبَةٍ.

165 ـ بابُ ما جَاءَ في خُرُوجِ النِّسَاءِ في العِيدَيْنِ

1307 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ؛ قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُخْرِجَهُنَّ فِي يَوْمِ الْفِطْرِ وَالنَّحْرِ. قَالَ: قَالَتْ أُمُّ عَطِيَّةَ: فَقُلْنَا: أَرَأَيْتَ إِحْدَاهُنَّ لاَ يَكُونُ لَهَا جِلْبَابٌ؟ قَالَ: «**فَلْتُلْبِسْهَا أُخْتُهَا مِنْ جِلْبَابِهَا**».

1308 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَخْرِجُوا الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ. لِيَشْهَدْنَ الْعِيدَ وَدَعْوَةَ الْمُسْلِمِينَ. لِيَجْتَنِبَنَّ الْحُيَّضُ مُصَلَّى النَّاسِ**».

1309 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ. حَدَّثَنَا حَجَّاجُ بْنُ أَرْطَاةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنُ عَابِسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُخْرِجُ بَنَاتِهِ وَنِسَاءَهُ فِي الْعِيدَيْنِ.

166 ـ بابُ ما جَاءَ فيما إذا اجْتَمَعَ العِيدَانِ في يَوْمٍ

1310 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا أَبُو أَحْمَدَ. حَدَّثَنَا إِسْرَائِيلُ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ، عَنْ إِيَاسِ بْنِ أَبِي رَمْلَةَ الشَّامِيِّ؛ قَالَ: سَمِعْتُ رَجُلاً سَأَلَ زَيْدَ بْنَ أَرْقَمَ: هَلْ شَهِدْتَ مَعَ رَسُولِ اللَّهِ ﷺ عِيدَيْنِ فِي يَوْمٍ؟ قَالَ: نَعَمْ. قَالَ: فَكَيْفَ كَانَ يَصْنَعُ؟ قَالَ: صَلَّى الْعِيدَ. ثُمَّ رَخَّصَ فِي الْجُمُعَةِ. ثُمَّ قَالَ: «**مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ**».

1311- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Two Ids happened to come together on this day of yours (i.e. the Id has come on Friday, which is regarded Id in itself): so, whoever likes (to adopt the concession pertaining to leaving the Friday prayer on satisfaction of offering only the Id prayer), this (Id prayer) would suffice him from (the obligation of attending the prayer of) Friday; even though, we are going to offer the Friday prayer, Allah Willing."

(...) The same is narrated on the authority of Abu Hurairah through another chain of transmitters.

1312- It is narrated on the authority of Ibn Umar that he said: Two Ids happened to come on the same day during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" (i.e. the Id came on Friday), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" led the people in the Id prayer and then said: "Whoever likes to come to (attend the prayer of) Friday, let him come, and whoever likes to remain behind, let him remain behind (since the Id prayer would suffice him from Friday Prayer)."

[167] Offering The Id Prayer In The Mosque In Case It Is Raining

1313- It is narrated on the authority of Abu Hurairah that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the people were befallen by rain on the Id day, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" offered the prayer with the people in the mosque.

[168] What About Holding Arms On The Id Day

1314- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that arms should be held (by people) on the days of both Ids in the Islamic countries except in case they are facing the enemy.

[169] Taking Bath On (The Days Of) Both Ids

1315- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath on the day of (Id) Al-Fitr, and on the day of (Id) Al-Adha.

1316- It is narrated on the authority of Al-Fakih Ibn Sa'd, and he had a (portion of the) companionship (with the Messenger of Allah) that the

1311 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ. حَدَّثَنَا شُعْبَةُ. حَدَّثَنِي مُغِيرَةُ الضَّبِّيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**اجْتَمَعَ عِيدَانِ فِي يَوْمِكُمْ هٰذَا. فَمَنْ شَاءَ أَجْزَأَهُ مِنَ الْجُمُعَةِ. وَإِنَّا مُجَمِّعُونَ إِنْ شَاءَ اللَّهُ**».

حدّثنا مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ. حَدَّثَنَا بَقِيَّةُ. حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ الضَّبِّيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

1312 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا مِنْدَلُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: اجْتَمَعَ عِيدَانِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى بِالنَّاسِ، ثُمَّ قَالَ: «**مَنْ شَاءَ أَنْ يَأْتِيَ الْجُمُعَةَ فَلْيَأْتِهَا. وَمَنْ شَاءَ أَنْ يَتَخَلَّفَ فَلْيَتَخَلَّفْ**».

167 ـ بابُ ما جَاءَ في صَلاةِ العِيدِ في المَسْجِدِ إِذَا كَانَ مَطَرٌ

1313 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عِيسَى بْنُ عَبْدِ الأَعْلَى بْنِ أَبِي فَرْوَةَ؛ قَالَ: سَمِعْتُ أَبَا يَحْيَى عُبَيْدَ اللَّهِ التَّيْمِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَصَابَ النَّاسَ مَطَرٌ فِي يَوْمِ عِيدٍ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى بِهِمْ فِي الْمَسْجِدِ.

168 ـ بابُ ما جَاءَ في لُبْسِ السِّلاحِ في يَوْمِ العِيدِ

1314 ـ **حدّثنا** عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ. حَدَّثَنَا نَائِلُ بْنُ نَجِيحٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ زِيَادٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُلْبَسَ السِّلاحُ فِي بِلادِ الإِسْلامِ فِي الْعِيدَيْنِ إِلاَّ أَنْ يَكُونُوا بِحَضْرَةِ الْعَدُوِّ.

169 ـ بابُ ما جَاءَ في الاغْتِسَالِ في العِيدَيْنِ

1315 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا حَجَّاجُ بْنُ تَمِيمٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ يَوْمَ الْفِطْرِ وَيَوْمَ الأَضْحَى.

1316 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا يُوسُفُ بْنُ خَالِدٍ. حَدَّثَنَا أَبُو جَعْفَرٍ الْخَطْمِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عُقْبَةَ بْنِ الْفَاكِهِ بْنِ سَعْدٍ، عَنْ جَدِّهِ الْفَاكِهِ بْنِ سَعْدٍ، وَكَانَتْ لَهُ صُحْبَةٌ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ يَوْمَ الْفِطْرِ وَيَوْمَ النَّحْرِ وَيَوْمَ عَرَفَةَ. وَكَانَ الْفَاكِهُ يَأْمُرُ أَهْلَهُ بِالْغُسْلِ فِي هٰذِهِ الأَيَّامِ.

Messenger of Allah "Allah's blessing and peace be upon him" used to take bath on the days of Al-Fitr, Al-Adha and Arafah; and Al-Fakih used to order his family to take bath on those days.

[170] The Time Of Offering The Prayer Of Both Ids

1317- It is narrated on the authority of Abdullah Ibn Busr that once he set out with the people (to offer the prayer) on the day of either Al-Fitr or Al-Adha, and he disapproved of the imam's delaying (the prayer) and said: "We must have finished By that hour of ours (as it was the habit during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him")." He meant the hour of offering the supererogatory prayer (at forenoon to which the imam delayed offering the Id prayer).

[171] Offering The (Supererogatory) Night Prayer In Pairs Of Rak'ahs

1318- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the (supererogatory) night prayer in pairs (of rak'ahs).

1319- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (supererogatory) night prayer should be offered in pairs."

1320- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (way of offering the supererogatory) night prayer, thereupon he said: "It should be offered in pairs (of rak'ahs), and if one fears the (rising of the) morning, let him conclude (his prayers) with a single rak'ah."

1321- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the (supererogatory) night prayer in pairs (of rak'ahs).

[172] Offering The (Supererogatory) Night And Day Prayer In Pairs

1322- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (supererogatory) night and day prayer should be offered in pairs."

1323- It is narrated on the authority of Umm Hani' Bint Abu Talib that on the day of the conquest (of Mecca) Allah's Messenger "Allah's blessing and peace be upon him" offered eight rak'ahs for the supererogatory Duha prayer, uttering the end salutation after each two rak'ahs.

170 ـ بابٌ في وَقْتِ صَلاةِ العِيدَيْنِ

1317 ـ **حدّثنا** عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ؛ أَنَّهُ خَرَجَ مَعَ النَّاسِ يَوْمَ فِطْرٍ أَوْ أَضْحَىٰ، فَأَنْكَرَ إِبْطَاءَ الإِمَامِ، وَقَالَ: إِنْ كُنَّا لَقَدْ فَرَغْنَا سَاعَتَنَا هٰذِهِ، وَذٰلِكَ حِينَ التَّسْبِيحِ.

171 ـ بابُ ما جَاءَ في صَلاةِ اللَّيْلِ رَكْعَتَيْنِ

1318 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى.

1319 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**صَلاةُ اللَّيْلِ مَثْنَى مَثْنَى**».

1320 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ. وَعَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ. وَعَنِ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ. وَعَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ صَلاةِ اللَّيْلِ فَقَالَ: «**يُصَلِّي مَثْنَى مَثْنَى. فَإِذَا خَافَ الصُّبْحَ أَوْتَرَ بِوَاحِدَةٍ**».

1321 ـ **حدّثنا** سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا عَثَّامُ بْنُ عَلِيٍّ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي بِاللَّيْلِ رَكْعَتَيْنِ رَكْعَتَيْنِ.

172 ـ بابُ ما جَاءَ في صَلاةِ اللَّيْلِ والنَّهارِ مَثْنَى مَثْنَى

1322 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَىٰ بْنِ عَطَاءٍ؛ أَنَّهُ سَمِعَ عَلِيًّا الأَزْدِيَّ يُحَدِّثُ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**صَلاةُ اللَّيْلِ وَالنَّهارِ مَثْنَى مَثْنَى**».

1323 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ رُمْحٍ. أَنْبَأَنَا ابْنُ وَهْبٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُمِّ هَانِىءٍ بِنْتِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، يَوْمَ الْفَتْحِ، صَلَّى سُبْحَةَ الضُّحَىٰ ثَمَانِيَ رَكَعَاتٍ. سَلَّمَ مِنْ كُلِّ رَكْعَتَيْنِ.

1324- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There should be an end salutation (to be uttered) after each pair of rak'ahs (in the prayer)."

1325- It is narrated on the authority of Al-Muttalib Ibn Wada'ah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (supererogatory) night prayer should be offered in pairs (of rak'ahs), in which one should utter testification after each two rak'ahs, showing neediness, dependence and submission (to Allah Almighty) raising both hands (during supplication), saying: "O Allah! Forgive for me!" if one does not do that, it (his prayer) is then defective."

[173] Standing (For Prayer At Night) In The Month Of Ramadan

1326- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes the fasts of Ramadan, and stands (for prayer at night in it) out of faith, and expecting the reward (from Allah Almighty), his earlier sins, will be forgiven for him."

1327- It is narrated on the authority of Abu Dharr that he said: We observed the fasts of Ramadan with the Messenger of Allah "Allah's blessing and peace be upon him", and he did not stand with us on any (night) of it until it remained only seven (nights of it), when he stood with us on the seventh night (to its conclusion, i.e. the first of those seven) till about one-third the night elapsed. Then when it was the sixth night (to its conclusion, i.e. the second of the remaining seven) he did not stand (for prayer with us); and when it was the fifth night (to its conclusion) he stood (for prayer) with us until about half the night passed. I said to him: "O Messenger of Allah! Would that you lead us in the supererogatory prayer for the remaining portion of this night of ours!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one stands (for supererogatory prayer) with the imam until he (finishes and) turns away, it will be equal (in reward) to standing (for prayer) for the whole night." When it was the fourth (night to the conclusion of the month), he did not stand (for prayer) on it; and when it was the third (night), he gathered his wives and family, and the people gathered (in the mosque); and he kept standing with us (for the prayer so much long) that we felt afraid we would miss the Prosperity. It was said (to Abu Dharr): What is the Prosperity? He said: It refers to the Suhur (night meal taken a short time before dawn whenever one intends to observe fast). Then, he did not stand with us (for the prayer) on any (night else) of the remaining portion of the month.

1324 ـ **حدّثنا** هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سُفْيَانَ السَّعْدِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**فِي كُلِّ رَكْعَتَيْنِ تَسْلِيمَةٌ**».

1325 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ. حَدَّثَنَا شُعْبَةُ. حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ، عَنْ أَنَسِ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعِ بْنِ الْعَمْيَاءِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْمُطَّلِبِ، يَعْنِي ابْنَ أَبِي وَدَاعَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**صَلاةُ اللَّيْلِ مَثْنَى مَثْنَى. وَتَشَهَّدُ فِي كُلِّ رَكْعَتَيْنِ. وَتَبَاءَسُ وَتَمَسْكَنُ وَتُقْنِعُ. وَتَقُولُ: اللَّهُمَّ اغْفِرْ لِي. فَمَنْ لَمْ يَفْعَلْ ذٰلِكَ، فَهِيَ خِدَاجٌ**».

173 ـ بابُ ما جَاءَ في قِيَامِ شَهْرِ رَمَضَانَ

1326 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ صَامَ رَمَضَانَ وَقَامَهُ إِيمَاناً وَاحْتِسَاباً، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**».

1327 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ، عَنْ أَبِي ذَرٍّ؛ قَالَ: صُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ رَمَضَانَ. فَلَمْ يَقُمْ بِنَا شَيْئاً مِنْهُ. حَتَّى بَقِيَ سَبْعُ لَيَالٍ. فَقَامَ بِنَا لَيْلَةَ السَّابِعَةِ حَتَّى مَضَى نَحْوٌ مِنْ ثُلُثِ اللَّيْلِ. ثُمَّ كَانَتِ اللَّيْلَةُ السَّادِسَةُ الَّتِي تَلِيهَا. فَلَمْ يَقُمْهَا. حَتَّى كَانَتِ الْخَامِسَةُ الَّتِي تَلِيهَا، ثُمَّ قَامَ بِنَا حَتَّى مَضَى نَحْوٌ مِنْ شَطْرِ اللَّيْلِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ لَوْ نَفَّلْتَنَا بَقِيَّةَ لَيْلَتِنَا هٰذِهِ. فَقَالَ: «**إِنَّهُ مَنْ قَامَ مَعَ الإِمَامِ حَتَّى يَنْصَرِفَ، فَإِنَّهُ يَعْدِلُ قِيَامَ لَيْلَةٍ**» ثُمَّ كَانَتِ الرَّابِعَةُ الَّتِي تَلِيهَا، فَلَمْ يَقُمْهَا. حَتَّى كَانَتِ الثَّالِثَةُ الَّتِي تَلِيهَا. قَالَ، فَجَمَعَ نِسَاءَهُ وَأَهْلَهُ وَاجْتَمَعَ النَّاسُ. قَالَ، فَقَامَ بِنَا حَتَّى خَشِينَا أَنْ يَفُوتَنَا الْفَلاحُ. قِيلَ: وَمَا الْفَلاحُ؟ قَالَ: السُّحُورُ. قَالَ: ثُمَّ لَمْ يَقُمْ بِنَا شَيْئاً مِنْ بَقِيَّةِ الشَّهْرِ.

1328- It is narrated on the authority of An-Nadr Ibn Shaiban that he said: I met Abu Salamah Ibn Abd Ar-Rahman and said to him: Relate to me a narration you heard from your father pertaining to the month of Ramadan. He said: Well: I heard my father saying: Once, the Messenger of Allah "Allah's blessing and peace be upon him" made a mention of the month of Ramadan and then said: "It is a month, whose fasting has been enjoined upon you by Allah, and I set for you the standing (for prayer) in it: so, he, who observes fasts in it, and stands (for supererogatory night prayer) in it, out of sincere faith and expecting the reward (of that from Allah Almighty), he will have come out of his sins (as pure and free as he was) on the day his mother gave birth to him."

[174] What About Standing (For Prayer) At Night

1329- It is narrated on the authority of Abu Hurairah: Allah's Apostle" Allah's blessing and peace be upon him" said: "Satan puts three knots at the back of the head of any of you if he is asleep. When one wakes up and remembers Allah, one knot is undone. When one performs ablution, the second knot is undone. When one stands (for prayer) all the knots are then undone and one gets up energetic with a good heart in the morning because of the goodness he has received. If he does not do so, he would get up lazy and with the mischievous heart since he received no good (with The Satan's knots remaining on his head's back)."

1330- It is narrated on the authority of Abdullah that he said: Once, a mention was made to the Messenger of Allah "Allah's blessing and peace be upon him" of a man who slept one night until morning (without standing for the supererogatory night prayer), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is he, in whose ears Satan has urinated."

1331- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not be like so and so: he used to excessively stand (for supererogatory) prayer at night (so much that) he left standing (for prayer) at night." (This means that one should be moderate in standing for supererogatory prayer at night, in order to be able to do it constantly and regularly.)

1332- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The mother of Sulaiman (Solomon) Ibn Dawud (David) said to Sulaiman: O my

1328 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ، وَعُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ نَصْرِ بْنِ عَلِيٍّ الْجَهْضَمِيِّ. عَنِ النَّضْرِ بْنَ شَيْبَانَ. ح وَحَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَالْقَاسِمُ بْنُ الْفَضْلِ الْحُدَّانِيُّ، كِلاَهُمَا عَنِ النَّضْرِ بْنِ شَيْبَانَ؛ قَالَ: لَقِيتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ فَقُلْتُ: حَدِّثْنِي بِحَدِيثٍ سَمِعْتَهُ مِنْ أَبِيكَ يَذْكُرُهُ فِي شَهْرِ رَمَضَانَ. قَالَ: نَعَمْ. حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ شَهْرَ رَمَضَانَ فَقَالَ: «**شَهْرٌ كَتَبَ اللَّهُ عَلَيْكُمْ صِيَامَهُ، وَسَنَنْتُ لَكُمْ قِيَامَهُ. فَمَنْ صَامَهُ وَقَامَهُ إِيمَاناً وَاحْتِسَاباً خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ**».

174 ـ بابُ ما جَاءَ في قِيَامِ اللَّيْلِ

1329 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ بِاللَّيْلِ بِحَبْلٍ فِيهِ ثَلاثُ عُقَدٍ. فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ. فَإِذَا قَامَ فَتَوَضَّأَ، انْحَلَّتْ عُقْدَةٌ. فَإِذَا قَامَ إِلَى الصَّلاةِ انْحَلَّتْ عُقَدُهُ كُلُّهَا، فَيُصْبِحُ نَشِيطاً طَيِّبَ النَّفْسِ قَدْ أَصَابَ خَيْراً. وَإِنْ لَمْ يَفْعَلْ، أَصْبَحَ كَسِلاً خَبِيثَ النَّفْسِ لَمْ يُصِبْ خَيْراً**».

1330 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ. قَالَ: «**ذٰلِكَ الشَّيْطَانُ بَالَ فِي أُذُنَيْهِ**».

1331 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَكُنْ مِثْلَ فُلاَنٍ. كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ**».

1332 ـ **حدّثنا** زُهَيْرُ بْنُ مُحَمَّدٍ، وَالْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ، وَالْعَبَّاسُ بْنُ جَعْفَرٍ، وَمُحَمَّدُ بْنُ عَمْرٍو الْحَدَّانِيُّ؛ قَالُوا: حَدَّثَنَا سُنَيْدُ بْنُ دَاوُدَ. حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**قَالَتْ أُمُّ سُلَيْمَانَ بْنِ دَاوُدَ لِسُلَيْمَانَ: يَا بُنَيَّ لاَ تُكْثِرِ النَّوْمَ بِاللَّيْلِ. فَإِنَّ كَثْرَةَ النَّوْمِ بِاللَّيْلِ تَتْرُكُ الرَّجُلَ فَقِيراً يَوْمَ الْقِيَامَةِ**».

son! Do not sleep at night so much (on the account of standing for supererogatory prayer), for indeed, sleeping so much at night leaves man bankrupt (of good deeds) on the Day of Judgement."

1333- It is narrated on the authority of Jabir that Allah's Messenger "Allah's blessing and peace be upon him" said: "The more one offers (supererogatory) prayer at night, the more his face seems bright during the day."

1334- It is narrated on the authority of Abdullah Ibn Salam that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" reached Medina, the people hastened to go to him, and it was said: "The Messenger of Allah "Allah's blessing and peace be upon him" has arrived in Medina." I went to him among the people in order to see him. When I sought to see clearly the face of the Messenger of Allah "Allah's blessing and peace be upon him", I came to know that his face was not the face of a liar. The first thing he said was: "O people! Spread peace (among yourselves), serve (the poor and indigent) with food, offer (supererogatory) prayers at night while the people are asleep, perchance you would be admitted to the Garden peacefully."

[175] When One Awakens His Family At Night (To Offer The Prayer)

1335- It is narrated on the authority of both Abu Hurairah and Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When one gets up at night, and awakens his (or her) spouse and both offer a two-rak'ah prayer, they are enlisted among such as celebrate (the Praises of) Allah so much, from men and women."

1336- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Mercy be upon a man who gets up at night, offers (supererogatory) prayer, and awakens his wife and she offers prayer, and if she refuses, he sprinkles water on her face; Allah's Mercy be upon a woman who gets up at night, offers (supererogatory) prayer, and awakens her husband and he offers prayer, and if he refuses, she sprinkles water on his face."

[176] Reciting The Qur'an With A Sweet Voice

1337- It is narrated on the authority of Abd Ar-Rahman Ibn As-Sa'ib that he said: Sa'd Ibn Abu Waqqas came to us and he had lost his sight. I greeted him and he asked: "Who are you?" I told him (of my identity) thereupon he said: "Welcome to the son of my brother! I was informed you've a good voice in (reciting) the Qur'an. I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, this Qur'an descended (from the heaven) with (admonitions that if one reflects

1333 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ. حَدَّثَنَا ثَابِتُ بْنُ مُوسَى أَبُو يَزِيدَ، عَنْ شَرِيكٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَثُرَتْ صَلاتُهُ بِاللَّيْلِ، حَسُنَ وَجْهُهُ بِالنَّهَارِ**».

1334 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَابْنُ أَبِي عَدِيٍّ، وَعَبْدُ الْوَهَّابِ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عَبْدِ اللَّهِ بْنِ سَلاَمٍ؛ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ. وَقِيلَ: قَدِمَ رَسُولُ اللَّهِ ﷺ. فَجِئْتُ فِي النَّاسِ لأَنْظُرَ إِلَيْهِ. فَلَمَّا اسْتَبَنْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ. فَكَانَ أَوَّلَ شَيْءٍ تَكَلَّمَ بِهِ، أَنْ قَالَ: «**يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلاَمَ، وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلاَمٍ**».

175 ـ بابُ ما جاءَ فِيمَنْ أَيْقَظَ أَهْلَهُ مِنَ اللَّيْلِ

1335 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنِ الأَغَرِّ، عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا اسْتَيْقَظَ الرَّجُلُ مِنَ اللَّيْلِ وَأَيْقَظَ امْرَأَتَهُ فَصَلَّيَا رَكْعَتَيْنِ، كُتِبَا مِنَ الذَّاكِرِينَ اللَّهَ كَثِيراً وَالذَّاكِرَاتِ**».

1336 ـ **حدّثنا** أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ عَجْلاَنَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**رَحِمَ اللَّهُ رَجُلاً قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ امْرَأَتَهُ فَصَلَّتْ. فَإِنْ أَبَتْ رَشَّ فِي وَجْهِهَا الْمَاءَ. رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَيْقَظَتْ زَوْجَهَا فَصَلَّى. فَإِنْ أَبَى رَشَّتْ فِي وَجْهِهِ الْمَاءَ**».

176 ـ بابٌ في حُسْنِ الصَّوْتِ بالقُرْآنِ

1337 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا أَبُو رَافِعٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ السَّائِبِ؛ قَالَ: قَدِمَ عَلَيْنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ، وَقَدْ كُفَّ بَصَرُهُ، فَسَلَّمْتُ عَلَيْهِ. فَقَالَ: مَنْ أَنْتَ؟ فَأَخْبَرْتُهُ. فَقَالَ: مَرْحَباً بِابْنِ أَخِي. بَلَغَنِي أَنَّكَ حَسَنُ الصَّوْتِ بِالْقُرْآنِ. سَمِعْتُ

them, his heart falls into) grief: for this reason, when you recite it, you should weep (on reflecting its meanings); and if you fail to weep (naturally), force yourselves to weep and make your voices sweet in (reciting) it, and whoever does not do so, is not from us (i.e. these whose recitation is the Prophets')."

1338- It is narrated on the authority of A'ishah that she said: One night, I delayed to come to the Messenger of Allah "Allah's blessing and peace be upon him" after (I had prayed the) Isha, and when I came the Messenger of Allah "Allah's blessing and peace be upon him" asked me where I was, thereupon I told him: "I was listening to the recitation of one of your companions, the like of whose recitation and (sweet) voice I've never heard from anyone." He stood up, and I stood up with him (and we went to) listen to him and then he turned (to me) and said: "This is Salim, the freed slave of Abu Hudhaifah: Praise be to Allah Who has endowed my nation with one like this (man)."

1339- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who has the sweetest voice in (reciting) the Qur'an is him, that whenever he recites (the Qur'an), you think he fears Allah (so much)."

1340- It is narrated on the authority of Fadalah Ibn Ubaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah pays attention to the one of sweet voice in (reciting) the Qur'an (i.e. makes him much nearer to His Presence), more than the lord of a songstress does to his songstress."

1341- It is narrated on the authority of Abu Hurairah that once the Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and heard a man reciting (the Qur'an), thereupon he asked: "Who is this?" it was said: "He is Abdullah Ibn Qais (i.e. Abu Musa Al-Ash'ari)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, this (man) was granted one of the sweet melodious voices of the family of David."

1342- It is narrated on the authority of Al-Bara Ibn Azib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Adorn the (recitation of the) Qur'an with (making sweet) your voices."

[177] When One Sleeps (And Is Hindered) From Reciting His regular Portion Of The Qur'an At Night

1343- It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:

رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ هٰذَا الْقُرْآنَ نَزَلَ بِحَزَنٍ. فَإِذَا قَرَأْتُمُوهُ فَابْكُوا. فَإِنْ لَمْ تَبْكُوا فَتَبَاكَوْا. وَتَغَنَّوْا بِهِ. فَمَنْ لَمْ يَتَغَنَّ بِهِ، فَلَيْسَ مِنَّا».

1338 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ؛ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمٰنِ بْنَ سَابِطٍ الْجُمَحِيَّ يُحَدِّثُ عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: أَبْطَأْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ لَيْلَةً بَعْدَ الْعِشَاءِ. ثُمَّ جِئْتُ فَقَالَ: «أَيْنَ كُنْتِ؟» قُلْتُ: كُنْتُ أَسْتَمِعُ قِرَاءَةَ رَجُلٍ مِنْ أَصْحَابِكَ لَمْ أَسْمَعْ مِثْلَ قِرَاءَتِهِ وَصَوْتِهِ مِنْ أَحَدٍ. قَالَتْ، فَقَامَ وَقُمْتُ مَعَهُ حَتَّى اسْتَمَعَ لَهُ. ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ: «هٰذَا سَالِمٌ، مَوْلَى أَبِي حُذَيْفَةَ. الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي أُمَّتِي مِثْلَ هٰذَا».

1339 ـ **حدّثنا** بِشْرُ بْنُ مُعَاذٍ الضَّرِيرُ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمَدَنِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ مُجَمِّعٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَحْسَنِ النَّاسِ صَوْتاً بِالْقُرْآنِ، الَّذِي إِذَا سَمِعْتُمُوهُ يَقْرَأُ، حَسِبْتُمُوهُ يَخْشَى اللَّهَ».

1340 ـ **حدّثنا** رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُبَيْدِ اللَّهِ، عَنْ مَيْسَرَةَ، مَوْلَى فَضَالَةَ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلَّهُ أَشَدُّ أَذَناً إِلَى الرَّجُلِ الْحَسَنِ الصَّوْتِ بِالْقُرْآنِ يَجْهَرُ بِهِ، مِنْ صَاحِبِ الْقَيْنَةِ إِلَى قَيْنَتِهِ».

1341 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ فَسَمِعَ قِرَاءَةَ رَجُلٍ فَقَالَ: «مَنْ هٰذَا؟» فَقِيلَ: عَبْدُ اللَّهِ بْنُ قَيْسٍ. فَقَالَ: «لَقَدْ أُوتِيَ هٰذَا مِنْ مَزَامِيرِ آلِ دَاوُدَ».

1342 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ طَلْحَةَ الْيَامِيَّ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ عَوْسَجَةَ، قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ».

177 ـ بابُ ما جَاءَ فيمَنْ نَامَ عَنْ حِزْبِهِ مِنَ اللَّيْلِ

1343 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ السَّائِبَ بْنَ يَزِيدَ، وَعُبَيْدَ اللَّهِ بْنَ

"He, who sleeps (and fails) to recite his portion (of Qur'an, celebration, prayer, etc, he does regularly) at night or anything of it, and then he recites it (in the period) between the Fajr and Zhuhr prayers, (the reward of) it will be recorded in his account the same as if he has recited it at night."

1344- It is narrated on the authority of Abu Ad-Darda', tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who goes to bed, with the (sincere and true) intention to stand (for supererogatory prayer) at night, but his eyes overpowers him (and he is given to slumber) until morning enters upon him, (the reward of) whatever he has intended will be recorded in his account, and his sleep becomes (an item of) charity given to him by his Lord."

[178] How Long Is It Desirable To Take One To Conclude The Qur'an

1345- It is narrated on the authority of Aws Ibn Hudhaifah: We came to the Messenger of Allah "Allah's blessing and peace be upon him" among the delegate of Thaqif, and the allies descended as guests in the hospitality of Al-Mughirah Ibn Shu'bah, and the Messenger of Allah "Allah's blessing and peace be upon him" had those of Banu Malik stay in a tent belonging to him. When it was after the Isha (prayer) every night, the Messenger of Allah "Allah's blessing and peace be upon him" used to come to us, in order to talk to us (by way of instructing), as standing, for a long time, that he would recline on both his legs alternately. More often, he would relate to us about whatever (trouble) he (and his followers) received from the Quraish, his own people, saying: "We were oppressed, weak and humiliated in Mecca. When we set out (as Emigrants) to Medina, the (victory in) war is shared between us in turns: once we were given victory over them, and once they were given victory over us." When it was one night, on which the Messenger of Allah "Allah's blessing and peace be upon him" delayed from coming at the time at which he used to come to us and (when he came) we said to him: "You've delayed from coming to us that night (what is the matter)?" he said: "I was concerned with (reciting) my division of the Qur'an (I'm accustomed to read daily), and I disliked to come before completing it." Aws further said: I asked the companions of the Messenger of Allah "Allah's blessing and peace be upon him" how they would make the Qur'an into divisions (to be easy for them to read), and they said: "(Its first division consists of) three (Surahs, then the second of) five, then (the third of) seven, then (the fourth of) nine, then (the fifth of) eleven, then (the sixth of) thirteen, and then the independent division of Mufassal."

Comment: (Based on that, and on the exclusion of the Surah of Al-Fatihah, the three-Surah division starts from Al-Baqarah to An-Nisa; the

عَبْدِ اللَّهِ أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدٍ الْقَارِيِّ؛ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ نَامَ عَنْ حِزْبِهِ، أَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَأَهُ فِيمَا بَيْنَ صَلاةِ الْفَجْرِ وَصَلاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ**».

1344 ـ **حدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ. حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنْ أَبِي الدَّرْدَاءِ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «**مَنْ أَتَى فِرَاشَهُ، وَهُوَ يَنْوِي أَنْ يَقُومَ فَيُصَلِّيَ مِنَ اللَّيْلِ، فَغَلَبَتْهُ عَيْنُهُ حَتَّى يُصْبِحَ، كُتِبَ لَهُ مَا نَوَى. وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ**».

178 ـ بابٌ في كَمْ يُسْتَحَبُّ يَخْتُمُ الْقُرْآنَ

1345 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْلَى الطَّائِفِيِّ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ أَوْسٍ، عَنْ جَدِّهِ أَوْسِ بْنِ حُذَيْفَةَ؛ قَالَ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فِي وَفْدِ ثَقِيفٍ. فَنَزَّلُوا الأَحْلاَفَ عَلَى الْمُغِيرَةِ بْنِ شُعْبَةَ. وَأَنْزَلَ رَسُولُ اللَّهِ ﷺ بَنِي مَالِكٍ فِي قُبَّةٍ لَهُ. فَكَانَ يَأْتِينَا كُلَّ لَيْلَةٍ بَعْدَ الْعِشَاءِ فَيُحَدِّثُنَا قَائِماً عَلَى رِجْلَيْهِ، حَتَّى يُرَاوِحَ بَيْنَ رِجْلَيْهِ. وَأَكْثَرُ مَا يُحَدِّثُنَا مَا لَقِيَ مِنْ قَوْمِهِ مِنْ قُرَيْشٍ. وَيَقُولُ: «**وَلاَ سَوَاءَ. كُنَّا مُسْتَضْعَفِينَ مُسْتَذَلِّينَ. فَلَمَّا خَرَجْنَا إِلَى الْمَدِينَةِ كَانَتْ سِجَالُ الْحَرْبِ بَيْنَنَا وَبَيْنَهُمْ. نُدَالُ عَلَيْهِمْ وَيُدَالُونَ عَلَيْنَا**». فَلَمَّا كَانَ ذَاتَ لَيْلَةٍ أَبْطَأَ عَنِ الْوَقْتِ الَّذِي كَانَ يَأْتِينَا فِيهِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ لَقَدْ أَبْطَأْتَ عَلَيْنَا اللَّيْلَةَ. قَالَ: «**إِنَّهُ طَرَأَ عَلَيَّ حِزْبِي مِنَ الْقُرْآنِ فَكَرِهْتُ أَنْ أَخْرُجَ حَتَّى أُتِمَّهُ**».

قَالَ أَوْسٌ: فَسَأَلْتُ أَصْحَابَ رَسُولِ اللَّهِ ﷺ، كَيْفَ تُحَزِّبُونَ الْقُرْآنَ؟ قَالُوا: ثَلاَثٌ وَخَمْسٌ وَسَبْعٌ وَتِسْعٌ وَإِحْدَى عَشْرَةَ وَثَلاَثَ عَشْرَةَ وَحِزْبُ الْمُفَصَّلِ.

five-Surah division from Al-Ma'idah to Bara'ah; the seven-Surah division from Yunus to An-Nahl; the nine-Surah division from Al-Isra to Al-Furqan; the eleven-Surah division from Ash-Shu'ara to Ya Sin; the thirteen-Surah division from As-Saffat to Al-Hujurat; and then the division of the Mufassal starts with the Surah of Qaf.)

1346- It is narrated on the authority of Abdullah Ibn Amr that he said: I kept the Qur'an by heart and recited it entirely on one night (in the supererogatory prayer). (Being informed of that) The Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm afraid that when a long time comes upon you (and you grow old), you would be bored of reciting it (if you keep on this habit because you would be too weak and powerless to recite it entirely on one night). So, (I advise you to) recite (and conclude) it within a month." I said: "Let me get benefit of my power and youth." He said: "Then, recite (and conclude) it within ten (nights)." I said: "Let me get benefit of my power and youth." He said: "Then, recite (and conclude) it within a week." I said: "Let me get benefit of my power and youth." But he refused (to shorten the time within which I could recite the whole Qur'an)."

1347- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "One will not (be able to) receive the religious understanding (required from reciting the Qur'an) when he recites the Qur'an entirely within (a period, as short as) less than three (nights)."

1348- It is narrated on the authority of A'ishah that she said: I did not know that the Messenger of Allah "Allah's blessing and peace be upon him" had ever recited the Qur'an entirely (in his supererogatory prayer on one night, i.e. from the beginning of the night) till morning.

[179] Reciting In The (Supererogatory) Night Prayer

1349- It is narrated on the authority of Umm Hani' that she said: I used to hear the recitation (of the Qur'an) of the Messenger of Allah "Allah's blessing and peace be upon him" (in his supererogatory prayer) at night while I was in my shed.

1350- It is narrated on the authority of Abu Dharr that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" stood (for the supererogatory night prayer) with the help of only a single Holy Verse, which he kept repeating till morning entered upon him. It is: "If You do punish them, they are Your servants: if You do forgive them, You are the Exalted in power, the Wise." (Al-Ma'idah 118)

1346 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَحْيَىٰ بْنِ حَكِيمِ بْنِ صَفْوَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: جَمَعْتُ الْقُرْآنَ فَقَرَأْتُهُ كُلَّهُ فِي لَيْلَةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِنِّي أَخْشَى أَنْ يَطُولَ عَلَيْكَ الزَّمَانُ، وَأَنْ تَمَلَّ. فَاقْرَأْهُ فِي شَهْرٍ»**. فَقُلْتُ: دَعْنِي أَسْتَمْتِعْ مِنْ قُوَّتِي وَشَبَابِي. قَالَ: **«فَاقْرَأْهُ فِي عَشَرَةٍ»** قُلْتُ: دَعْنِي أَسْتَمْتِعْ مِنْ قُوَّتِي وَشَبَابِي. قَالَ: **«فَاقْرَأْهُ فِي سَبْعٍ»** قُلْتُ: دَعْنِي أَسْتَمْتِعْ مِنْ قُوَّتِي وَشَبَابِي. فَأَبَىٰ.

1347 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ. حَدَّثَنَا خَالِدُ بْنُ الْحَرِثِ. حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لَمْ يَفْقَهْ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلَّ مِنْ ثَلاَثٍ»**.

1348 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ. حَدَّثَنَا قَتَادَةُ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ سَعِيدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ؛ قَالَتْ: لاَ أَعْلَمُ نَبِيَّ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ حَتَّى الصَّبَاحِ.

179 ـ بابُ ما جاءَ في القِراءَةِ في صَلاةِ اللَّيْلِ

1349 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا مِسْعَرٌ، عَنْ أَبِي الْعَلاَءِ، عَنْ يَحْيَىٰ بْنِ جَعْدَةَ، عَنْ أُمِّ هَانِىءٍ بِنْتِ أَبِي طَالِبٍ؛ قَالَتْ: كُنْتُ أَسْمَعُ قِرَاءَةَ النَّبِيِّ ﷺ بِاللَّيْلِ وَأَنَا عَلَى عَرِيشِي.

1350 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ قُدَامَةَ بْنِ عَبْدِ اللَّهِ، عَنْ جَسْرَةَ بِنْتِ دَجَاجَةَ؛ قَالَتْ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: قَامَ النَّبِيُّ ﷺ بِآيَةٍ حَتَّى أَصْبَحَ يُرَدِّدُهَا. وَالآيَةُ: ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾ [المائدة: 118].

1351- It is narrated on the authority of Hudhaifah that the Messenger of Allah "Allah's blessing and peace be upon him" offered (the supererogatory) prayer (in which he was reciting): whenever he came upon a Holy Verse of Mercy, he would ask (for Allah's Mercy); and whenever he came upon a Holy Verse of punishment, he would seek protection (of Allah Almighty); and whenever he came upon a Holy Verse of Exalting and Hallowing (Allah), he would glorify (Allah Almighty).

1352- It is narrated on the authority of Abu Laila that he said: Once, I offered prayer by the side of the Messenger of Allah "Allah's blessing and peace be upon him", who was offering supererogatory prayer at night: when he came upon a Holy Verse of punishment, he said: "I seek refuge with Allah from the fire (of Hell); and woe to the denizens of the fire (of Hell)!"

1353- It is narrated on the authority of Qatadah that he said: I asked Anas about the recitation of the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said: He used to prolong his voice (in uttering the letters).

1354- It is narrated on the authority of Ghutaif Ibn Al-Harith that he said: I visited A'ishah and asked her: "Did the Messenger of Allah "Allah's blessing and peace be upon him" use to recite the Qur'an in a loud voice or in a low tone?" she said: "Sometimes he recited it in a loud voice, and sometimes he recited it in a low tone." I said: "Allah is Greater! Praise be to Allah Who has made this matter wide-ranging."

[180] What About Supplication When One Stands (For Supererogatory Prayer) At Night

1355- It is narrated on the authority of Ibn Abbas: Whenever The Prophet "Allah's blessing and peace be upon him" got up for prayer at night, offering the Tahajjud, he used to supplicate Allah as saying: "O Allah! All the praises be to You; You are the Light of the Heavens and the Earth and whatever is in them! All the praises be to You; You are the Holder of the Heavens and the Earth, and whatever is in them. All the praises be to You; You are the King of the Heavens and the Earth and whatever is in them. All the praises be to You; You are the Truth and Your Promise is the truth, Your Word is the truth And meeting You is a fact, And Paradise is a fact, And Hell is a fact, the Hour (of Doom) is a fact, And all The Prophets (Peace be upon them) are a fact (in which we should have faith); And Muhammad "Allah's blessing and peace be upon him" is a fact. O Allah! I submit (my will) to you; I believe in you and depend on you. I

1351 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الأَحْنَفِ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى. فَكَانَ إِذَا مَرَّ بِآيَةِ رَحْمَةٍ سَأَلَ. وَإِذَا مَرَّ بِآيَةِ عَذَابٍ اسْتَجَارَ. وَإِذَا مَرَّ بِآيَةٍ فِيهَا تَنْزِيهٌ لِلَّهِ سَبَّحَ.

1352 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي لَيْلَى. قَالَ: صَلَّيْتُ إِلَى جَنْبِ النَّبِيِّ ﷺ وَهُوَ يُصَلِّي مِنَ اللَّيْلِ تَطَوُّعاً. فَمَرَّ بِآيَةِ عَذَابٍ، فَقَالَ: «**أَعُوذُ بِاللَّهِ مِنَ النَّارِ. وَوَيْلٌ لِأَهْلِ النَّارِ**».

1353 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ قَتَادَةَ؛ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ، عَنْ قِرَاءَةِ النَّبِيِّ ﷺ فَقَالَ: كَانَ يَمُدُّ صَوْتَهُ مَدًّا.

1354 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ بُرْدِ بْنِ سِنَانٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ غُضَيْفِ بْنِ الْحَرِثِ؛ قَالَ: أَتَيْتُ عَائِشَةَ فَقُلْتُ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَجْهَرُ بِالْقُرْآنِ أَوْ يُخَافِتُ بِهِ؟ قَالَتْ: رُبَّمَا جَهَرَ وَرُبَّمَا خَافَتَ. قُلْتُ: اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي هٰذَا الأَمْرِ سَعَةً.

180 ـ بابُ ما جاءَ في الدُّعاءِ إذا قامَ الرَّجُلُ مِنَ اللَّيْلِ

1355 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا تَهَجَّدَ مِنَ اللَّيْلِ قَالَ: «**اللَّهُمَّ لَكَ الْحَمْدُ. أَنْتَ نُورُ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ. أَنْتَ قَيَّامُ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ. أَنْتَ مَالِكُ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ. أَنْتَ الْحَقُّ، وَوَعْدُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ حَقٌّ.**

turn to You in repentance, And with Your help I argue (with my opponents, the non-believers) And I take you as a judge (to judge between us). Please forgive me my previous and future sins; and whatever I concealed or revealed; And You are the One who make (some people) forward and bring (others) backward. There is no God to be worshipped but you; and there is no god other than You: There is neither Might nor Power except with you."

(...) The same is narrated on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

1356- It is narrated on the authority of Asim Ibn Humaid that he said: I asked A'ishah: with which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to inaugurate his (supererogatory) prayer at night? She said: Verily, you've asked me about something, about which none else ever has asked me before: he used to magnify (Allah) ten times, praise (Allah) ten times, glorify (Allah) ten times, and ask for (Allah's) Forgiveness ten times, saying: "O Allah! Forgive me, guide me, sustain me, give me health (and power that enable me to serve you more)!" he further used to seek (with Allah) from being put to a critical situation on the Day of Judgement.

1357- It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that he said: I asked A'ishah: With which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to start (his prayer) whenever he stood (for supererogatory prayer) at night? She said: He used to say: "O Allah: the Lord of Gibra'il, Mikha'il and Israfil, the Creator of both the heavens and the earth, the Knower of the unseen and what is seen: You judge between Your servants in that about which they dispute: guide me to the truth by Your Permission about which they dispute: You always guide to the bath, which is straight!" Abd Ar-Rahman Ibn Umar (a sub-narrator) said: Keep it in the same form "Gibra'il" since it is related as such from the Messenger of Allah "Allah's blessing and peace be upon him".

[181] How Many Rak'ahs Should One Offer For (Supererogatory) Prayers At Night

1358- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer (in the period) from the conclusion of the Isha prayer to the Fajr (prayer) eleven rak'ahs, ending each two of them with the salutation, and he used to conclude (his prayer) with a single rak'ah. (The period of) his prostrations in them was (so long) enough for anyone of you to recite fifty Verses,

اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ. فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ. وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ. أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ. لاَ إِلَهَ إِلاَّ أَنْتَ. وَلاَ إِلَهَ غَيْرُكَ. وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِكَ».

حدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. حَدَّثَنَا سُلَيْمَانُ بْنُ أَبِي مُسْلِمٍ الأَحْوَلُ، خَالُ ابْنُ أَبِي نَجِيحٍ، سَمِعَ طَاوُساً، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ لِلتَّهَجُّدِ. فَذَكَرَ نَحْوَهُ.

1356 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ. حَدَّثَنِي أَزْهَرُ بْنُ سَعِيدٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ؛ قَالَ: سَأَلْتُ عَائِشَةَ: مَاذَا كَانَ النَّبِيُّ ﷺ يَفْتَتِحُ بِهِ قِيَامَ اللَّيْلِ؟ قَالَتْ: لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ قَبْلَكَ. كَانَ يُكَبِّرُ عَشْراً. وَيَحْمَدُ عَشْراً. وَيُسَبِّحُ عَشْراً. وَيَسْتَغْفِرُ عَشْراً. وَيَقُولُ: **«اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي»** وَيَتَعَوَّذُ مِنْ ضِيقِ الْمُقَامِ يَوْمَ الْقِيَامَةِ.

1357 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ. حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْيَمَامِيُّ. حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ؛ قَالَ: سَأَلْتُ عَائِشَةَ: بِمَا كَانَ يَسْتَفْتِحُ النَّبِيُّ ﷺ صَلاَتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ يَقُولُ: **«اللَّهُمَّ رَبَّ جِبْرَئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمٰوَاتِ وَالأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ. اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ»**.

قَالَ عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ: احْفَظُوهُ (جِبْرَئِيلُ) مَهْمُوزَةً. فَإِنَّهُ كَذَا عَنِ النَّبِيِّ ﷺ.

181 ـ بابُ ما جاءَ في كَمْ يُصَلِّي باللَّيْلِ

1358 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ. حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. وَهٰذَا حَدِيثُ أَبِي بَكْرٍ. قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي، مَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلاَةِ الْعِشَاءِ إِلَى الْفَجْرِ، إِحْدَى عَشْرَةَ رَكْعَةً. يُسَلِّمُ فِي كُلِّ اثْنَتَيْنِ. وَيُوتِرُ بِوَاحِدَةٍ. وَيَسْجُدُ فِيهِنَّ سَجْدَةً، بِقَدْرِ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً، قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ. فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنَ الأَذَانِ الأَوَّلِ مِنْ صَلاَةِ الصُّبْحِ، قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ.

before he would raise his head. Whenever the Mu'adhdhin finished the first call for the Morning prayer, he would stand and offer two light rak'ahs.

1359- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs for the (supererogatory) prayer at night.

1360- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer nine rak'ahs for the (supererogatory) prayer at night.

1361- It is narrated on the authority of Amir Ash-Sha'bi that he said: I asked both Abdullah Ibn Umar and Abdullah Ibn Abbas about the (supererogatory) prayer of the Messenger of Allah "Allah's blessing and peace be upon him" at night, and they said: "(He used to pray) thirteen rak'ahs: eight (for the supererogatory prayer), three for Witr, and two rak'ahs after the (Adhan of) Fajr.

1362- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: I said (to myself): Let me observe the (supererogatory) prayer of the Messenger of Allah "Allah's blessing and peace be upon him" on this night. I reclined against the threshold of his (dwelling place, and spent the night there). The Messenger of Allah "Allah's blessing and peace be upon him" got up and offered two light rak'ahs, then two very long, long, long rak'ahs, then two rak'ahs, shorter than these prior to them, then two rak'ahs, shorter than those prior to them, then two rak'ahs, shorter than those prior to them, then two rak'ahs,, and then a single rak'ah; and the total was thirteen rak'ahs.

1363- It is narrated on the authority of Abdullah Ibn Abbas that he said: I spent the night in the house of Maimunah, the wife of The Prophet "Allah's blessing and peace be upon him", his (Ibn Abbas's) aunt. He added: I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, and rubbed the traces of sleep off his face with his hands. He then recited the last ten verses of The Surah of Al Imran, got up and went to a hanging water-skin. He then performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same he had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two rak'ahs then

1359 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلاثَ عَشْرَةَ رَكْعَةً.

1360 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ.

1361 ـ **حدّثنا** مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ، أَبُو عُبَيْدٍ الْمَدِينِيُّ. حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرٍ الشَّعْبِيِّ؛ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَعَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ صَلاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ. فَقَالاَ: ثَلاثَ عَشْرَةَ رَكْعَةً. مِنْهَا ثَمَانٍ. وَيُوتِرُ بِثَلاثٍ. وَرَكْعَتَيْنِ بَعْدَ الْفَجْرِ.

1362 ـ **حدّثنا** عَبْدُ السَّلاَمِ بْنُ عَاصِمٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعِ بْنِ ثَابِتٍ الزُّبَيْرِيُّ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ قَيْسِ بْنِ مَخْرَمَةَ أَخْبَرَهُ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ. قَالَ: قُلْتُ: لأَرْمُقَنَّ صَلاةَ رَسُولِ اللَّهِ ﷺ اللَّيْلَةَ. قَالَ، فَتَوَسَّدْتُ عَتَبَتَهُ، أَوْ فُسْطَاطَهُ. فَقَامَ رَسُولُ اللَّهِ ﷺ، فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ. ثُمَّ رَكْعَتَيْنِ طَوِيلَتَيْنِ، طَوِيلَتَيْنِ، طَوِيلَتَيْنِ. ثُمَّ رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا. ثُمَّ رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا. ثُمَّ رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا. ثُمَّ رَكْعَتَيْنِ. ثُمَّ أَوْتَرَ. فَتِلْكَ ثَلاثَ عَشْرَةَ رَكْعَةً.

1363 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا مَعْنُ بْنُ عِيسَى. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَخْبَرَهُ أَنَّهُ نَامَ عِنْدَ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ. قَالَ، فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ. وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا. فَنَامَ النَّبِيُّ ﷺ. حَتَّى إِذَا انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ النَّبِيُّ ﷺ. فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ. ثُمَّ قَرَأَ الْعَشْرَ آيَاتٍ مِنْ آخِرِ سُورَةِ آلِ عِمْرَانَ. ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وُضُوءَهُ. ثُمَّ قَامَ يُصَلِّي.

two rak'ahs and two rak'ahs and then two rak'ahs and then two rak'ahs and then two rak'ahs (separately six times), and finally one (the odd). Then he lay down again in the bed till the Mu'adhdhin (caller) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light rak'ahs and went out to lead the Fajr prayer.

[182] Which Portion Of The Night Is The Best (For One To Offer The Supererogatory Prayer)

1364- It is narrated on the authority of Amr Ibn Abasah that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Which (type of people) did embrace Islam with you?" he said: "(From both types) a free as well as a slave." (Abu Bakr represented the free ones and Bilal the slaves.) I said: "Is there any time, which (is most fitting for service, and in which one engaged in religious service) is the closest to Allah?" he said: "Yes, it is the middle portion of the night."

1365- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to sleep in the first portion of the night, and give life (i.e. fill with religious service) its last portion.

1366- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Our Lord, Blessed and Exalted be He, descends (to the nearest heaven) when the last third of night remains every night, and says: "Who does ask Me (for anything) so that I would give it to him? Who does invoke Me so that I would respond to his invocation? Who does ask for My Forgiveness, so that I would forgive for him?" (He Almighty stays as such) until the rise of the dawn." For this reason, they gave preference to offering prayer at the last portion of the night over its first portion.

1367- It is narrated on the authority of Rifa'ah Al-Juhani that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah defers (the following offers He raises to the people) until when half or even two-thirds the night elapses, He says: "Let My servants ask none but Me! Whoever invokes Me, I would respond to his invocation; whoever asks Me (for anything) I would give it to him; and whoever asks for My Forgiveness, I would forgive for him" (And He remains as such) until the dawn appears."

قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ. ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ. فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي. وَأَخَذَ أُذُنِي الْيُمْنَى يَفْتِلُهَا. فَصَلَّى رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ. ثُمَّ أَوْتَرَ. ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ. فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ. ثُمَّ خَرَجَ إِلَى الصَّلاةِ.

182 ـ بابُ ما جَاءَ في أَيِّ سَاعَاتِ اللَّيْلِ أَفْضَلُ

1364 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْوَلِيدِ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ يَزِيدَ بْنِ طَلْقٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَمْرِو بْنِ عَبَسَةَ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ. فَقُلْتُ: يَا رَسُولَ اللَّهِ مَنْ أَسْلَمَ مَعَكَ؟ قَالَ: «**حُرٌّ وَعَبْدٌ**» قُلْتُ: هَلْ مِنْ سَاعَةٍ أَقْرَبُ إِلَى اللَّهِ مِنْ أُخْرَى؟ قَالَ: «**نَعَمْ. جَوْفُ اللَّيْلِ الأَوْسَطُ**».

1365 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَنَامُ أَوَّلَ اللَّيْلِ، وَيُحْيِي آخِرَهُ.

1366 ـ حدّثنا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ؛ قَالاَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ. وَأَبِي عَبْدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ، كُلَّ لَيْلَةٍ، فَيَقُولُ: مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟ حَتَّى يَطْلُعَ الْفَجْرُ**» فَلِذٰلِكَ كَانُوا يَسْتَحِبُّونَ صَلاةَ آخِرِ اللَّيْلِ عَلَى أَوَّلِهِ.

1367 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رِفَاعَةَ الْجُهَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «**إِنَّ اللَّهَ يُمْهِلُ. حَتَّى إِذَا ذَهَبَ مِنَ اللَّيْلِ نِصْفُهُ أَوْ ثُلُثَاهُ، قَالَ: لاَ يَسْأَلَنَّ عِبَادِي غَيْرِي. مَنْ يَدْعُنِي أَسْتَجِبْ لَهُ. مَنْ يَسْأَلْنِي أُعْطِهِ. مَنْ يَسْتَغْفِرْنِي أَغْفِرْ لَهُ. حَتَّى يَطْلُعَ الْفَجْرُ**».

[183] The Amount That Is Expected To Be Sufficient From The (Supererogatory) Prayer At Night

1368- It is narrated on the authority of Abu Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one recites only the last two Verses of the Surah of Al-Baqarah on a night, this (amount) would be sufficient for him." According to the narration of Hafs, Abd Ar-Rahman said: I met Abu Mas'ud while he was circumambulating (the Ka'bah), and he narrated it to me.

1369- It is narrated on the authority of Abu Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever recites only the last two Verses of the Surah of Al-Baqarah on a night, this (amount) would suffice him (to stand for supererogatory prayer at night)."

[184] When The Praying One Is Overtaken By Slumber

1370- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you feels drowsy (while he is praying) let him lie until slumber is over, for he does not know, while offering prayer in the state of drowsiness, that perhaps he abuses himself even though he intends to ask for forgiveness."

1371- It is narrated on the authority of Anas Ibn Malik: Once The Prophet "Allah's blessing and peace be upon him" entered the Mosque and saw a rope hanging in between its two pillars. He asked: "What is this rope?" The people said: "This is for Zainab to offer prayer with the help of it: whenever she feels tired, she would stick to it (to keep standing for the prayer)." The Prophet "Allah's blessing and peace be upon him" said: "Undo it! Undo it! You should pray as long as you feel active, and when you get tired, sit down."

1372- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands (to offer the supererogatory prayer) at night, and finds the Qur'an difficult upon his tongue (to recite) and he does not know what he is saying (because of the traces of slumber), let him lie (until slumber is over)."

[185] Offering Prayer (In The Period) Between Maghrib And Isha

1373- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twenty rak'ahs (in the period) between Maghrib and Isha, Allah constructs for him a house in the Garden."

183 ـ بابُ ما جَاءَ فيما يُرْجَى أَنْ يَكْفِيَ مِنْ قِيَامِ اللَّيْلِ

1368 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَأَسْبَاطُ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَلْقَمَةَ، عَنْ أَبِي مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ **«الآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، مَنْ قَرَأَهُمَا، فِي لَيْلَةٍ، كَفَتَاهُ»**.

قَالَ حَفْصٌ، فِي حَدِيثِهِ: قَالَ عَبْدُ الرَّحْمٰنِ: فَلَقِيتُ أَبَا مَسْعُودٍ وَهُوَ يَطُوفُ فَحَدَّثَنِي بِهِ.

1369 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ قَرَأَ الآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، فِي لَيْلَةٍ، كَفَتَاهُ»**.

184 ـ بابُ ما جَاءَ في المُصَلِّي إذا نَعَسَ

1370 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. ح وَحَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ النَّبِيُّ: **«إِذَا نَعَسَ أَحَدُكُمْ، فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ. فَإِنَّهُ لاَ يَدْرِي، إِذَا صَلَّى وَهُوَ نَاعِسٌ، لَعَلَّهُ يَذْهَبُ فَيَسْتَغْفِرُ، فَيَسُبُّ نَفْسَهُ»**.

1371 ـ **حدّثنا** عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَرَأَى حَبْلاً مَمْدُوداً بَيْنَ سَارِيَتَيْنِ. فَقَالَ: **«مَا هٰذَا الْحَبْلُ؟»** قَالُوا: لِزَيْنَبَ. تُصَلِّي فِيهِ. فَإِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ. فَقَالَ **«حُلُّوهُ. حُلُّوهُ. لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ. فَإِذَا فَتَرَ فَلْيَقْعُدْ»**.

1372 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي بَكْرِ بْنِ يَحْيَى بْنِ النَّضْرِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَاسْتَعْجَمَ الْقُرْآنُ عَلَى لِسَانِهِ، فَلَمْ يَدْرِ مَا يَقُولُ، اضْطَجَعَ»**.

185 ـ بابُ ما جَاءَ في الصَّلاةِ بَيْنَ المَغْرِبِ والعِشَاءِ

1373 ـ **حدّثنا** أَحْمَدُ بْنُ مَنِيعٍ. حَدَّثَنَا يَعْقُوبُ بْنُ الْوَلِيدِ الْمَدِينِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ صَلَّى، بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، عِشْرِينَ رَكْعَةً، بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ»**.

1374- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers six rak'ahs (in the time) between Maghrib and Isha, and does not speak evil between them, (the reward he receives for) that will be equal to (the reward he receives for) the religious service of twelve years."

[186] Offering The Voluntary Prayers In The House

1375- It is narrated on the authority of Asim Ibn Amr that he said: A group of people from the inhabitants of Iraq set out and went to Umar (in Medina), who said to them: "From where are you?" they said: "From Iraq." He asked them: "Have you come by the leave (of your governor)?" they answered in the affirmative, and then asked him about the man's (voluntary) prayer in his house, thereupon he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about that and he said: "As to the man's (voluntary) prayer in his house, it is a light: so, you should give light to your houses."

(...) The same is narrated on the authority of Umar from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

1376- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you finishes his (obligatory) prayer (in the mosque), let him assign a portion of his (prayer, i.e. the voluntary prayer) to his house, for indeed, Allah is going to make his prayer a (source of) goodness for his house."

1377- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not take your houses as graves."

Comment: (This means: do not leave the houses free from prayer, and do not let yourselves like the dead, who do not celebrate the Praises of Allah, and thus your houses become as graves for you.)

1378- It is narrated on the authority of Abdullah Ibn Sa'd that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "Which (type of) prayer is best: the prayer in my house or the prayer in the mosque?" on that he said: "Do you not see how close is my house to the mosque? Even though, to offer prayer in my house is much dearer to me than to offer prayer in the mosque, unless it is an obligatory prayer (which should be offered in the mosque in congregation)."

1374 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. وَأَبُو عُمَرَ حَفْصُ بْنُ عُمَرَ. قَالاَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنِي عُمَرُ بْنُ أَبِي خَثْعَمٍ الْيَمَامِيُّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ صَلَّى سِتَّ رَكَعَاتٍ، بَعْدَ الْمَغْرِبِ، لَمْ يَتَكَلَّمْ بَيْنَهُنَّ بِسُوءٍ، عُدِلَتْ لَهُ عِبَادَةَ اثْنَتَيْ عَشْرَةَ سَنَةً»**.

186 ـ بابُ ما جَاءَ في التَّطَوُّعِ في البَيْتِ

1375 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ طَارِقٍ، عَنْ عَاصِمِ بْنِ عَمْرٍو؛ قَالَ: خَرَجَ نَفَرٌ مِنْ أَهْلِ الْعِرَاقِ إِلَى عُمَرَ. فَلَمَّا قَدِمُوا عَلَيْهِ، قَالَ لَهُمْ: مِمَّنْ أَنْتُمْ؟ قَالُوا: مِنْ أَهْلِ الْعِرَاقِ. قَالَ: فَبِإِذْنٍ جِئْتُمْ؟ قَالُوا: نَعَمْ. قَالَ، فَسَأَلُوهُ عَنْ صَلاَةِ الرَّجُلِ فِي بَيْتِهِ. فَقَالَ عُمَرُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: **«أَمَّا صَلاَةُ الرَّجُلِ فِي بَيْتِهِ فَنُورٌ. فَنَوِّرُوا بُيُوتَكُمْ»**.

حدّثنا مُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ. قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عَمْرٍو، عَنْ عُمَيْرٍ، مَوْلَى عُمَرَ بْنِ الْخَطَّابِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ ﷺ. نَحْوَهُ.

1376 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ يَحْيَىٰ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا قَضَى أَحَدُكُمْ صَلاَتَهُ، فَلْيَجْعَلْ لِبَيْتِهِ مِنْهَا نَصِيباً. فَإِنَّ اللَّهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلاَتِهِ خَيْراً»**.

1377 ـ **حدّثنا** زَيْدُ بْنُ أَخْزَمَ، وَعَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَتَّخِذُوا بُيُوتَكُمْ قُبُوراً»**.

1378 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلاَءِ بْنِ الْحَرِثِ، عَنْ حَرَامِ بْنِ مُعَاوِيَةَ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ سَعْدٍ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّمَا أَفْضَلُ؟ الصَّلاَةُ فِي بَيْتِي أَوِ الصَّلاَةُ فِي الْمَسْجِدِ؟ قَالَ: **«أَلاَ تَرَى إِلَى بَيْتِي مَا أَقْرَبَهُ مِنَ الْمَسْجِدِ؟ فَلأَنْ أُصَلِّيَ فِي بَيْتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُصَلِّيَ فِي الْمَسْجِدِ. إِلاَّ أَنْ تَكُونَ صَلاَةً مَكْتُوبَةً»**.

[187] Concerning The Duha Prayer

1379- It is narrated on the authority of Abdullah Ibn Al-Harith that he said: During the lifetime of Uthman, and the greater part of the people offered the Duha prayer regularly, I asked (whether the Prophet had ever offered it), and I did not find anyone to tell me that he (the Prophet) had ever offered it barring Umm Hani' who told me that he offered eight rak'ahs for it.

1380- It is narrated on the authority of Anas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who offers twelve rak'ahs for the Duha prayer, Allah builds for him a palace of gold in the Garden."

1381- It is narrated on the authority of Mu'adhah Al-Adawiyyah that she said: I asked A'ishah: "Did the Messenger of Allah "Allah's blessing and peace be upon him" offer the Duha prayer?" she said: "Yes: he offered four (rak'ahs) for it, adding to that as much as Allah willed (him to add)."

1382- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who guards strictly, the (habit of offering the) Duha prayer, his sins will be forgiven for him, even though they are (as much as) the foam of the sea."

[188] Concerning The Istikharah Prayer

(Invoking Allah to guide one to get the better choice)

1383- It is narrated on the authority of Jabir Ibn Abdullah: The Prophet "Allah's blessing and peace be upon him" used to teach us how to ask Allah to guide one to get the better choice (concerning any job or deed), in all matters (Istikharah) as he taught us the Surahs of the Qur'an. He said: "When anyone of you thinks of doing any job he should offer a two-Rak'ah prayer other than the compulsory ones and say after the prayer: "O Allah! I ask guidance from Your Knowledge, And Power from Your Might and I ask for Your Great Bounty. You have power (over all things) and I have not. You know and I do not and You know the unseen. O Allah! If You know that this job (and he makes a mention of it) is good for my religion and my subsistence and in my Hereafter (or If it is better for my present and later needs) Then ordain it for me and make it easy for me to get, And then bless me in it. If You know that this job (and he mentions the same as in the former statement) is harmful to me In my religion and subsistence and in the Hereafter (or If it is worse for my present and later needs) Then keep it away from me and let me be away from it. Ordain for me whatever is good for me, and make me satisfied with it.""

187 ـ بابُ ما جَاءَ في صَلاةِ الضُّحَى

1379 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَرِثِ؛ قَالَ: سَأَلْتُ، فِي زَمَنِ عُثْمَانَ بْنِ عَفَّانَ، وَالنَّاسُ مُتَوَافِرُونَ، أَوْ مُتَوَافُونَ، عَنْ صَلاَةِ الضُّحَى فَلَمْ أَجِدْ أَحَداً يُخْبِرُنِي أَنَّهُ صَلاَّهَا، يَعْنِي النَّبِيَّ ﷺ، غَيْرَ أُمِّ هَانِىءٍ فَأَخْبَرَتْنِي أَنَّهُ صَلاَّهَا ثَمَانَ رَكَعَاتٍ.

1380 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو كُرَيْبٍ. قَالاَ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ ثُمَامَةَ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ صَلَّى الضُّحَى ثِنْتَيْ عَشْرَةَ رَكْعَةً، بَنَى اللَّهُ لَهُ قَصْراً مِنْ ذَهَبٍ فِي الْجَنَّةِ**».

1381 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ؛ قَالَتْ: سَأَلْتُ عَائِشَةَ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قَالَتْ: نَعَمْ. أَرْبَعاً. وَيَزِيدُ مَا شَاءَ اللَّهُ.

1382 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ، عَنِ النَّهَّاسِ بْنِ قَهْمٍ، عَنْ شَدَّادٍ أَبِي عَمَّارٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ حَافَظَ عَلَى شُفْعَةِ الضُّحَى، غُفِرَتْ لَهُ ذُنُوبُهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ**».

188 ـ بابُ ما جَاءَ في صَلاةِ الاسْتِخَارَةِ

1383 ـ **حدّثنا** أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الْمَوَالِي؛ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا الاِسْتِخَارَةَ، كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ. يَقُولُ: «**إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ. وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ. وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ. فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ. وَتَعْلَمُ وَلاَ أَعْلَمُ. وَأَنْتَ عَلاَّمُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ هٰذَا الأَمْرَ (فَيُسَمِّيهِ، مَا كَانَ مِنْ شَيْءٍ) خَيْراً لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي (أَوْ خَيْراً لِي فِي عَاجِلِ أَمْرِي وَآجِلِهِ) فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي وَبَارِكْ لِي فِيهِ. وَإِنْ كُنْتَ تَعْلَمُ (يَقُولُ مِثْلَ مَا قَالَ فِي الْمَرَّةِ الأُولَى) وَإِنْ كَانَ شَرًّا لِي، فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُمَا كَانَ. ثُمَّ رَضِّنِي بِهِ**».

[189] The Need Prayer

1384- It is narrated on the authority of Abdullah Ibn Abu Awfa Al-Aslami that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us and said: "Whoever has a certain need to (be fulfilled by) Allah or anyone of His servants, let him perform ablution, and offer a two-rak'ah prayer, and then say: "There is no god (to be worshipped) but Allah, Most Forbearing, Most Honoured (and Generous); Glory be to Allah, the Lord of the Throne, Most Great; Praise be to Allah, the Lord of the worlds! O Allah! I ask You those (things) that assure Your Mercy (to me), and those (things) that affirm Your Forgiveness (to me). (I ask You) to give me the benefit from every (kind of) goodness, and safety from every (kind of) sin. I ask You to leave no sin for me but that you would forgive it, nor distress but that You would relieve (me of) it, nor need in which Your Good Pleasure is sought but that You would fulfill it for me." Then, let him ask Allah for whatever affairs of the world and the hereafter he wills: that (for which he asks) will be decreed (for him)."

1385- It is narrated on the authority of Uthman Ibn Hunaif that he said: A blind man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Invoke Allah for me so that He would cure me (and restore my sight to me)." He said: "If you so like, I would defer (the reward of Allah's Trial to you to the hereafter), and this is much better for you; and if you so like, I would invoke Him for you." He said: "No: invoke (Him for me)." The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to perform ablution perfectly, offer a two-rak'ah prayer, and supplicate (Allah) with the following supplication: "O Allah! I ask You, and turn to You with (the help of) Muhammad, the Prophet of mercy! O Muhammad! I turn with (the help of) you to my Lord in this need of mine to be fulfilled. O Allah! Give him (the Prophet) the permission to intercede for me!" Abu Ishaq said: This narration is authentic.

[190] The Prayer Of Glorification

1386- It is narrated on the authority of Abu Rafi' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to Al-Abbas: "O my uncle! Should I not give you (a gift)? Should I not keep good relation with you? Should I not be a source of benefit to you?" He said: "Yes, O Messenger of Allah!" on that he said: "Then, offer a four-rak'ah prayer, in each of which, recite the Opening of the Book (Al-Fatihah) and a Surah (from the Qur'an), and when the recitation is over, say: "Glory be to Allah; praise be to Allah; there is no god but Allah; Allah is Greater"

189 ـ بابُ ما جَاءَ في صَلاةِ الحَاجَةِ

1384 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا أَبُو عَاصِمٍ الْعَبَّادَانِيُّ، عَنْ فَائِدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى الأَسْلَمِيِّ؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «**مَنْ كَانَتْ لَهُ حَاجَةٌ إِلَى اللَّهِ، أَوْ إِلَى أَحَدٍ مِنْ خَلْقِهِ، فَلْيَتَوَضَّأْ وَلْيُصَلِّ رَكْعَتَيْنِ. ثُمَّ لْيَقُلْ: لاَ إِلٰهَ إِلاَّ اللَّهُ الْحَلِيمُ الْكَرِيمُ. سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ، وَالسَّلاَمَةَ مِنْ كُلِّ إِثْمٍ. أَسْأَلُكَ أَلاَّ تَدَعَ لِي ذَنْباً إِلاَّ غَفَرْتَهُ. وَلاَ هَمًّا إِلاَّ فَرَّجْتَهُ، وَلاَ حَاجَةً هِيَ لَكَ رِضاً إِلاَّ قَضَيْتَهَا لِي. ثُمَّ يَسْأَلُ اللَّهَ مِنْ أَمْرِ الدُّنْيَا وَالآخِرَةِ مَا شَاءَ. فَإِنَّهُ يُقَدَّرُ**».

1385 ـ **حدّثنا** أَحْمَدُ بْنُ مَنْصُورِ بْنِ يَسَارٍ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَعْفَرٍ الْمَدَنِيِّ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنْ عُثْمَانَ بْنِ حُنَيْفٍ؛ أَنَّ رَجُلاً ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ ﷺ فَقَالَ: ادْعُ اللَّهَ لِي أَنْ يُعَافِيَنِي. فَقَالَ: «**إِنْ شِئْتَ أَخَّرْتُ لَكَ وَهُوَ خَيْرٌ. وَإِنْ شِئْتَ دَعَوْتُ**» فَقَالَ: ادْعُهْ. فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوءَهُ. وَيُصَلِّيَ رَكْعَتَيْنِ. وَيَدْعُو بِهٰذَا الدُّعَاءِ: «**اللَّهُمَّ إِنِّي أَسْأَلُكَ، وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ. يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هٰذِهِ لِتُقْضَى. اللَّهُمَّ فَشَفِّعْهُ فِيَّ**».

قَالَ أَبُو إِسْحَاقَ: هٰذَا حَدِيثٌ صَحِيحٌ.

190 ـ بابُ ما جَاءَ في صَلاةِ التَّسْبِيحِ

1386 ـ **حدّثنا** مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ، أَبُو عِيسَى الْمَسْرُوقِيُّ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ. حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، مَوْلَى أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِي رَافِعٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْعَبَّاسِ: «**يَا عَمِّ أَلاَ أَحْبُوكَ؟ أَلاَ أَنْفَعُكَ؟ أَلاَ أَصِلُكَ؟**» قَالَ: بَلَى. يَا رَسُولَ اللَّهِ قَالَ: «**فَصَلِّ أَرْبَعَ رَكَعَاتٍ. تَقْرَأُ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ. فَإِذَا انْقَضَتِ الْقِرَاءَةُ فَقُلْ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلٰهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ، خَمْسَ عَشْرَةَ مَرَّةً قَبْلَ أَنْ تَرْكَعَ.**

fifteen times before you bow down. Then bow down, and say it ten times (besides the glorification uttered in the bowing); then, raise your head (from bowing) and say it ten times; and then fall in prostration and say it ten times (besides these genuinely uttered in the prostration); then raise your head and say it ten times; then prostrate (once again) and say it ten times; and then raise your head and say it ten times before you stand up (for the coming rak'ah).: those are seventy-five statements to be uttered in every rak'ah, which makes (a total of) three hundred in the four rak'ahs. If your sins are (as much) as the heaped sand, they will be forgiven for you by Allah." He said: "O Messenger of Allah! If one has no power to say that everyday (what should he do)?" he said: "Say it every Friday; and if you could not do so, say it every month…until he said every year."

1387- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said to Al-Abbas Ibn Al-Muttalib: "O Abbas! O my uncle! Should I not give you (a gift)? Should I not grant you? Should I not be a source of advantage to you? Should I not instruct you ten things (which plot out ten types of your sins): if you do that (which I'm going to tell you), Allah will forgive you (the whole of) your sins, the first and the last, the old and the new, that which committed by mistake, and that which is committed intentionally, the minor and the major, that which is done in secrecy and that which is done in public? Those are ten things: to offer a four-rak'ah prayer, in each rak'ah, recite the Opening of the Book and a Surah (from the Qur'an), and when you finish from the recitation in the first rak'ah, say while you are standing: "Glory be to Allah; praise be to Allah; there is no god but Allah; Allah is Greater" fifteen times; then bow down, and say it ten times while you are bowing (besides those uttered in the bowing); then, raise your head from bowing, and say it ten times; then fall in prostration, and say it ten times while you are prostrating (besides those said in the prostration); then raise your head from prostration and say it ten times; then prostrate and say it ten times; and then raise your head from prostration and say it ten times: those are seventy-five (statements) to be uttered in every rak'ah, which you have to say in the four rak'ahs. If you have power to offer such a prayer everyday, do it; and if you could not do , let it be every Friday; and if you could not do, let it be every month; and if you could not do, let it be (at least) once during your lifetime."

[191] The Night Of The Middle Of Sha'ban

1388- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When

ثُمَّ ارْكَعْ فَقُلْهَا عَشْراً. ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْراً. ثُمَّ اسْجُدْ فَقُلْهَا عَشْراً. ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْراً. ثُمَّ اسْجُدْ فَقُلْهَا عَشْراً. ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْراً قَبْلَ أَنْ تَقُومَ. فَتِلْكَ خَمْسٌ وَسَبْعُونَ فِي كُلِّ رَكْعَةٍ. وَهِيَ ثَلاثُمِائَةٍ فِي أَرْبَعِ رَكَعَاتٍ. فَلَوْ كَانَتْ ذُنُوبُكَ مِثْلَ رَمْلِ عَالِجٍ، غَفَرَهَا اللَّهُ لَكَ» قَالَ: يَا رَسُولَ اللَّهِ وَمَنْ لَمْ يَسْتَطِعْ يَقُولُهَا فِي يَوْمٍ؟ قَالَ: «قُلْهَا فِي جُمُعَةٍ. فَإِنْ لَمْ تَسْتَطِعْ فَقُلْهَا فِي شَهْرٍ» حَتَّى قَالَ: «فَقُلْهَا فِي سَنَةٍ».

1387 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ بِشْرِ بْنِ الْحَكَمِ النَّيْسَابُورِيُّ. حَدَّثَنَا مُوسَى بْنُ عَبْدِ الْعَزِيزِ. حَدَّثَنَا الْحَكَمُ بْنُ أَبَانٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: «يَا عَبَّاسُ يَا عَمَّاهُ أَلاَ أُعْطِيكَ؟ أَلاَ أَمْنَحُكَ؟ أَلاَ أَحْبُوكَ؟ أَلاَ أَفْعَلُ لَكَ عَشْرَ خِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذٰلِكَ غَفَرَ اللَّهُ لَكَ ذَنْبَكَ أَوَّلَهُ وَآخِرَهُ، وَقَدِيمَهُ وَحَدِيثَهُ، وَخَطَأَهُ وَعَمْدَهُ، وَصَغِيرَهُ وَكَبِيرَهُ، وَسِرَّهُ وَعَلاَنِيَتَهُ؟ عَشْرُ خِصَالٍ، أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ. تَقْرَأُ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ. فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكْعَةٍ قُلْتَ وَأَنْتَ قَائِمٌ. سُبْحَانَ اللَّهِ والْحَمْدُ لِلَّهِ وَلاَ إِلٰهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ. خَمْسَ عَشْرَةَ مَرَّةً. ثُمَّ تَرْكَعُ فَتَقُولُ، وَأَنْتَ رَاكِعٌ عَشْراً. ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ فَتَقُولُهَا عَشْراً. ثُمَّ تَهْوِي سَاجِداً فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْراً. ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْراً. ثُمَّ تَسْجُدُ فَتَقُولُهَا عَشْراً. ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْراً. فَذٰلِكَ خَمْسَةٌ وَسَبْعُونَ فِي كُلِّ رَكْعَةٍ. تَفْعَلُ فِي أَرْبَعِ رَكَعَاتٍ. إِنِ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ. فَإِنْ لَمْ تَسْتَطِعْ فَفِي كُلِّ جُمُعَةٍ مَرَّةً. فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ شَهْرٍ مَرَّةً. فَإِنْ لَمْ تَفْعَلْ فَفِي عُمُرِكَ مَرَّةً».

191 ـ بابُ ما جَاءَ فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ

1388 ـ حدّثنا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا ابْنُ أَبِي سَبْرَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ، عَنْ مُعَاوِيَةَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ،

it is the night of the middle of Sha'ban, stand (for supererogatory prayer) at night, and observe fast during the day, for Allah descends on it (with His Glory) to the nearest heaven on the setting of the sun and says: "Isn't there anyone who asks for My Forgiveness, so that I would forgive for him? Isn't there anyone who asks for sustenance, so that I would provide him with sustenance? Isn't there anyone who is stricken by distress (of sickness or the like of that) so that I would relieve him of it? Isn't there such and such? Isn't there such and such?" (He remains as such) until the dawn rises."

1389- It is narrated on the authority of A'ishah that she said: One night (and it was the night of the middle of Sha'ban), I missed the Messenger of Allah "Allah's blessing and peace be upon him", and I went out in search for him, and behold! He was in Baqi' raising his head up towards the sky. He said: "O A'ishah! Have you felt afraid that Allah and His Messenger would be unjust to you?" (I.e. have you thought, though falsely, that I gave your turn to another one of my wives?) I said: "You have said so, even though such (an evil thought) has not come to my mind. However, I thought you went to one of your wives (as it is lawful for you to do so)." On that he said: "Verily, Allah Almighty descends (with His Glory) on the night of the middle of Sha'ban to the nearest heaven, and forgives for (as much servants as) more than the number of the hair of the sheep."

1390- It is narrated on the authority of Abu Musa Al-Ash'ari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the night of the middle of Sha'ban, Allah manifests His Glory so that He would forgive for all of His creatures, barring a pagan or a belligerent (to the Muslim group)."

(...) The same is narrated on the authority of Abu Musa from the Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters.

[192] Offering Prayer And Prostration On Giving Thanks (To Allah)

1391- It is narrated on the authority of Abdullah Ibn Abu Awfa that the Messenger of Allah "Allah's blessing and peace be upon him" offered a two-rak'ah prayer (out of showing gratitude to Allah) when he was given the glad tidings of (chopping off) the head of Abu Jahl.

1392- It is narrated on the authority of Anas Ibn Malik that once, the Messenger of Allah "Allah's blessing and peace be upon him" was giving the glad news of (fulfilling) a certain need, thereupon he fell in prostration (out of giving thanks to Allah).

فَقُومُوا لَيْلَهَا وَصُومُوا نَهَارَهَا. فَإِنَّ اللَّهَ يَنْزِلُ فِيهَا لِغُرُوبِ الشَّمْسِ إِلَى سَمَاءِ الدُّنْيَا. فَيَقُولُ: أَلاَ مِنْ مُسْتَغْفِرٍ لِي فَأَغْفِرَ لَهُ أَلاَ مُسْتَرْزِقٌ فَأَرْزُقَهُ أَلاَ مُبْتَلَى فَأُعَافِيَهُ أَلاَ كَذَا أَلاَ كَذَا، حَتَّى يَطْلُعَ الْفَجْرُ».

1389 ـ **حدّثنا** عَبْدَةُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ، أَبُو بَكْرٍ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا حَجَّاجٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: فَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ. فَخَرَجْتُ أَطْلُبُهُ. فَإِذَا هُوَ بِالْبَقِيعِ، رَافِعٌ رَأْسَهُ إِلَى السَّمَاءِ. فَقَالَ: «يَا عَائِشَةُ أَكُنْتِ تَخَافِينَ أَنْ يَحِيفَ اللَّهُ عَلَيْكِ وَرَسُولُهُ؟» قَالَتْ، قَدْ قُلْتُ: وَمَا بِي ذٰلِكَ. وَلٰكِنِّي ظَنَنْتُ أَنَّكَ أَتَيْتَ بَعْضَ نِسَائِكَ. فَقَالَ: «إِنَّ اللَّهَ تَعَالَى يَنْزِلُ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ إِلَى السَّمَاءِ الدُّنْيَا فَيَغْفِرُ لأَكْثَرَ مِنْ عَدَدِ شَعْرِ غَنَمِ كَلْبٍ».

1390 ـ **حدّثنا** رَاشِدُ بْنُ سَعِيدِ بْنِ رَاشِدٍ الرَّمْلِيُّ. حَدَّثَنَا الْوَلِيدُ، عَنِ ابْنِ لَهِيعَةَ، عَنِ الضَّحَّاكِ بْنِ أَيْمَنَ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَرْزَبٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ لَيَطَّلِعُ فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ. فَيَغْفِرُ لِجَمِيعِ خَلْقِهِ. إِلاَّ لِمُشْرِكٍ أَوْ مُشَاحِنٍ».

حدّثنا مُحَمَّدُ بْنُ إِسْحَاقَ. حَدَّثَنَا أَبُو الأَسْوَدِ، النَّضْرُ بْنُ عَبْدِ الْجَبَّارِ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنِ الزُّبَيْرِ بْنِ سُلَيْمٍ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ أَبَا مُوسَى عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

192 ـ بابُ ما جَاءَ في الصَّلاةِ والسَّجْدَةِ عِنْدَ الشُّكْرِ

1391 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ، حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ. حَدَّثَتْنِي شَعْثَاءُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى، يَوْمَ بُشِّرَ بِرَأْسِ أَبِي جَهْلٍ، رَكْعَتَيْنِ.

1392 ـ **حدّثنا** يَحْيَى بْنُ عُثْمَانَ بْنِ صَالِحٍ الْمِصْرِيُّ. أَنْبَأَنَا أَبِي. أَنْبَأَنَا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَمْرِو بْنِ الْوَلِيدِ بْنِ عَبْدَةَ السَّهْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ بُشِّرَ بِحَاجَةٍ، فَخَرَّ سَاجِداً.

1393- It is narrated on the authority of Abd Ar-Rahman Ibn Ka'b Ibn Malik from his father that he told that when Allah accepted his repentance (as revealed in the Surah of At-Tawbah) he fell in prostration (out of thankfulness to Allah).

1394- It is narrated on the authority of Abu Bakrah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" received the news, or was given the glad tidings of something that would please him, he would fall in prostration, out of giving thanks to Allah "Blessed and Glorified be He".

[193] The Prayer Is To Expiate (Sins)

1395- It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever I heard a Hadith from the Messenger of Allah "Allah's blessing and peace be upon him", I would benefit from whatever Allah willed of it, and whenever I heard a narration from someone else which he attributed to him, I should ask him to take oath (that it is really said by the Messenger of Allah "Allah's blessing and peace be upon him"), and whenever he took oath to that, I would believe him. Abu Bakr narrated to me, and of course, Abu Bakr has told the truth, that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no man who commits a sin, then offers ablution perfectly, performs a two-rak'ah prayer, (Mis'ar said: offers prayer) and then asks for Allah's forgiveness, but that Allah Almighty will forgive him."

1396- It is narrated on the authority of Asim Ibn Sufyan Ath-Thaqafi that they took part in the holy battle of As-Salasil; and when they fail to catch up with the fight, they took their positions as guards (on the borders of the state). When they returned to Mu'awiyah, there was with him Abu Ayyub and Uqbah Ibn Amir. Asim said: "O Abu Ayyub! We failed to catch up with the fight this year; and we were informed that whoever offered prayer in the four mosques (i.e. the Ka'bah, the Prophet's mosque, the Farthest Mosque, and the mosque of Quba), his sins will be forgiven for him." Abu Ayyub said: "O son of my brother! Should I guide you to what is easier than that? I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who performs ablution (perfectly) as he was commanded (to do), and offers prayer (perfectly) as it was enjoined upon him, all of his previous sins will be forgiven for him. Isn't it so O Uqbah?" he answered in the affirmative.

1397- It is narrated on the authority of Uthman that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said:

1393 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ؛ قَالَ: لَمَّا تَابَ اللَّهُ عَلَيْهِ خَرَّ سَاجِداً.

1394 ـ **حدّثنا** عَبْدَةُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ، وَأَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ. قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ بَكَّارِ بْنِ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَتَاهُ أَمْرٌ يَسُرُّهُ أَوْ يُسَرُّ بِهِ، خَرَّ سَاجِداً، شُكْراً لِلَّهِ تَبَارَكَ وَتَعَالَى.

193 ـ بابُ ما جَاءَ في أَنَّ الصَّلاةَ كَفَّارَةٌ

1395 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَنَصْرُ بْنُ عَلِيٍّ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ الثَّقَفِيِّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْوَالِبِيِّ، عَنْ أَسْمَاءَ بْنِ الْحَكَمِ الْفَزَارِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً، يَنْفَعُنِي اللَّهُ بِمَا شَاءَ مِنْهُ. وَإِذَا حَدَّثَنِي عَنْهُ غَيْرُهُ، اسْتَحْلَفْتُهُ. فَإِذَا حَلَفَ صَدَّقْتُهُ. وَإِنَّ أَبَا بَكْرٍ حَدَّثَنِي وَصَدَقَ أَبُو بَكْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْباً، فَيَتَوَضَّأُ، فَيُحْسِنُ الْوُضُوءَ. ثُمَّ يُصَلِّي رَكْعَتَيْنِ (وَقَالَ مِسْعَرٌ: ثُمَّ يُصَلِّي) وَيَسْتَغْفِرُ اللَّهَ، إِلاَّ غَفَرَ اللَّهُ لَهُ»**.

1396 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ (أَظُنُّهُ) عَنْ عَاصِمِ بْنِ سُفْيَانَ الثَّقَفِيِّ؛ أَنَّهُمْ غَزَوْا غَزْوَةَ السَّلاَسِلِ، فَفَاتَهُمُ الْغَزْوُ. فَرَابَطُوا. ثُمَّ رَجَعُوا إِلَى مُعَاوِيَةَ وَعِنْدَهُ أَبُو أَيُّوبَ وَعُقْبَةُ بْنُ عَامِرٍ. فَقَالَ عَاصِمٌ: يَا أَبَا أَيُّوبَ فَاتَنَا الْغَزْوُ الْعَامَ. وَقَدْ أُخْبِرْنَا أَنَّهُ مَنْ صَلَّى فِي الْمَسَاجِدِ الأَرْبَعَةِ، غُفِرَ لَهُ ذَنْبُهُ. فَقَالَ: يَا ابْنَ أَخِي أَدُلُّكَ عَلَى أَيْسَرَ مِنْ ذٰلِكَ. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ تَوَضَّأَ كَمَا أُمِرَ، وَصَلَّى كَمَا أُمِرَ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ عَمَلٍ»** أَكَذٰلِكَ يَا عُقْبَةُ؟ قَالَ: نَعَمْ.

1397 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ. حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ. حَدَّثَنِي ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ. حَدَّثَنِي صَالِحُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ؛ أَنَّ عَامِرَ بْنَ سَعْدٍ أَخْبَرَهُ قَالَ: سَمِعْتُ أَبَانَ بْنَ عُثْمَانَ يَقُولُ: قَالَ عُثْمَانُ: سَمِعْتُ رَسُولَ

"Tell me: if anyone of you has a running stream in the courtyard of his house, in which he takes bath five times a day: what dirt would remain on his body?" he said: "Nothing." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, offering prayer removes the sins in the same way as water removes the dirt."

1398- It is narrated on the authority of Abdullah Ibn Mas'ud that once, a man got from a woman what is less than adultery; and I did not know to what extent he went on relation with her, but anyway, he did not have full sexual relation with her. He came to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, thereupon Allah revealed: "And establish regular prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord)." (Hud 114) he said: "O Messenger of Allah! Does it apply to me?" he said: "It applies to such as acts upon it."

[194] The Enjoinment Of The Five (Obligatory) Prayers

1399- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah enjoined upon my nation fifty prayers (to be offered everyday); and when I returned with that (command) I came upon Moses, who asked: "What has your Lord enjoined upon your nation?" I said: "He has enjoined fifty prayers upon me." He said: "Return to your Lord, (and ask Him to reduce that) since (the people of) your nation have no power to endure that." I returned to my Lord (and made a mention of that to Him) and he lifted from me half of those (fifty prayers). When I returned to Moses and told him, he said to me: "Return to your Lord (and ask Him to reduce that) since (the people of) your nation have no power to bear that." I returned to my Lord (and asked Him to decrease them) thereupon He said: "Those are five (obligatory prayers to be offered everyday), and they are fifty (in reward): the word never is changed with Me." I returned to Moses (and told him) thereupon he said: "Return to your Lord (and ask Him to reduce that)." I said: "I have felt shy of my Lord."

1400- It is narrated on the authority of Ibn Abbas that he said: Your Prophet was commanded to offer fifty prayers (everyday); and he asked his Lord to reduce them (and they were reduced) to five prayers (every day and night).

1401- It is narrated on the authority of Ubadah Ibn As-Samit that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon

اللَّهِ ﷺ يَقُولُ: «أَرَأَيْتَ لَوْ كَانَ بِفِنَاءِ أَحَدِكُمْ نَهْرٌ يَجْرِي يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، مَا كَانَ يَبْقَى مِنْ دَرَنِهِ؟» قَالَ: لاَ شَيْءَ. قَالَ: «فَإِنَّ الصَّلاَةَ تُذْهِبُ الذُّنُوبَ كَمَا يُذْهِبُ الْمَاءُ الدَّرَنَ».

1398 ـ حدّثنا سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَجُلاً أَصَابَ مِنِ امْرَأَةٍ، يَعْنِي مَا دُونَ الْفَاحِشَةِ. فَلاَ أَدْرِي مَا بَلَغَ. غَيْرَ أَنَّهُ دُونَ الزِّنَا. فَأَتَى النَّبِيَّ ﷺ. فَذَكَرَ ذٰلِكَ لَهُ. فَأَنْزَلَ اللَّهُ سُبْحَانَهُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ﴾ [هود: 114]. فَقَالَ: يَا رَسُولَ اللَّهِ أَلِي هٰذِهِ؟ قَالَ: «لِمَنْ أَخَذَ بِهَا».

194 ـ بابُ ما جَاءَ في فَرْضِ الصَّلَوَاتِ الخَمْسِ والمُحَافَظَةِ عليها

1399 ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَى الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلاَةً. فَرَجَعْتُ بِذٰلِكَ. حَتَّى آتِيَ عَلَى مُوسَى. فَقَالَ مُوسَى: مَاذَا افْتَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ عَلَيَّ خَمْسِينَ صَلاَةً. قَالَ: فَارْجِعْ إِلَى رَبِّكَ. فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذٰلِكَ. فَرَاجَعْتُ رَبِّي. فَوَضَعَ عَنِّي شَطْرَهَا. فَرَجَعْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ. فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذٰلِكَ. فَرَاجَعْتُ رَبِّي. فَقَالَ هِيَ خَمْسٌ وَهِيَ خَمْسُونَ. لاَ يُبَدَّلُ الْقَوْلُ لَدَيَّ. فَرَجَعْتُ إِلَى مُوسَى. فَقَالَ: ارْجِعْ إِلَى رَبِّكَ. فَقُلْتُ: قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي».

1400 ـ حدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا الْوَلِيدُ. حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُصْمٍ، أَبِي عُلْوَانَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أُمِرَ نَبِيُّكُمْ ﷺ بِخَمْسِينَ صَلاَةً. فَنَازَلَ رَبَّكُمْ أَنْ يَجْعَلَهَا خَمْسَ صَلَوَاتٍ.

1401 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنِ الْمُخْدَجِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَمْسُ

him" having said: "Those are five (obligatory) prayers which Allah has enjoined (upon His servants to be offered every day and night): whoever offers them in full, and decreases nothing from them out of dealing with them slightly, on the Day of Judgment, Allah will make a pledge for him to admit him to the Garden; and whoever offers them (defectively) and decreases anything from them out of dealing slightly with them, he will have no pledge with Allah: He could punish him if He so likes, and He could forgive him if He so likes."

1402- It is narrated on the authority of Anas Ibn Malik that he said: While we were sitting in the mosque, a man riding a camel entered and made it kneel down in the mosque, and then tied its legs. Then he asked: "Who of you is Muhammad?" The Messenger of Allah "Allah's blessing and peace be upon him" was among us reclining (against his back). They said to him: "He is that white-complexioned man who is reclining (against his back)." The man said to him: "O son of Abd Al-Muttalib!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've answered your call!" the man said: "O Muhammad! I'm going to ask you, and be hard in my questions (pertaining to the religion), so, do not feel angry with me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ask as it seems to you." The man said: "I beseech you by your Lord and the Lord of those before you: has Allah sent you (as a Messenger) to all the people?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." The man asked: "I beseech you by Allah: has Allah commanded you to offer the (obligatory) five prayers every day and night?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." The man asked: "I beseech you by Allah: has Allah commanded you to observe fasts during this month (of Ramadan) in the year?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." He asked: "I beseech you by Allah: has Allah commanded you to take this charity from the wealthy among us, and distribute it among the poor among us?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." On that the man said: "I believe in what you've brought, and I'm the representative of those (people) behind me. I'm Dimam Ibn Tha'labah, the brother of Banu Sa'd Ibn Bakr."

1403- It is narrated on the authority of Abu Qatadah Ibn Rib'i that the Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "I've enjoined five prayers upon your nation, and I've taken

صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ عَلَى عِبَادِهِ. فَمَنْ جَاءَ بِهِنَّ لَمْ يَنْتَقِصْ مِنْهُنَّ شَيْئاً، اسْتِخْفَافاً بِحَقِّهِنَّ. فَإِنَّ اللَّهَ جَاعِلٌ لَهُ يَوْمَ الْقِيَامَةِ عَهْداً أَنْ يُدْخِلَهُ الْجَنَّةَ. وَمَنْ جَاءَ بِهِنَّ قَدِ انْتَقَصَ مِنْهُنَّ شَيْئاً، اسْتِخْفَافاً بِحَقِّهِنَّ، لَمْ يَكُنْ لَهُ عِنْدَ اللَّهِ عَهْدٌ؛ إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ».

1402 ـ **حدّثنا** عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: بَيْنَمَا نَحْنُ جُلُوسٌ فِي الْمَسْجِدِ، دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاخَهُ فِي الْمَسْجِدِ. ثُمَّ عَقَلَهُ. ثُمَّ قَالَ لَهُمْ: أَيُّكُمْ مُحَمَّدٌ؟ وَرَسُولُ اللَّهِ ﷺ مُتَّكِىءٌ بَيْنَ ظَهْرَانَيْهِمْ. قَالَ فَقَالُوا: هٰذَا الرَّجُلُ الأَبْيَضُ الْمُتَّكِىءُ. فَقَالَ لَهُ الرَّجُلُ: يَا ابْنَ عَبْدِ الْمُطَّلِبِ! فَقَالَ لَهُ النَّبِيُّ ﷺ: «قَدْ أَجَبْتُكَ» فَقَالَ لَهُ الرَّجُلُ: يَا مُحَمَّدُ إِنِّي سَائِلُكَ وَمُشَدِّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ. فَلاَ تَجِدَنَّ عَلَيَّ فِي نَفْسِكَ. فَقَالَ: «سَلْ مَا بَدَا لَكَ» قَالَ لَهُ الرَّجُلُ: نَشَدْتُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ. آللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ نَعَمْ» قَالَ: فَأَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ الصَّلَوَاتِ الْخَمْسَ فِي الْيَوْمِ وَاللَّيْلَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ نَعَمْ» قَالَ: فَأَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ تَصُومَ هٰذَا الشَّهْرَ مِنَ السَّنَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ نَعَمْ» قَالَ: فَأَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هٰذِهِ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَتَقْسِمَهَا عَلَى فُقَرَائِنَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ نَعَمْ» فَقَالَ الرَّجُلُ: آمَنْتُ بِمَا جِئْتَ بِهِ. وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي. وَأَنَا ضِمَامُ بْنُ ثَعْلَبَةَ، أَخُو بَنِي سَعْدِ بْنِ بَكْرٍ.

1403 ـ **حدّثنا** يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ. حَدَّثَنَا صُبَارَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي السَّلِيلِ. أَخْبَرَنِي دُوَيْدُ بْنُ نَافِعٍ، عَنِ الزُّهْرِيِّ؛ قَالَ: قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: إِنَّ أَبَا قَتَادَةَ بْنَ رِبْعِيٍّ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: افْتَرَضْتُ عَلَى أُمَّتِكَ خَمْسَ صَلَوَاتٍ.

a pledge upon me that whoever guards them constantly (and offers them) in their fixed stated time, I will admit him to the Garden; and whoever guards them not, will have no pledge with Me."

[195] The Superiority Of Offering The Prayer In The Sacred Mosque And The Prophet's Mosque

1404- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering a prayer in this mosque of mine is better than offering one thousand prayers in anywhere else, except the Sacred mosque."

(...) The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

1405- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering a prayer in this mosque of mine is better than offering one thousand prayers in anywhere else, except the Sacred mosque."

1406- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering a prayer in this mosque of mine is better than offering one thousand prayers in anywhere else, except the Sacred mosque; and offering a prayer in the Sacred mosque is better than offering one hundred thousand prayers in anywhere else."

[196] Offering Prayer In (The Farthest Mosque Of) Jerusalem

1407- It is narrated on the authority of Maimunah, the freed slave-girl of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: I said: "O Messenger of Allah! Give us your religious verdict (whether it is lawful to offer prayer) in (the Farthest Mosque of) Jerusalem." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It will be the land of mustering and resurrection (on the Day of Judgement): go and offer prayer in it, for indeed, offering a prayer in it is like (in reward) offering one thousand prayers in anywhere else (except for the Sacred Mosque and the Prophet's mosque)." I said: "Tell me: if I could not travel to it (what would I do)?" he said: "Then, you could present to it oil to be used in lighting up the lamps: whoever does so will (have the same reward of) the one who has come (and offered prayer in) it."

1408- It is narrated on the authority of Abdullah Ibn Amr: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said:

وَعَهِدْتُ عِنْدِي عَهْداً أَنَّهُ مَنْ حَافَظَ عَلَيْهِنَّ لِوَقْتِهِنَّ أَدْخَلْتُهُ الْجَنَّةَ. وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ، فَلاَ عَهْدَ لَهُ عِنْدِي».

195 ـ بابُ ما جَاءَ في فَضْلِ الصَّلاةِ في المَسْجِدِ الحَرَامِ ومَسْجِدِ النَّبِيِّ ﷺ

1404 ـ حدّثنا أَبُو مُصْعَبٍ الْمَدِينِيُّ، أَحْمَدُ بْنُ أَبِي بَكْرٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ رَبَاحٍ. وَعُبَيْدُ اللَّهِ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِي عَبْدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلاَةٌ فِي مَسْجِدِي هٰذَا أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ. إِلاَّ الْمَسْجِدَ الْحَرَامَ».

حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

1405 ـ حدّثنا إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «صَلاَةٌ فِي مَسْجِدِي هٰذَا، أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ. إِلاَّ الْمَسْجِدَ الْحَرَامَ».

1406 ـ حدّثنا إِسْمَاعِيلُ بْنُ أَسَدٍ. حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ. أَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلاَةٌ فِي مَسْجِدِي أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ. إِلاَّ الْمَسْجِدَ الْحَرَامَ. وَصَلاَةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ».

196 ـ بابُ ما جَاءَ في الصَّلاةِ في مَسْجِدِ بَيْتِ المَقْدِسِ

1407 ـ حدّثنا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ. حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ زِيَادِ بْنِ أَبِي سَوْدَةَ، عَنْ أَخِيهِ عُثْمَانَ بْنِ أَبِي سَوْدَةَ، عَنْ مَيْمُونَةَ، مَوْلاَةِ النَّبِيِّ ﷺ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ أَفْتِنَا فِي بَيْتِ الْمَقْدِسِ. قَالَ: «أَرْضُ الْمَحْشَرِ وَالْمَنْشَرِ. ائْتُوهُ فَصَلُّوا فِيهِ. فَإِنَّ صَلاَةً فِيهِ كَأَلْفِ صَلاَةٍ فِي غَيْرِهِ» قُلْتُ: أَرَأَيْتَ إِنْ لَمْ أَسْتَطِعْ أَنْ أَتَحَمَّلَ إِلَيْهِ؟ قَالَ: «فَتُهْدِي لَهُ زَيْتاً يُسْرَجُ فِيهِ. فَمَنْ فَعَلَ ذٰلِكَ فَهُوَ كَمَنْ أَتَاهُ».

1408 ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ الْجَهْمِ الأَنْمَاطِيُّ. حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ، عَنْ أَبِي زُرْعَةَ السَّبْيَانِيِّ، يَحْيَى بْنِ أَبِي عَمْرٍو، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الدَّيْلَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ

"When Solomon, son of David, finished from constructing Jerusalem, he asked Allah to give him three merits: he asked Him a (sound) judgement in decision, to agree with His (Allah's) Judgement (in justice and validity); he asked him a dominion which should not be fitting for anyone after him; and he asked him that if anyone sets out from his house, with the sole intention to offer the prayer in this (Farthest) Mosque, he will come out of his sins (and become as clear and pure) as he was on the day his mother gave birth to him." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "As to the (first) two of those, they were given to him; and I hope that he will have been given the third (privilege)."

1409- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No journey should be made (to places of worship) but to three mosques: the Sacred mosque, this mosque of mine, and the Farthest Mosque."

1410- It is narrated on the authority of both Abu Sa'id and Abdullah Ibn Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No journey should be made (to places of worship) but to three mosques: the Sacred mosque, the Farthest Mosque, and this mosque of mine."

[197] Offering Prayer In The Mosque Of Quba'

1411- It is narrated on the authority of Usaid Ibn Zuhair Al-Ansari, and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering a prayer in the mosque of Quba' is equal (in reward) to performing Umrah."

1412- It is narrated on the authority of Sahl Ibn Hunaif that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers ablution in his house and then comes and offers prayer in the mosque of Quba', will receive a reward like that of the Umrah."

[198] Offering Prayer In The Mosque In Which Friday Prayer Is Established

1413- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer a man offers in his house has (a reward of only) a single prayer; and the prayer he offers in the mosque of his tribe has (a reward of) twenty-five prayers; and the prayer he offers in the mosque in which the Friday prayer is established has (a reward of) five hundred prayers; and the prayer he offers in the Farthest Mosque has (a reward of) fifty thousand prayers; and

عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا فَرَغَ سُلَيْمَانُ بْنُ دَاوُدَ مِنْ بِنَاءِ بَيْتِ الْمَقْدِسِ، سَأَلَ اللَّهَ ثَلاثاً: حُكْماً يُصَادِفُ حُكْمَهُ، وَمُلْكاً لاَ يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ، وَأَلاَّ يَأْتِيَ هٰذَا الْمَسْجِدَ أَحَدٌ، لاَ يُرِيدُ إِلاَّ الصَّلاةَ فِيهِ، إِلاَّ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ» فَقَالَ النَّبِيُّ ﷺ: «أَمَّا اثْنَتَانِ فَقَدْ أُعْطِيَهُمَا. وَأَرْجُو أَنْ يَكُونَ قَدْ أُعْطِيَ الثَّالِثَةَ».

1409 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هٰذَا، وَالْمَسْجِدِ الأَقْصَىٰ».

1410 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ. حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْيَمَ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ، وَعَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاثَةِ مَسَاجِدَ: إِلَى الْمَسْجِدِ الْحَرَامِ، وَإِلَى الْمَسْجِدِ الأَقْصَىٰ، وَإِلَى مَسْجِدِي هٰذَا».

197 ـ بابُ ما جَاءَ في الصَّلاةِ في مَسْجِدِ قُبَاءٍ

1411 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ. حَدَّثَنَا أَبُو الأَبْرَدِ، مَوْلَى بَنِي خَطْمَةَ؛ أَنَّهُ سَمِعَ أُسَيْدَ بْنَ ظُهَيْرٍ الأَنْصَارِيَّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «صَلاةٌ فِي مَسْجِدِ قُبَاءٍ كَعُمْرَةٍ».

1412 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، وَعِيسَى بْنُ يُونُسَ. قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْكَرْمَانِيُّ. قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلِ بْنِ حُنَيْفٍ يَقُولُ: قَالَ سَهْلُ بْنُ حُنَيْفٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَطَهَّرَ فِي بَيْتِهِ، ثُمَّ أَتَىٰ مَسْجِدَ قُبَاءٍ، فَصَلَّى فِيهِ صَلاةً، كَانَ لَهُ كَأَجْرِ عُمْرَةٍ».

198 ـ بابُ ما جَاءَ في الصَّلاةِ في المَسْجِدِ الجَامِعِ

1413 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا أَبُو الْخَطَّابِ الدِّمَشْقِيُّ. حَدَّثَنَا زُرَيْقٌ أَبُو عَبْدِ اللَّهِ الأَلْهَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلاةُ الرَّجُلِ فِي بَيْتِهِ بِصَلاةٍ، وَصَلاتُهُ فِي مَسْجِدِ الْقَبَائِلِ بِخَمْسٍ وَعِشْرِينَ صَلاةً، وَصَلاتُهُ فِي الْمَسْجِدِ الَّذِي يُجَمَّعُ فِيهِ بِخَمْسِمِائَةِ صَلاةٍ. وَصَلاتُهُ فِي الْمَسْجِدِ الأَقْصَىٰ بِخَمْسِينَ أَلْفِ صَلاةٍ. وَصَلاتُهُ فِي مَسْجِدِي بِخَمْسِينَ أَلْفِ صَلاةٍ. وَصَلاتُهُ فِي الْمَسْجِدِ الْحَرَامِ بِمِائَةِ أَلْفِ صَلاةٍ».

the prayer he offers in this mosque of mine has (a reward of) fifty thousand prayers; and the prayer he offers in the Sacred mosque has (a reward of) one hundred thousand prayers."

[199] What About Making The Pulpit

1414- It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used (at first) to offer prayer to a trunk (of a date-palm), since the mosque was (made in the form of) a shed (of stalk leafs); and he also used to deliver his sermons to it. A man from his companions (thought to be Tamim Ad-Dari) said: "Do you like that we would make for you something on which you might stand on Friday (prayer), and thus the people would see you, and you would be able to make them hear your sermon?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative; and he made three steps for him, which led to the upper part of the pulpit. When they intended to put the pulpit, they put it in the place in which it was. When the Messenger of Allah "Allah's blessing and peace be upon him" wanted to stand to (ascend) the pulpit, he came upon the trunk (of the date-palm), to which he used to deliver his sermons; and when he went beyond it, it trembled, collapsed and then was split. When the Messenger of Allah "Allah's blessing and peace be upon him" heard the sound of the trunk, he descended (from the pulpit) and passed his hand over it until it became calm, and then he returned to the pulpit. Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer, he would pray to it. When the mosque was ruined and its features were changed, Ubai Ibn Ka'b took this trunk, and it remained in his house until it decayed, and the earth insects ate it up, and it changed into ruins

1415- It is narrated on the authority of both Anas and Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used (at first) to deliver his sermons to a trunk (of a date-palm); and when he took the pulpit, and he went to (ascend it) the trunk moaned, thereupon he came to the trunk, and embraced it, with the result that it became calm. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I not embraced it, it would have kept moaning to the Day of Judgement."

1416- It is narrated on the authority of Abu Hazim: Some people were different about the sort of wood from which the pulpit (of The Prophet) was made. They came to Sahl Ibn Sa'd and asked him about that; and He said: "None from the remaining people has better knowledge of that than I. It

199 ـ بابُ ما جَاءَ في بَدْءِ شَأْنِ المِنْبَرِ

1414 ـ حدّثنا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو الرَّقِّيُّ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ كَعْبٍ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَى جِذْعٍ إِذْ كَانَ الْمَسْجِدُ عَرِيشاً. وَكَانَ يَخْطُبُ إِلَى ذٰلِكَ الْجِذْعِ. فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: هَلْ لَكَ أَنْ نَجْعَلَ لَكَ شَيْئاً تَقُومُ عَلَيْهِ يَوْمَ الْجُمُعَةِ حَتَّى يَرَاكَ النَّاسُ وَتُسْمِعَهُمْ خُطْبَتَكَ؟ قَالَ: «نَعَمْ» فَصَنَعَ لَهُ ثَلاثَ دَرَجَاتٍ. فَهِيَ الَّتِي أَعْلَى المِنْبَرِ. فَلَمَّا وُضِعَ الْمِنْبَرُ، وَضَعُوهُ فِي مَوْضِعِهِ الَّذِي هُوَ فِيهِ. فَلَمَّا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَقُومَ إِلَى الْمِنْبَرِ، مَرَّ إِلَى الْجِذْعِ الَّذِي كَانَ يَخْطُبُ إِلَيْهِ. فَلَمَّا جَاوَزَ الْجِذْعَ، خَارَ حَتَّى تَصَدَّعَ وَانْشَقَّ. فَنَزَلَ رَسُولُ اللَّهِ ﷺ لَمَّا سَمِعَ صَوْتَ الْجِذْعِ. فَمَسَحَهُ بِيَدِهِ حَتَّى سَكَنَ. ثُمَّ رَجَعَ إِلَى الْمِنْبَرِ. فَكَانَ إِذَا صَلَّى، صَلَّى إِلَيْهِ. فَلَمَّا هُدِمَ الْمَسْجِدُ وَغُيِّرَ، أَخَذَ ذٰلِكَ الْجِذْعَ أُبَيُّ بْنُ كَعْبٍ. وَكَانَ عِنْدَهُ فِي بَيْتِهِ حَتَّى بَلِيَ. فَأَكَلَتْهُ الأَرَضَةُ وَعَادَ رُفَاتاً.

1415 ـ حدّثنا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ؛ وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ إِلَى جِذْعٍ. فَلَمَّا اتَّخَذَ الْمِنْبَرَ ذَهَبَ إِلَى الْمِنْبَرِ. فَحَنَّ الْجِذْعُ فَأَتَاهُ فَاحْتَضَنَهُ فَسَكَنَ. فَقَالَ: «**لَوْ لَمْ أَحْتَضِنْهُ لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ**».

1416 ـ حدّثنا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي حَازِمٍ؛ قَالَ: اخْتَلَفَ النَّاسُ فِي مِنْبَرِ رَسُولِ اللَّهِ ﷺ مِنْ أَيِّ شَيْءٍ هُوَ؟ فَأَتَوْا سَهْلَ بْنَ سَعْدٍ فَسَأَلُوهُ. فَقَالَ: مَا بَقِيَ أَحَدٌ مِنَ النَّاسِ أَعْلَمُ بِهِ مِنِّي. هُوَ مِنْ أَثْلِ الْغَابَةِ. عَمِلَهُ فُلاَنٌ مَوْلَى فُلاَنَةَ، نَجَّارٌ. فَجَاءَ بِهِ.

was made from the wood of Al-Ghabah (a place near the heights of Medina), and it was so and so, a carpenter, the freed slave of such and such a woman, who made it. He brought it (to the mosque), and the Messenger of Allah "Allah's blessing and peace be upon him" stood on it when it was placed, and faced (the Qiblah), and the people were standing behind him. He recited (the Qur'an), bowed down, then raised his head (from bowing), and stepped back, until he fell down on the ground in prostration, and then he returned to the pulpit. He recited (the Qur'an), bowed down, then stood (from bowing), and stepped back, until he fell on the ground in prostration."

1417- It is narrated on the authority of Jabir that he said: (At first) The Messenger of Allah "Allah's blessing and peace be upon him" used to stand (while delivering his sermons) to the base of a tree (or said to a trunk), before he took a pulpit. Then, the trunk moaned. Jabir added: (Its moaning was so loud) that the people in the mosque heard it, (and it kept as such) until the Messenger of Allah "Allah's blessing and peace be upon him" came to it, and passed his hand over it, and it became quiet. One of the people said: "Had he not come to it (and passed his hand over it), it would have kept moaning to the Day of Judgement."

[200] The Long Standing In The Prayer

1418- It is narrated on the authority of Abu Wa'il from Abdullah that he said: One night I prayed behind the Messenger of Allah "Allah's blessing and peace be upon him", and he prolonged the standing so much that I intended to do something unfitting (to do in the prayer). I asked: What is it? He said: I intended to sit down and leave him (standing).

1419- It is narrated on the authority of Al-Mughirah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to prolong the standing (in the prayer) until his feet got swollen, thereupon it was said to him: "O Messenger of Allah! Allah has forgiven for you your earlier and later sins!" he said: "Then, should I not be a thankful servant?"

1420- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to prolong the standing (in the prayer) until his feet got swollen, thereupon it was said to him: "Allah has forgiven for you your earlier and later sins." he said: "Then, should I not be a thankful servant?"

1421- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which prayer is the

فَقَامَ عَلَيْهِ حِينَمَا وُضِعَ. فَاسْتَقْبَلَ وَقَامَ النَّاسُ خَلْفَهُ. فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ رَفَعَ رَأْسَهُ فَرَجَعَ الْقَهْقَرَى حَتَّى سَجَدَ بِالأَرْضِ. ثُمَّ عَادَ إِلَى الْمِنْبَرِ فَقَرَأَ ثُمَّ رَكَعَ فَقَامَ ثُمَّ رَجَعَ الْقَهْقَرَى حَتَّى سَجَدَ بِالأَرْضِ.

1417 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ إِلَى أَصْلِ شَجَرَةٍ (أَوْ قَالَ إِلَى جِذْعٍ) ثُمَّ اتَّخَذَ مِنْبَراً. قَالَ فَحَنَّ الْجِذْعُ. (قَالَ جَابِرٌ) حَتَّى سَمِعَهُ أَهْلُ الْمَسْجِدِ حَتَّى أَتَاهُ رَسُولُ اللَّهِ ﷺ فَمَسَحَهُ فَسَكَنَ. فَقَالَ بَعْضُهُمْ: لَوْ لَمْ يَأْتِهِ لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ.

200 ـ بابُ ما جَاءَ في طُولِ القِيَامِ في الصَّلَوَاتِ

1418 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، وَسُوَيْدُ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: صَلَّيْتُ ذَاتَ لَيْلَةٍ مَعَ رَسُولِ اللَّهِ ﷺ. فَلَمْ يَزَلْ قَائِماً حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ. قُلْتُ: وَمَا ذَاكَ الأَمْرُ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَتْرُكَهُ.

1419 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، سَمِعَ الْمُغِيرَةَ يَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ حَتَّى تَوَرَّمَتْ قَدَمَاهُ. فَقِيلَ: يَا رَسُولَ اللَّهِ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. قَالَ: «**أَفَلاَ أَكُونُ عَبْداً شَكُوراً؟**».

1420 ـ **حدّثنا** أَبُو هِشَامٍ الرِّفَاعِيُّ، مُحَمَّدُ بْنُ يَزِيدَ، حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ. حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي حَتَّى تَوَرَّمَتْ قَدَمَاهُ. فَقِيلَ لَهُ: إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. قَالَ: «**أَفَلاَ أَكُونُ عَبْداً شَكُوراً؟**».

1421 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: سُئِلَ النَّبِيُّ ﷺ: أَيُّ الصَّلاَةِ أَفْضَلُ؟ قَالَ: «**طُولُ الْقُنُوتِ**».

best (in the Sight of Allah)?" he said: "It is (that in which one offers) a long Qunut (supplication while standing, i.e. the prayer in which one prolongs his standing)."

[201] Offering More Prostrations

1422- It is narrated on the authority of Abu Fatimah that he said: I said: "O Messenger of Allah! Guide me to a (good) deed, to do, upon which I would be straight (in service)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to offer prostrations (so much): indeed, you never offer a prostration for Allah but that with it Allah upgrades you a degree, and plots out a sin from you."

1423- It is narrated on the authority of Ma'dan Ibn Abu Talhah Al-Ya'muri that he said: I met Thawban and said to him: Relate to me a narration (from the Messenger of Allah "Allah's blessing and peace be upon him") perchance Allah would make it a source of advantage to me. He kept silent. I said to him the same once again and he also kept silent (and this happened) thrice. Then he said: I advise you to offer (more) prostrations for Allah Almighty: indeed, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No servant offers a prostration for Allah but that with it Allah upgrades him a degree, and plots out a sin from him." Ma'dan added: I met Abu Ad-Darda' and asked him; and he said the same.

1424- It is narrated on the authority of Ubadah Ibn As-Samit that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No servant offers a prostration for Allah but that with it Allah writes down a good deed (in his account), plots out a sin from him, and upgrades him a degree. For this reason, you should offer prostrations so much."

[202] The First Thing For Which One Will Be Reckoned Is The Prayer

1425- It is narrated on the authority of Anas Ibn Hakim Ad-Dabbi that Abu Hurairah said to him: When you meet the people of your region, tell them that I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, the first thing for which a Muslim servant will be reckoned on the Day of Judgement is the (obligatory) written prayer: if he completed it (it would be good), otherwise, it will be said: "Complete it for him from whatever voluntary (prayers he offered)." If he has voluntary (prayers), the obligatory (prayer) will be completed from his voluntary (prayers); and then, the same will apply to all the remaining (religious) services enjoined (by Allah upon the people)."

201 ـ بابُ ما جَاءَ في كَثْرَةِ السُّجُودِ

1422 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيَّانِ. قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ كَثِيرِ بْنِ مُرَّةَ؛ أَنَّ أَبَا فَاطِمَةَ حَدَّثَهُ، قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ أَسْتَقِيمُ عَلَيْهِ وَأَعْمَلُهُ. قَالَ: **«عَلَيْكَ بِالسُّجُودِ. فَإِنَّكَ لاَ تَسْجُدُ لِلَّهِ سَجْدَةً إِلاَّ رَفَعَكَ اللَّهُ بِهَا دَرَجَةً وَحَطَّ بِهَا عَنْكَ خَطِيئَةً»**.

1423 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَمْرٍو، أَبُو عَمْرٍو الأَوْزَاعِيُّ. قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ هِشَامٍ الْمُعَيْطِيُّ، حَدَّثَهُ مَعْدَانُ بْنُ أَبِي طَلْحَةَ الْيَعْمُرِيُّ؛ قَالَ: لَقِيتُ ثَوْبَانَ فَقُلْتُ لَهُ: حَدِّثْنِي حَدِيثاً عَسَى اللَّهُ أَنْ يَنْفَعَنِي بِهِ. قَالَ: فَسَكَتَ. ثُمَّ عُدْتُ فَقُلْتُ مِثْلَهَا. فَسَكَتَ. ثَلاَثَ مَرَّاتٍ. فَقَالَ لِي: عَلَيْكَ بِالسُّجُودِ لِلَّهِ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلاَّ رَفَعَهُ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةً»**.

قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ فَقَالَ مِثْلَ ذٰلِكَ.

1424 ـ حدّثنا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ خَالِدِ بْنِ يَزِيدَ الْمُرِّيِّ، عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسٍ، عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلاَّ كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً، وَمَحَا عَنْهُ بِهَا سَيِّئَةً، وَرَفَعَ لَهُ بِهَا دَرَجَةً. فَاسْتَكْثِرُوا مِنَ السُّجُودِ»**.

202 ـ بابُ ما جَاءَ في أَوَّلِ ما يُحَاسَبُ به العَبْدُ الصَّلاةُ

1425 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ حَكِيمٍ الضَّبِّيِّ؛ قَالَ: قَالَ لِي أَبُو هُرَيْرَةَ: إِذَا أَتَيْتَ أَهْلَ مِصْرِكَ فَأَخْبِرْهُمْ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ الْمُسْلِمُ يَوْمَ الْقِيَامَةِ، الصَّلاَةُ الْمَكْتُوبَةُ فَإِنْ أَتَمَّهَا، وَإِلاَّ قِيلَ: انْظُرُوا هَلْ لَهُ مِنْ تَطَوُّعٍ؟ فَإِنْ كَانَ لَهُ تَطَوُّعٌ أُكْمِلَتِ الْفَرِيضَةُ مِنْ تَطَوُّعِهِ. ثُمَّ يُفْعَلُ بِسَائِرِ الأَعْمَالِ الْمَفْرُوضَةِ مِثْلُ ذٰلِكَ»**.

1426- It is narrated on the authority of Tamim Ad-Dari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The first thing for which a servant will be reckoned on the Day of Judgement is his (obligatory) prayers: if he completed it, it would be written as additional (good deed) for him. But if he did not complete it, Allah Almighty would say to His angels: "Look: do you find any voluntary (prayers) to be offered by My servant therewith to complete whatever obligatory (prayers) he missed?" then, all the remaining acts will be dealt with in the same way."

[203] What About Offering The Supererogatory Prayer Wherever The Obligatory Prayer Is Offered

1427- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you finishes from his (obligatory) prayer, does he fail to go forward, backward, to the right or to the left, to offer the supererogatory prayer?"

Comment: (The significance of this Hadith is that it is better for one not to offer the supererogatory prayer just in the very location in which he has offered the obligatory prayer: but, let him move away from it, even a bit, to the front, to the back, to the right, or to the left, in order to make the place of worship more spacious.)

1428- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the imam offer the (supererogatory) prayer in the very station in which he has offered the (obligatory) written prayer, (but it is better for him to) move away from it (even a bit)."

[204] It Is Forbidden To Take A Certain Place In The Mosque And Does Not Offer Prayer But In It

1429- It is narrated on the authority of Abd Ar-Rahman Ibn Shibl that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade three things: (to make prostration as light and short as) the click of a crow; (to stretch out one's arms flat on the ground during prostration like) the stretching out of the wild animal; and that man should fix (for himself) a place (in the mosque) and (does not) offer prayer (but) in it like a camel that is accustomed to (its kneeling place).

1430- It is narrated on the authority of Yazid Ibn Abu Ubaid from Salamah Ibn Al-Akwa' that he used to come to offer the supererogatory prayer of Duha (in the mosque), turning to the pillar, a bit far from the

1426 ـ **حدّثنا** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ تَمِيمٍ الدَّارِيِّ، عَنِ النَّبِيِّ ﷺ. ح وَحَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادٌ. أَنْبَأَنَا حُمَيْدٌ، عَنِ الْحَسَنِ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَدَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ تَمِيمٍ الدَّارِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: **«أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلاتُهُ. فَإِنْ أَكْمَلَهَا كُتِبَتْ لَهُ نَافِلَةً. فَإِنْ لَمْ يَكُنْ أَكْمَلَهَا، قَالَ اللَّهُ سُبْحَانَهُ لِمَلائِكَتِهِ: انْظُرُوا، هَلْ تَجِدُونَ لِعَبْدِي مِنْ تَطَوُّعٍ؟ فَأَكْمِلُوا بِهَا مَا ضَيَّعَ مِنْ فَرِيضَتِهِ. ثُمَّ تُؤْخَذُ الأَعْمَالُ عَلَى حَسَبِ ذٰلِكَ»**.

203 ـ بابُ ما جَاءَ في صَلاةِ النَّافِلَةِ حَيْثُ تُصَلَّى المَكْتُوبَةُ

1427 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ حَجَّاجِ بْنِ عُبَيْدٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«أَيَعْجِزُ أَحَدُكُمْ، إِذَا صَلَّى، أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ، أَوْ عَنْ يَمِينِهِ، أَوْ عَنْ شِمَالِهِ»** يَعْنِي السُّبْحَةَ.

1428 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا قُتَيْبَةُ. حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عُثْمَانَ بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ يُصَلِّي الإِمَامُ فِي مُقَامِهِ الَّذِي صَلَّى فِيهِ الْمَكْتُوبَةَ، حَتَّى يَتَنَحَّى عَنْهُ»**.

حدّثنا كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ التَّمِيمِيِّ، عَنْ عُثْمَانَ بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

204 ـ بابُ ما جَاءَ في تَوْطِينِ المَكَانِ في المَسْجِدِ يُصَلَّى فيه

1429 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. قَالاَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ تَمِيمِ بْنِ مَحْمُودٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شِبْلٍ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ ثَلاثٍ: عَنْ نَقْرَةِ الْغُرَابِ، وَعَنْ فَرْشَةِ السَّبُعِ، وَأَنْ يُوطِنَ الرَّجُلُ الْمَكَانَ الَّذِي يُصَلِّي فِيهِ كَمَا يُوطِنُ الْبَعِيرُ.

1430 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ؛ أَنَّهُ كَانَ

(place where the) Mushaf (of Uthman was), and then offer prayer near it. I said to him: Would you not pray in such and such (place, pointing out some sides in the mosque)?he replied: No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" turning to (offer prayer near) that (pillar).

[205] Where Should Sandals Be Placed Whenever They Are Put Off To Offer The Prayer

1431- It is narrated on the authority of Abdullah Ibn As-Sa'ib that he said: I saw that when the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer on the day of the conquest (of Mecca), he placed his sandals on his left side (after he had put them off).

1432- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Put on your sandals, and if you put them off, place them between your legs, and do not place them on your right, nor on the right of your companion, nor on your back, so that you would do harm to those (standing) behind you."

يَأْتِي إِلَى سُبْحَةِ الضُّحَىٰ فَيَعْمِدُ إِلَى الأُسْطُوَانَةِ، دُونَ الْمُصْحَفِ، فَيُصَلِّي قَرِيباً مِنْهَا. فَأَقُولُ لَهُ: أَلاَ تُصَلِّي هٰهُنَا؟ وَأُشِيرُ إِلَى بَعْضِ نَوَاحِي الْمَسْجِدِ. فَيَقُولُ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَحَرَّى هٰذَا الْمُقَامَ.

205 ـ بابُ ما جَاءَ في أَيْنَ تُوضَعُ النَّعْلُ إذا خُلِعَتْ في الصَّلاةِ

1431 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ مُحَمَّدِ بْنِ عَبَّادٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ الْفَتْحِ، فَجَعَلَ نَعْلَيْهِ عَنْ يَسَارِهِ.

1432 ـ حدّثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَلْزِمْ نَعْلَيْكَ قَدَمَيْكَ. فَإِنْ خَلَعْتَهُمَا فَاجْعَلْهُمَا بَيْنَ رِجْلَيْكَ. وَلاَ تَجْعَلْهُمَا عَنْ يَمِينِكَ، وَلاَ عَنْ يَمِينِ صَاحِبِكَ، وَلاَ وَرَاءَكَ، فَتُؤْذِيَ مَنْ خَلْفَكَ»**.

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